

QUAREIA—THE INITIATE
Book Nine

Josephine McCarthy

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Course Advisory

The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond.

In order for this course to work, it is wise to work with the lessons in sequence. If you don't, it will not work properly.

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Initiate Module VII

The Realm of the Inner Desert

Lesson 1

Introduction

The true self must be anchored in god: this pursuit of authenticity requires an inner struggle in which the contemplative must enter the inner desert where he can come face to face with his nothingness.

—Jewish and Christian mysticism introduction By Dan Cohn-Sherbok, Lavinia Cohn-Sherbok

Note: because of this module's subject matter there is a lot of visionary work and also yet more reading. This module takes the magician to the underbelly of magic, to the spring from which magic and life flows. This means having to revisit some material you have already covered, but you will circle around it to unpeel deeper layers underneath your current magical knowledge.

Most of the inner visions connect you into different powers that can then be drawn on magically in the rest of your training. After this module the training will move a lot more towards magic's practical applications and techniques, as the underlying connections and understandings will be in place and ready for such work. At the end of this module there is an 'exam' lesson where you will be able to self-examine your progress, and where a mentor, should you be working with one, can see how you are beginning to apply what you have learned.

The realm of the Inner Desert is a major key in deeper magic as it taps into the pure forces

of creation before they manifest in the physical realm. You have learned a lot by now about some of those pure Divine forces of creation and the angelic beings that mediate them as creation is woven.

The Inner Desert is a staging post between the 'nothing' out of which everything flows and the end product of creation which is the physical world and everything in it. This staging post appears in inner vision as a desert where nothing grows, but it is rich with angelic patterns of construction that are preparing to manifest as well as mystical constructs, such as inner temples and so forth, retreating back from the physical world.

As a construct's physical shell decays and falls apart, its inner reflection withdraws back into the Desert and sinks down into long-term storage. The same is true of the human spirit: as the body is shed, so the spirit forges a pathway back to its source. One of the ways we can experience this is through the interface of the Inner Desert. This journey of the spirit is sometimes depicted, specifically for humans, as a ladder or stairway that the spirit climbs, and another wider viewpoint of that process is found the Inner Desert.

The process of going into the Inner Desert while in life is deeply embedded in the Mysteries, both magical and spiritual. In many ancient texts you will come across references to the Inner Desert, or simply 'the

desert,' but often these mentions are shrouded in allegory or hidden in stories. Sometimes the meaning refers to the withdrawal into the *physical* desert, but older references often mean the Inner Desert. This can be discerned by the myth itself or the references around the comment. I suspect that the birth of the Desert Fathers and Mothers in early Christianity in Egypt drew on the older, more mystical knowledge of the Inner Desert, but whether they were acting with true inner knowledge or not we will never know.

The Desert puts us into the stillness of the universe, where the Divine spark seeks form and structure. For those who have not journeyed in vision to the Inner Desert, reading about it can be confusing and easily misunderstood. As magicians we define it as an inner realm that can be entered, and where angelic, Divine, and deity patterns can be observed and interacted with.

The Desert, as you should know by now, is also the realm where we find the Abyss. This is a blueprint for creation and destruction laid out in a visionary form where we can interact with both forces, and where we can work as magicians. It is the most mystical of realms, as it takes us close to Divine consciousness and action. Venturing into the Inner Desert, should the magician be successful, will change them forever.

I do not know if the visionary interface of the Inner Desert was originally constructed by human consciousness as a way to draw close to these powers, but in our time it is an established realm that does not depend on the magician already knowing about it: it exists independently of the magician. Whether or not this has always been so, I do not know. I found it by accident as a young magician, and over time different aspects of it were revealed to me as I worked in visionary magic.

When we stumble across such places, and then find out that other magicians have been there too, we treat them as naturally and Divinely formed realms, not as constructs. This lets it switch on and work for us: you work with what presents to you, rather than

trying to overanalyse. This in turn allows power to flow.

The way it has presented to Western magicians and mystics is as a desert that contains some crumbling structures and natural features. I have come across other mystics from Eastern religions who have worked in vision in a similar state but with a visual presentation that is not so formed: they worked with the stillness at the junction of creation and destruction, at the trigger point of time, but in a place that is the threshold between the void and the world. Same idea, but the imagery is less formed.

1.1 The Inner Desert and magic

By now in your training you have viewed the Inner Desert from the exterior of the Inner Library. You have also walked to the threshold between the Inner Desert and our realm, which has given you some idea of what it is and how it can be experienced.

As a result you should be at a stage where you are beginning to understand the depth and power of this place and its application in magic and mysticism. In mysticism the Inner Desert is a pathway to the foot of the Divine. In magic it is a place where inner powers can be observed in action, where the creation of the future can be observed, where angelic beings can be interacted with powerfully, and where the ancient past can be accessed. It is a place where the adept can act as a catalyst for a forming pattern of creation, where deep inner weaving happens, and where the magician goes to cross the Abyss.

The reasons for working in this place are as endless as magic itself; but because of its power, and the direct effect it can have on a living human it is a place to treat with respect and not to mess about in. In this module you will first go into the Desert proper, to get an overall view, and then you will focus on some of the place's key aspects. After working through this module, your own explorations and experiences will give you a wider view of this place, its powers, and how it connects into deep magical work.

An example of a long-term construction job that works directly with the Inner Desert can be found in my book *The Work of the Hierophant* (2009). That book is about the founding of consecrated lines of magicians, and the construction of the Inner and Outer Temple. It is an adept book which you will look at in your adept training, but should you have that book and not as yet understood it, now would be a time to look at it again: the majority of the construction work and establishing lines of consecration happens in the Inner Desert. It will demonstrate to you how groups of magicians can work in such a place.

Before we move on to Lesson 2, which takes you into the Inner Desert, there are some practical exercises to do in preparation. The Inner Desert and its fierce guardians and vast powers can knock or unbalance the magician if they are not careful. The exercises in this lesson will prepare you for that work and move you a step closer to understanding the place and its powers.

1.2 **Task: Setting the internal compass**

This exercise prepares your inner compass so that you can always understand the flows of power in the Inner Desert. This is more important that it sounds: it is easy to become disorientated when working in the Desert. Having your inner compass set to your own understanding of the directions and those of your magical working space will stop this happening.

This exercise works through meditation and then exteriorisation. Do this exercise however many times it takes until you can stand anywhere, like in your kitchen or on a busy street, and recover the sense of the directional orientation in relation to your surroundings.

First work in your magical space. Sit before the central altar with the central candle lit and still yourself. Focus on the directions around you and be aware of the following reference

points, which will vary a little from what you are used to, they place you in a timeless flow.

Before you is your life and death, behind you is the Abyss, and beyond the Abyss is Divinity in its purest form, whence you came. Above you is also Divinity and the future, and below you is the distant past and all the shells of the past. To your left in the east is the development of Knowledge, and to your right is everything that is held in Restriction.

Before you are the mists that obscure your path through life, and beyond those mists is the river of death and the mountains. Behind you are the mists that obscure Divinity from you, and also behind you are the patterns that form at the edge of the Abyss, patterns that will flow from behind you, through you, and beyond you to form the fate aspects of your life.

Above you are the stars that help form the pattern; below you are the remnants of old patterns. To your left is everything you need to forge forward; to your right is everything that needs to be held back and composted.

Map out those dynamics in the directions around you so that you can visualise or sense those forces in relation to yourself and your own spirit. Within you is the Fulcrum, and the Fulcrum is in the depths of the Inner Desert, between Divinity and the Abyss, and life and death.

Now open your eyes, stand up, turn, and sit down again. Before you now is the Abyss and beyond the Abyss is Divinity where everything flows from and where the Divine spark within everything flows back to. Behind you is your life and death. To your left is everything that is held in Restriction, that has been taken out of the pattern, and to your right is all Knowledge.

Think about these two positions. The first, facing south, is the viewing position of life and going into life. It puts you in the river of creation as it flows out into the physical world. It is the position of your spirit making the journey into life. The second position is the viewing position of the spirit after death: you face Divinity, with the Abyss between you

and Divinity, with your life behind you. Your left hand, which is an action hand, becomes withheld and restricted. It can no longer forge you forward into life. Your right hand becomes the dominant hand as it holds the Harvest of Knowledge and learning: it forges you forward, fuelled by your Knowledge and Harvest of that learning.

In the Desert, if you stand in the centre (Fulcrum) facing life, then the Inner Library and temples are to your left and the beings held in Restriction are to your right. When you turn round into the position of death, then the Library and temples are to your right: they are the sum total of humanity's Harvest. To your left is all that has been taken out of the physical world in terms of Divine sparks and beings.

When working in the Inner Desert you will work with both dynamics, so it is important you fully understand these positions, places, flows of power, and so forth, to prevent you being drawn inadvertently into an area that is dangerous for you.

When you cross the Abyss, at the end of your initiate training, you will be facing the death position—and it is the deepest form of Death in Life: the true twice-born. You walk the path of the Divine Spark as it seeks its home back to the Divine power.

Mediate on this pattern of directions, and draw it out if you wish; just ensure that you not only understand it, but can stand in the midst of a crowded street and recover the sense of those directions and dynamics.

1.3 *Task: Ritual exercise*

When you have a strong sense of this pattern, work with it in your ritual space using the gates, contacts, and directions. Work first from the standpoint you are used to: facing south/life, with active Utterance and Knowledge to your left/east, and so forth. Work out a ritual that goes round the directions just to solidify that pattern. Use physical walking round the directions and recitation.

Now reverse the process so you work from the standpoint of facing north. Use what

you have learned to work out a small ritual expression of the pattern, which would start in the west rather than the east. This is not a power ritual; it is just establishing patterns by moving round the directions, acknowledging the powers, the pattern, and the flow through inner communion and through recitation.

When you have finished, write up these ritual experiments on computer, how you did them, and what insights came from them.

1.4 *Task: Reading about scorpions*

You have already read and looked at texts to do with Isis and scorpions. Please revisit your notes, then also look up the goddess Serket. Read as much about her as you can, and keep in mind the Inner Desert and magic in general.

Look up magical and mythical beliefs from around the world that relate to scorpions, magic, and the realm of death, or inner worlds. Some of the powerful guardians in the Inner Desert present as scorpions, so preparing by reading about them will give you clues about how to behave around them should they appear to you.

If you are fearful of such creatures then now would be the time to get over it: these beings can be powerful allies in inner work, and they are the 'children' of various goddesses. Research pictures, texts, stories, and so forth. And if you have a homeopathic materia medica, look up the homeopathic preparation of scorpion: *Androctonus amoreuxii hebraeus*. The symptomatic picture of this remedy will also give you an overview of what happens to the physical body when someone is attacked in vision by one of these guardians...and of course the homeopathic remedy in a 30c dose would be the antidote to such a magical hit.

Sometimes in magic scorpions are used to attack. Whenever a venomous creature has been used in magic, a homeopathic preparation made from that creature and/or its venom, and given to the stricken magician will trigger a cure, along with the usual ritual cleaning and removal of the magical pattern. All these fragments of knowledge are

important for inner work in the Desert, and as you go along in this work you will pick various anecdotes and remedies that you can record in your journal for future reference.

When you have worked with the meditation and ritual work and done your scorpion research you will be ready to move on to the next lesson—and all the practical work in this module.

Lesson 2

Going into the Desert

You know enough about the Inner Desert by now that there is no need for any general description or preamble, so we can spend the whole lesson on practical work. Most of this work is of course visionary, as that is how you work with the Inner Desert, but we will also look at ritual externalisations in practical magic terms—once you have the inner connection with the Inner Desert, you can use the resonance of that work in your ritual magic.

When you work with externalised magic¹ it needs to draw on an inner resource within and around you if it is to be powerful and focused. That inner resource is developed first through visionary work and inner contact; then it is bridged into externalised patterns. The Inner Desert is one of the key realms that embeds the magician with inner links and flows of power.

As an initiate you will spend a lot of time connecting with such inner places. This is so that as an adept you will have access to power that you can bridge into external work.

An adept works less and less with visionary work and externalises the power more and more. They deepen their inner connections until they get to the point where they rarely do visionary work: the majority of their magic is external. The initiate section of training is the heaviest in terms of inner contact and

visionary work. It is the phase of training that plunges the magician deeper and deeper into inner power. This in turn builds inner strength and knowledge.

Every person's body reacts differently to such work. Learn to listen to your body and pace yourself so that you do not overwork: this is like intense gym training, so use your common sense. For some it is fairly easy, for others it can be a terrible strain; and of all the inner realms, the Inner Desert is the most powerful. So pay attention to yourself and learn to develop a healthy, sustainable magical working schedule.

2.1 *Task: Vision I*

For this first vision you will access the Desert through the Inner Library, and then you will move on to learning how to access this realm via the ritual space. To prepare for this vision set up your working room, light the lights, open the gates, greet the inner contacts, then sit in the centre facing south with the altar before you.

Go into the Inner Library, greet the librarian, and tell them that you are going to explore the Inner Desert. Ask them for any protection you may need: they may offer you a cloak or safety suit to put on, or they may not. It all depends on the current 'weather' in the Desert when you do this vision.

¹Ritual, sigils, divination, images, breath work, etc.

Go to the main doors. Before you go through them, put your hands and forehead against the doors so they can read you. If you need any safety advice, the door will lodge it in your mind.

Then step out the door onto the ledge outside the Inner Library. Look down from the building to the Desert below. Look to the bottom of the stairway: you will see the child there. Walk down the steps of the building until you reach the bottom and greet the child. They will appear in a certain way, and you may recognise the culture that they are projecting: this tells you the powers active in the Desert and also around you.

The Companion appears from behind the child. Greet the Companion, who will walk with you and advise you as you explore. If the Companion tries to stop you going to a certain part of the Desert, heed that warning: it is likely, when this happens, that some power is building that may be dangerous for you. The flow of power in the Desert shifts and changes all the time, so if you are blocked from a certain aspect of the Desert, make a point of revisiting it later on another day to explore that 'currently closed to visitors' area.

The Companion stands facing you and holds out his left arm to his side, pointing to the first area of the Desert for you to visit. Remember your orientation of the directions: the stairs of the Inner Library flow south, and he is pointing north, towards the Abyss. The Companion starts walking and you follow. The Desert is flat, the ground is compressed sand, and in the distance in all directions is a mist that obscures certain areas.

As you walk with the Companion he holds your left hand. At some point he will lift your hand and start drawing on its palm as if marking something. Rather than trying to see what he is writing, feel into yourself as you walk and also listen to your mind: his communication will transfer to you in this way, even though he is drawing letters and sigils on your hand. This sort of communication is not instant; it beds into you and rises into your mind when you need it.

As you walk the mists ahead start to clear and you come to a vast crack in the earth: the Abyss. On the other side of the crack the land is obscured by mist, but around you it has cleared. The Companion takes you right to the edge of the Abyss. He holds your hand tightly and also the back of your clothes, so that you do not tip forward and fall.

Peering down the Abyss, you notice that on both its sides there seem to be ledges with cave entrances to tunnels that vanish into the cliff-face. The ones nearest the surface have stairways and little paths down the sides of the cliff so that a single person could carefully climb down to those cave entrances. But further down the Abyss the stairs vanish: the cave entrances open straight out of the cliff sides.

The true depth of the Abyss is obscured by mists. The Companion motions for you to pick up a small pebble and drop it in. You do, and though you listen for its landing the sound never comes: the depths of the Abyss are not limitless, but they are beyond our understanding.

Now the Companion motions for you to look up. You crane your neck and see clouds that form 'sides' to the Abyss: the cliff sides are also up, but they seem made of mist and cloud rather than rock. There are no tunnels, just steep sides that seem to reach up forever. In amongst the cloud walls you can see stars twinkling. Some of them seem to be moving. The Companion touches your ear, telling you to listen: you hear faint sounds coming down from above, high frequency sounds that are very beautiful.

The Companion tugs on your hand to make you turn round. You will come back here soon and meet the guardian of this place, but at the moment you are just familiarising your mind, body, and spirit to it.

As you turn round and face away from the Abyss, before you is mist and to your left is the vast step pyramid of the Inner Library. Walk through the Desert with the Companion until you come alongside the Library. To your right is mist. The Companion walks you to the right,

opposite the Library and the misty areas. Look at what is there, and pay close attention to everything that you see.

When you have finished viewing that area the Companion motions for you to continue your walk down the Desert. You find yourself walking through mists and the Companion slows down: he puts a finger on your forehead, telling you to feel into the mists.

Walking among the mists you can feel lots of things pushing past you or flowing over you, and you will hear lots of noises, but are unable to see anything. The further into the mists you go, the more intense the sounds and feelings become, and the thicker the mists are: you are pushing through the threshold between the Inner Desert and the outer world.

Finally you break through the mist into bright sunlight. You find yourself walking down a constantly changing street: you recognise some parts of it from your childhood, but as soon as you fix on them they vanish and turn into something else. You are walking through your life lived so far.

The changes on the street slow until you recognise the street on which or near where you live. The moment you recognise it the scene around you changes back to mist: you are now pushing through your own future. The Companion walks with you through the dense mists until they finally clear and you find yourself walking in the flat Desert again. It looks different, somehow, from the earlier part of the Desert.

People walk past you in a hurry, racing ahead in the Desert. As you walk, more and more of them hurry past, some running, others seemingly confused and disorientated. Do not connect with them; just let them get on with whatever they are doing.

More and more people hurry past you and eventually you can see what they are hurrying to: a vast river and beyond the river, the mountains. You recognise this landscape and realise you are walking towards the River of Death. Watch as the people rush to the river to drink. Then this part of the Desert starts to

affect you too: you start feeling thirsty, but you know not to drink. Walk with the Companion to the Bridge and hold his hand as he takes you across.

Walk across the Plains towards the Mountain, and pay attention to what happens: you should now be on familiar territory and understand where you are and what is happening around you. Climb the Mountain and when you get to the top, walk to the mists at the top. You have done this once before. Here the Companion vanishes and you walk into the mists alone. You get to the edge of the ledge and step out, trusting that the Inner Library is on the other side of the mists.

You will emerge in the chapel with the priesthood who work on the edge of the Void. Step into the chapel that melts into the Void and commune with the priesthood there. When you have finished, leave through the main doors at the back of the chapel, make your way to the centre of the Library and see the librarian. They will take from you any protective clothing they gave you, and they may do something to your eyes, ears, mouth, and nose, to 'open' them for your future work.

They will check you over, then tell you to go home. Go back to your work room.

Before you open your eyes, take a moment to go back over in your mind everything you saw, no matter how strange and no matter how small the detail. Everything that appears in that place makes itself known for a specific reason.

As soon as you open your eyes, write down in your journal everything you remember. Later, type it up on computer. Close your room down and go have a rest.

About this vision

This vision is not so much for information, but for acclimatising your body to the length of the Desert. A first runthrough stretches you so that you develop the 'muscle' to work in depth in this place when necessary.

There are many aspects to the Desert, and many layers. The layer in which you

just worked is the most surface and formed presentation. Once you are used to working in that layer for a while, then as an adept you will explore many deeper and stranger layers. First your body and mind need to become fully fluent in this place.

On a simple day, visiting the Desert can be easy and straightforward: the weather is good and the power is low. But there will be times when you will need to go into the Desert for magical work and it will be very different. Like all Deserts it can be a powerful and hostile place for a living human, just by nature of its power, so never ever get blasé about your work there. It can catch you off-guard with its power, and parts of the Desert are the most dangerous of all the inner realms: the pure power of destruction can barrel through this place on its way to physical manifestation, and if you get in the way it will hit you physically and mentally, not just magically.

In this vision you walked from the Abyss, over the threshold of the physical world, through your life path, and onto the Plains of Death. A lot was obscured from you, which is how it should be for this exercise. The simple action of walking from one end to the other stretches you gently and builds up your immunity, strength, and fluency in this place. Do this vision a few times before you move on to the next vision in this lesson: these exercises help you focus and develop, which will make it much easier for you when you go to very specific areas of the Desert and commune with the powers and beings there.

Repeat this vision until you find it easy to do and you do not feel trashed a few hours after doing it. Once you have done this three or four times you should be stretched enough to do the next vision, which will stretch you a bit further.

2.2 *Task: Vision II: Going through the directional gate*

This vision serves three purposes: to teach you how to access the Desert powers directly through the directions of your work space, to loosen your understanding of the powers that flow through the directions in your workspace,

and to show you how, once you step into the Desert, directions in magical reality cease to exist.

Working in vision straight from your workspace is often not as powerful as if you went through the Inner Library. This brings to your attention a strong magical dynamic we have looked at in the past, and which will now really start to make itself known: the dynamic of *stretching out* or not.

When you go into an inner magical realm, the time it takes you to get there and the way-stations you pass through² deepen your contact with your destination and stretch you out. Stretching out means that part of your consciousness is in your body, and another part is far beyond, in another place or realm. The longer it takes you to go somewhere, the more this stretch happens and the more of you goes to the inner space, which becomes a stronger reality for you. This mirrors the death process, where the longer a spirit is on 'our side' of death,³ the more that place becomes their reality, and the more the physical world becomes a dream or visionary space.

If you move quickly from one place to another, i.e. you pass over a temple room's threshold straight into a place, then there is less stretch. This can make for less strength of reality in the vision. However when a magician works frequently in vision in different places and has through the stretching process in each realm, a skill develops whereby they can pass swiftly from one realm to another without losing the level of power. This skill is vital for adepts, who sometimes need to move their consciousness into another realm unexpectedly and quickly. The development of this skill comes first with stretching when you explore a realm new to you, then from learning to access that realm in ways quick and slow, and finally by bridging between the two places at once.

The other thing that is vital to understand at this phase of your training is the fluidity of the directions, and how we can use that compass in realms that really have no directions. If a realm

²Like the Inner Library.

³The Plains.

has not yet externalised in the physical world, then it will not have a directional reference, magical or otherwise. The Inner Desert is such a realm.

An adept magician needs fluidity in their understanding of directions, powers, beings, and so forth: the ability to understand that echoes, layers, and reflections can flip things, bend them, or do away with them altogether. You have already begun this process with your past work on the fluidity of time, and to some extent the directions.

This next vision is a step towards that instinctive access to the Inner Desert. Because the Inner Desert is a place where creation and destruction happen as a precursor to physical manifestation, each part of the Desert has *no* directions and *all* directions within it. It is a place where you have numerous reflections and octaves, and is like a ball: if you walk in a straight line then you will end up where you started.

The Tree of Life, which is the Judaic map of the Inner Desert, was meant as a reference point for this powerful place; but it has turned into a dogmatic, two-dimensional view of the Desert that in recent magical circles has become the destination instead of the map. The implications of this for a student's magical development are massive.

So to loosen you up we will do this visionary exercise. It will demonstrate to you, through direct experience, how to understand that all directions are in each direction, and how the magical directions express in terms of real power in a particular space.

In this exercise you will visit certain aspects of the Inner Desert by passing over the thresholds of your magical space into the Desert. On each threshold, pause in stillness, then see a Desert pathway that takes you into the part of the Desert you are intending to visit. With the Library, remember that when you approach it from the Desert you are approaching it from outside, from the step pyramid with the stairway. The threshold you are working with should take you to part of

the Desert where the step pyramid is before you.

Rather than guide you through the visions, here is a simple list of directions and destinations. Set up your work space and work it out for yourself. Work each direction in the three lists with their listed destinations: go through the direction in vision with the intention of walking into the specified area of the Desert. Work out which tool goes on which directional altar as you work. You can do all the visions in one session or break them up, it is up to you.

Directions

North	Abyss
East	Library
South	Mists of the Future
West	Restriction

East	Abyss
West	Mists of the Future
North	Restriction

East	Abyss
South	Plains of Death
West	Inner Library

Destinations

The Abyss Step into the Desert some distance from the Abyss with it before you. Go there, spend some time in stillness at the edge of the Abyss, then return. See your return threshold in the Desert where you first landed. When you go to the Abyss via the north, you will step into the layer of the place that holds the past—restricted beings and so forth. When you approach from the east you will go to the layer where the breath of Divinity crosses the Abyss and starts its journey into life.

The Library See yourself appear in the Desert a small distance from the steps. Climb the steps, converse with any being who appears there, and tell them what you are doing. Return the same way as you did for the Abyss.

Mists of the Future See yourself emerge in the centre of the Desert with the Abyss behind you. Walk into the mists and down the Path of Life until you find yourself back before your home/work space.

Restriction Emerge in the centre of the Desert and see before you beings trapped in the sands and angelic beings tending to them. Converse with the beings and leave when you are ready. You may or may not see lights that are vaguely human in shape, lights that walk towards the area of Restriction and then sink either partially or fully into the sand.

The Plains of Death See yourself emerge in the Desert Plains with the River of Death before you and the Mountains in the distance.

Approaching these places via different directions will not only give you views of the different layers, but it should also start to ring bells regarding ritual patterns, seals, and magical signs such as the hexagram. Remember: the Inner Library is exclusive to humans and humanlike consciousness, but the rest of the Desert's areas operate for all of life.

Also, looking at the different directional access points to places and their powers should teach you about power flows and how they manifest in relation to what aspect of them you are working with. The Abyss is an area beyond which is Divine consciousness, and as such the first breath of creation flows across that place; but it is also the place to which everything comes back. In the same vein, the future takes you to death and restriction.

Once you have worked through these vision exercises and have had your own experiences, write down your notes immediately after each vision, draw out the directional patterns that you worked with, and think about them in terms of what layer you visited.⁴ Look at the

various directional shapes and think about them in terms of what you know magical sigils, seals and so forth. Then, when you have finished the whole exercise, write up your notes, thoughts, and conclusions in a computer file. Take time to think about the different dynamics, patterns, and relationships between powers, about the different layers, and what this tells you about power/energy flows.

2.3 Task: Ritual externalisation

This exercise adds another layer into your magical work space. In case you hadn't already realised it, your magical work space, and also yourself, have been building through your work a variety of magical layers that knit together and create multiple orbits of energy that you can then draw from.

The layers are: the land and inner landscape, your own inherent layer,⁵ a deity layer, an angelic layer, an Inner Library/inner contact layer, a Divine layer, and so forth. This lets you work in your space at different frequencies as needed. Your focus of intent and the way you work determines which layer will spring to life. If you focus on the inner landscape, then the directions will tune to that and draw them to the thresholds. If your focus of intent is angelic, then that level of power and contact will be drawn to the space in the same way.

This exercise adds the layer of the Inner Desert to your mental patterns and also to the workspace. The previous exercises tuned you from your workspace into a direct connection with the Inner Desert.

The work you have done previously in your training has prepared you so that you are not constantly being confronted by the guardians of that place: they already know you and your resonance. Instead you will by now be able to work freely in that place so long as you use your common sense. That visionary layer embeds the pattern within you, and the externalisation now brings that pattern into your work space and establishes an anchor, and also gates, between the work space and the Inner Desert.

⁴Death, new life, and balance.

⁵Laid down through your pentagram work.

For this exercise we will draw heavily on the Quareia Magician's Deck, or your own version of it. So have it to hand. The deck cards will give you visual cues and will help you to establish a series of mental links and connections that will in turn embed the gateways to those powers in your work room.

If the work room you use is also a living space in your house for your family, don't worry: these layers which are carefully woven together are building a pattern known as the *Garden*. The Garden is a complete, balanced pattern of physical manifestation, and the different layers you work with are tuned to that pattern. It will serve not only as a good solid working pattern, but it will also affect your home and everything around it like a tuning fork. It creates frequencies and octaves that trigger the path towards balance, which in turn acts as a catalyst not only for your home and work space, but also for the land and the people nearby.

Preparation

Set up the altars, put out the tools, and put small altars⁶ in the cross-quarters. You are now starting to learn to use the cross-quarters a lot more in your pattern-making.

Get your Magician's Deck and put the following cards in these directions:

North altar The Star Father in the centre, the Creator of Time to the right/east and the Holder of Light to the left/west. South of/below the Star Father place the Abyss.

In front of the north altar Hidden Knowledge

Northeast cross-quarter Weaver of Creation

East altar The Light Bearer

The centre altar Perfect balance/the Fulcrum

Southeast cross-quarter Grindstone

South altar the Garden in the centre, left/southeast Threshold Guardian, right/southwest Inner Companion

In front of south altar Keeper of Justice

Southwest cross-quarter The Unraveller

West altar Imprisoner (Restriction)

Northwest cross-quarter Protector of Souls

Walk round and look at the cards in the different directions. The first thing you will notice is that the north has four cards on the altar, the south has three, and all the rest have one card in each position. The pattern you are embedding is that the north is the source of the Divine pattern, the outputting power, and the south is the receiving vessel: the threshold of physical realm. The north/south line in the flow of Divine power into manifestation, and the powers in the east/west and cross-quarters, define how that manifestation will form itself.

There are a lot of numerical mystical patterns just within that, which will keep you scratching your head for a while as you think about them. So let us go through the pattern first by looking and thinking, and then we will move on to its ritualization.

The flow of Power

In the north, which you have, up to now, been working with as a direction of the ancestors and the past, you will now add a layer of the *pre-creation* of the physical realm. The Star Father is the first Divine Breath that breathes out, a breath which will eventually be formed into sound via a deity. The Creator of Time adds the element of time, and therefore physical existence, into the pattern, and the Holder of Light contains the Divine Sparks that were once a living being that has returned to source. Below the Star Father is the Abyss, which holds the shells/cracked vessels that once held life, and which is also the first highway of time as it reaches from above/future, slices through the Desert, separates the Divine from the rest of creation/destruction in the present, and finally reaches down into the past.

Before the altar on the floor is Hidden Knowledge, which is the angelic blueprint

⁶Or book piles with a cloth on top.

of all creation/destruction, and this is where we have the formation of the Metatron Cube. This pattern of cards is the beginning of the constantly flowing act of creation, bisected by time and form,⁷ and then the angelic blueprint which is the first pattern the Divine Breath hits. This is the orbit of formation.

In the northeast we have the Weaver of Creation. Branching out from the middle line to start the formation of an east/west axis is the trigger for the blueprint to begin taking on form in preparation for physical manifestation. The Weaver of Creation is an angelic power that can also express to us as a deity, and that power begins the process of weaving a form that will eventually become a person, a tree, and so forth.

In the east we have the Light Bearer, an angelic power that creates a pathway for the energy form and begins to slow it down so that it can manifest. This power works in opposition and polarity with the Imprisoner/Restriction, to create a general tension through which the form must pass, which in turn prepares it for internal polarity. This is the inner dawning of life.

In the centre we have Perfect Balance which acts as a Fulcrum for the whole pattern.

In the southeast we have the Grindstone that acts as a bridge for the energy form. Its power slows the energy further, gives it orbits of power and dynamics, and is really the first step of internal polarity within the form itself.

In the south we have the Garden, which is the physical realm, the Threshold Guardian who filters and mediates the inner form into an outer vessel, and the Inner Companion, which is the only individual angelic power in this pattern to which humans can directly relate, or with which they can build a one-to-one relationship. On the floor before the south altar is the Keeper of Justice, which is a power reflected from Perfect Balance, and which keeps that pattern of balance during the formation process which is on the cusp of physical manifestation. This pattern is the orbit of manifestation.

In the southwest corner is the Unraveller, who begins the process of breaking down the form and preparing it for Restriction.

In the west we have the Imprisoner, a power you know as Restriction. This is an angelic power that gathers up the unravelled form and restricts it out of physical manifestation.

And in the northwest corner we have the Protector of Souls. She takes the Divine Sparks that have released from the shells (death) and she holds them in sleep. They will either release from her and go back into the cycle of life by completing the journey through these powers again, starting with the Light Bearer, or they will cross the Abyss and merge with the Holder of Light.

So these are the dynamic powers that operate in the Desert, above and beyond the other beings and areas of the Inner Desert of which you are aware. Before we move on, just take a while to walk round the directions, look at the pictures, and note how the directional tools relate to the images and powers.

Now you are going to add more images, placing another layer on this pattern which will help you understand the relationship between these deep powers of creation and destruction, and the outer and inner manifestations of structure, form, and being that is living or has once lived. Add these cards to the listed places:

The Utterer and the Inner Temple add to the east altar

The Inner Librarian joins the Grindstone

The Wheel of Fate joins the Threshold Guardian

The Path of Hercules is placed behind the Garden

The Chariot joins the Inner Companion

The Magical Temple is placed between the altar and the Unraveller

The temple of Ancestors joins the Imprisoner

The Bridge of Death is placed between the west altar and the Protector of Souls

⁷The Abyss.

The Inner Sanctum is placed on the centre altar with Perfect Balance

The four cards of the magical tools Limiter in the east on or under your sword, Staff of the Gods in the south with your cord, Regenerator under your vessel, and Foundation under your stone Shield.

Now spend time again walking round the directions and looking at the clusters in various directions. Notice that more of the cards are clustered in certain areas of the room than in others. Write down in your journal any reasons you feel why this should be so, and also any other things that spring to mind.

When you have finished looking, go and stand before the east altar. Commune with the contacts in the direction and take note of who or what appears. Repeat in the other directions. Again, write down your observations.

Gather the cards in each direction and cross-quarter areas into little packs and put them all, in little piles, on the directional altars. The cards on the floor before the north and south altars put in the pack on those altars. With the ones in cross-quarters, decide which directional altar they should go on. Mix up the cards in each pack and draw, unseen, one card from each pack and put it on the top, image facing up. This is the power you will work with in each direction.

You are going to design your own ritual, working with the directional gates, the images in the four directions and the centre, and your tools. The purpose of the ritual is to establish the pattern, key contacts, and flows of power in the room in connection with the Inner Desert: how and where the power comes from, how it is interacted with and matured, and how it is composted. This establishes the deep pattern of power flow of the Desert in your work space as a layer. Once it has been established it can be worked with or tapped into when you do specific magical work that may need the resonance of the Divine creative/destructive powers.

Before you begin forming the ritual, look at the five key cards you picked in relation to the

directions, tools, and what you already know of the Desert.

The key contacts of the cards will be your anchors in each direction. Look at the connections between the cards and directions, and from those observations, write or build a ritual that brings the Divine Breath from the north and releases it into the south, then gathers from the south and takes it back to the north. Include in the ritual a visionary connection and communion with the being or power that is represented in each card in the directions.

Do all this while the gates are still open and all the tools and cards are out. Make it a simple ritual, but one that establishes within you access points to key powers in each direction. Use the act of receiving, weaving, and releasing threads; and use the tools as anchors and receivers.

Once you have worked it out, do the ritual straightaway. While you are doing the ritual, see in your inner vision the Desert and its aspects so that you are working in vision in the Desert and physically in your workspace at the same time.

When you have finished, close the room down and put everything away. If you have to repeat the ritual (if you felt the power was dissipated in the first action of the ritual) then do so a couple of days or so later.

Write up all of your notes, the ritual itself, and any observations or moments of inspiration in a computer file. Pay close attention to the powers depicted in the cards and how they link with the other cards, the tools, and the directions. Think about the power dynamic of the ritual, what was created with all the different elements, and how this relates directly to you and your work.

Lesson 3

Metatron and the Abyss

By now you should be of the understanding that the Abyss is not an evil hell, but it is nonetheless a place that can be destructive for living humans. It is a place of Restriction, and that restriction manifests in different ways *according to time*.

Up the Abyss the Divine impulse of creation begins the process of restricting the Divine impulse into form and manifestation; at our level of the Abyss (the Desert) is the restriction of life, fate and time; and below the Abyss is the restriction of forms that no longer have a purpose in the outer physical world.

Time is ever-present in the Abyss—indeed the Abyss is the engine and conductor of time and form. On our side of the Abyss, be it above, level, or below, time is a factor in the power formations. On the other side of the Abyss there *is* no time, no form, only pure Divine power.

Adepts work with the Abyss in various ways: assisting or observing the weaving/formation of creation at the edge of the Abyss, putting things to sleep in the Abyss, reaching into the nearer layers of the Abyss to reach ancient contacts, and of course crossing the Abyss. Crossing the Abyss, as I have said before, does not make you a hierophant or magus; rather it is a stage of development that moves you into a different and more mystical layer of magic.

When I first discovered the edge of the Abyss and began visiting it and simply standing there and observing, I had no idea what it was or where I was. After a few visits a vast being rose up from the Abyss, stood before me, and terrified the shit out of me. I was in my early thirties and totally clueless. The being stood there and looked at me...and I looked back.

I began interacting with this being over the various visits. He seemed to be a guardian of that place. He emanated neither goodness or badness; rather he seemed to be a keeper of that place, a fulcrum that kept things where they were supposed to be. He also assisted me with crossing the vast crack of the Abyss and descending into the Abyss when necessary.

I asked if I could learn about that place, and he put out his hand for me to step onto. I learned about the depths of the Abyss, and also the 'up' of the Abyss. I learned about the cyclical nature of that place, about the opposite side, about falling into life from above, and about going into storage below. I worked regularly there for a few years, learning as much as I could. I asked the being who he was and about his nature, and the being searched within my own mind for a reference point that would reflect the meaning to me.

He said to me, "I walked with God and was not." I vaguely remembered that sentence from my biblical studies and went to look it up. I read up on the prophet Enoch and the

tradition of Enoch becoming the recorder of God: Metatron. At this point I was not sure if my own mind was filling in gaps by pulling on deeply buried information from my youth, but it did not seem to make sense: I could not equate what I had learned in studies of Enoch and Metatron, and this vast being standing in the Abyss.

I remembered my first teacher's comment. She would always say: "if you are not sure, treat as 'is,' and if it is not, you will figure it out through direct experience." So I kept working with this being and called it Metatron, while still trying to correlate the religious text with my experiences. He could reach high up the Abyss and deep down, he governed the flow of power as it came down from above to the Desert where it was woven into patterns of life, and he also took shells, vessels, and beings that had been bound out of life and put them deep down into the Abyss's depths. But he never moved from that place, ever. He was in a particular place, doing a specific job deep in the inner worlds at the edge of creation and destruction. I began to realise that this being was close to the power of Divinity.

In the Talmud he is mentioned as the 'scribe of God,'¹ which kept me scratching my head...scribe? Of course this is the recorder of God, one who writes down the will of the Divine. Later when I came across the tale of the Rabbis and Pardes, where Metatron is seated in the presence of God and working as a scribe, then it all fell into place.

Years later I came across Crowley's idea of Chronozon, the deadly keeper of the Abyss who was demonic and all things generally bad. That did not equate to what I was connecting to, either.

I kept working with this vast being for a long time, and learned a great deal. I also forgot about the Talmud and Crowley for a while. It was not until I began corresponding with some magicians who had come up through Thelema, and we got on to discussion of Chronozon/the Keeper of the Abyss, that bits started to make sense and fall in place.

Not only was our discussion informative in regards to this being, but it also highlighted to me something which had been a major driving force in magic in the twentieth century and is still seeping into magic today. And that was the psychologising of magic, but also—and more importantly—how a heavily programmed mind will overfilter a visionary interface, which in turn serves to mask deeper contact from that person's understanding. Let me explain, as this is important to understand if you are a magician.

When a being tries to convey information to you, *it draws from what is already stored in your memory*, from learning and experiences. It looks for a common vocabulary, then reflects that back to you to convey meaning. It does not mean that what it reflects back to you is exact; rather it is the nearest it could find in your understanding that matches what the being is trying to communicate.² When this happens, the magician ponders on the reflection, looks into the meaning of what was reflected back, and draws their conclusions.

So for example if a person did not know the word for time but was attempting to convey the concept, and they only knew the word 'watch,' then they would say 'watch' and hope you got the idea.

It took me a while, in my young magical days, to understand that this is what happens. I have travelled the world and have a smattering of various different languages, and one day when I was trying to convey a meaning in Arabic to someone who did not speak English, I used the nearest word I knew and the Arab got my meaning. That day it struck me that the same process happens with inner work and contact communication. Once I grasped this, it totally changed how I interpreted what was being said to me in vision, and also how I interpreted the visionary Biblical texts

Remember that each generation of magicians stands on the shoulders and

²Think of two people trying to communicate where each only has a very limited vocabulary of the other's language.

¹Talmud—Mas. Chagigah 15a.

work of those that went before them, and that hopefully, in the future, magicians will take the understandings of myself and other magicians of my generation and expand them far beyond what we can grasp. Back to Crowley and the Talmud.

Crowley, in his understanding of the Abyss and the Keeper of the Abyss was drawing from the writings of John Dee and Edward Kelley, and also subconsciously from his education. Crowley, like Dee, was versed in Latin and Greek. Crowley (and most likely Dee) also let his religious upbringing filter what he encountered.

In Christianity the Abyss is seen as being hell, and therefore contains everything wicked, evil, and terrible. This is akin to seeing a *graveyard* as evil, wicked, and terrible: a sensitive person would feel *uncomfortable* in some graveyards, particularly old ones, not just because of their cultural programming but because of the presence of those who have clung to their bodily remains in the hope of rising again in body during the *Days of Judgement*, a belief impressed on them throughout their lives.

We see this in Crowley's description of the Abyss, which we will look at in a moment. Once again we see a magician falling back on their deeply embedded programming. This hobbled his thinking—and he even acknowledges this in his writing in a roundabout way.

If you fear the power of destruction, that fear will colour everything you do in magic. It is time to lose that religious programming and understand that yes, the Abyss can be dangerous, but it also serves a very necessary purpose in creation. If a magician cannot overcome their fear, they will not be able to understand fully the processes of everything round them in the inner worlds.

We see the same thing happening with Crowley³ in his descriptions of Chronozon. Crowley saw Chronozon as a malignant being, a demon who is the personification of everything in the Abyss, a reflection that had to be

³And Dee, whose writings influenced Crowley greatly.

overcome or mastered in order to progress. Again we see Crowley's religious and cultural upbringing colouring his judgement.

I pondered the name Chronozon, first used by Dee and then taken up by Crowley. Here is the mention of this being in Dee's notes, which were reproduced by Meric Casaubon's book *A True & Faithful Relation of What passed for many Years between Dr. John Dee (A Mathematician of Great Fame in Q. Eliz. and King James their Reignes) and some spirits:*

Man...became holy in the sight of God until that Chronozon (for so is the true name of that mighty Devil) envying his felicity, and perceiving that the substance of his lesser part was frail and unperfect in respect of his pure Esse, began to assail him, and so prevailed: that offending so became accursed in the sight of God; and so lost the Garden of felicity, the judgement of his understanding: but not utterly the favour of God, and was driven forth (as your scriptures record) unto the Earth which was covered with brambles.

—*A True Faithful Relation*, published by D. Maxwell, 1659. p.92.

As Jesus Christ brought all blessednesse, and comfort into the world: So did Adam, accursed, bring all misery and wretchednesse into the world, and in the same instant, when Adam was expelled: The Lord suffered the earth to be accursed for Adam's sake, and then, said the Lord these things, and gave unto the world her time: and placed over her Keepers, Watch-men, and Princes, for years, moneths, and dayes: [I am easie, you may understand my rule.]

—*Ibid*, p. 205

It is likely that Dee and Kelly's formation of this idea came from fragments of the Book of Enoch, which were mentioned by Sir Walter Raleigh in his *History of the World* written in

1616 when he was imprisoned in the Tower of London. It is assumed today that neither Kelley nor Dee had access to the Book of Enoch, but actually parts of it were around at that time, so we have to keep that in mind.

When I was thinking about this, I realised that although Crowley’s idea was way off-base compared to what many magicians find at the edge of the Abyss, there were fragments of old truths there. He had tapped into something but missed the cues and hints; and he had then translated those cues and hints through the lens of the Plymouth Brethren and the lingering fragments of his Victorian mindset which he will have inherited from his parents: he could not get away from that mindset no matter how he tried.

Let us look at it like this: Choronzon is remarkably close to Chronos—and Chronos (time) is incredibly close to the Keeper of the Abyss. The Keeper stands in the Abyss, in the first highway of time, and keeps balance between the future/above, the present/the Desert, and the past/down. He is also the bridge between the Divine Breath, and the inner realms. Once the Divine Breath flows across the Abyss, it is woven into patterned form by the weaver (Ananke). Think back to the Scribe of God: a being that facilitates the utterance of Divine being to transform from breath into life.

Chronos⁴ which means ‘time’ in Greek, is an ancient power that was understood as time. His ‘partner’ was Ananke, the weaver of fate. Chronos is sometimes depicted as a lion-headed serpent with Ananke curled round him as a serpent. He holds keys (he is a keeper), and there are also ancient descriptions of him as a being with the head of a man, a bull, and a lion...sound familiar? Also bear in mind that at the time of Dee’s education, spelling and pronunciation of classical Greek and Latin often have many variables. It is very possible that Chorozon and Chronos are one and the same.

As always with these old writings, this has its roots in a mystical visionary experience,



Figure 3.1: Chronos, Stoke Railway Station, by Vincent Woropay

and from there it was added to and formalised over generations. Chronos is also a layer of the Titan Cronus, and if you read some of the early classical writers you will start to get an overview of this being’s power. You have to wade through various stories and take meaning from the stories as they point you to the nature of Chronos.

Chronos is mentioned in Hesiod’s *Theogony*, and also by Proclus in his analysis of Plato’s *Cratylus*. You will also find references in the Sibylline Oracles, in the writings of Plutarch and also in the writings of Diodorus Siculus, which draws us back to the deep roots of mythology in northern Africa.

Crowley would have studied some of these texts at school and university (Trinity College Cambridge) and they would have supplied him with a good inner vocabulary from which his subconscious could then draw. When you read the classics and then read Crowley, and

⁴Χρόνος

understand the deep roots of his religious upbringing, then no matter how hard he tried to get away from them you will see how they still coloured his emotive response to his experiences.

Here are a couple of passages from Chapter 66 of Crowley's *Confessions*—and as an aside, if you want a demonstration of how Crowley's (and Dee's) knowledge of Greek and Latin crept into his work look up Aethyr and Aether...you will start to see where he was getting things from. Read these passages carefully so that you can start to see what he was struggling to express.

The name of the Dweller in the Abyss is Choronzon, but he is not really an individual. The Abyss is empty of being; it is filled with all possible forms, each equally inane, each therefore evil in the only true sense of the word—that is, meaningless but malignant, in so far as it craves to become real. These forms swirl senselessly into haphazard heaps like dust devils, and each such chance aggregation asserts itself to be an individual and shrieks, "I am I!" though aware all the time that its elements have no true bond; so that the slightest disturbance dissipates the delusion just as a horseman, meeting a dust devil, brings it in showers of sand to the earth.

The nineteenth Key contains the text of the original curse on creation. Each phrase formulates some calamity. I had always shuddered at its horror as I recited it. But now, the Abyss being crossed, and all its horror faced and mastered, the words of the Key suddenly thrilled with a meaning that I had never suspected. Each curse concealed a blessing. I understood that sorrow had no substance; that only my ignorance and lack of intelligence had made me imagine the existence of evil. As soon as I had destroyed my personality, as

soon as I had expelled my ego, the universe which to it was indeed a frightful and fatal force, fraught with every form of fear, was so only in relation to this idea "I"; so long as "I am I", all else must seem hostile. Now that there was no longer any "I" to suffer, all these ideas which had inflicted suffering became innocent. I could praise the perfection of every part; I could wonder and worship the whole. This attainment absolutely altered my outlook. Of course, I did not at once enter into full enjoyment. The habit of misunderstanding everything had to be broken, bit by bit. I had to explore every possibility and transmute each base metal in turn into gold.

Crowley himself managed to, upon having a direct experience, side step his programming and realise the true nature of the power at the abyss.

So we start to see how different people over different spans of time viewed this vast being and power in the Abyss: a being that is essentially a 'director' of time, and who works with the Divine Breath on one side of the Abyss, and the weaving of fate on the other. Remember your Egyptian ritual and the role of Djehuty? Here we are seeing a different octave of that process and power, a deeper and more profound inner dynamic in constant motion in the midst of creation and destruction: Chronos and Ananke triggering time and fate, Metatron acting as the translator/scribe of the Divine Breath, who translates the utterance of Divinity into creation.

Understanding this process and its various octaves serves to inform the magician so that they can override any religious or dogmatic programming and experience, observe, and commune with this vast power in a balanced way.

Before you go on to the visionary work in this lesson, take plenty of time to read up on the various aspects of this place and this being. Look at Metatron, look at the writings

around Choronzon, look at Chronos and Ananke...you will get views from different perspectives which will give you a lot to think about. You will also come across, in the Late Classical Period, very similar descriptions attributed to the concept of *Aion*, which is everlasting time but which sort of got muddled in with Chronos over time, and also the lion headed god in Mithraism. If you dig around the Early, Middle, and Late Classical Periods of the southeast Mediterranean, you will see how a concept changes over time as ways of thinking change, and how things are copied, absorbed, or mistaken as understanding wanes.

If you can get a hold of a copy of the analysis of Plato's *Cratylus* by Proclus, it will be worth the read, particularly in respect of the power of Cronus/Chronos. At the end of the day, it does not matter what name is given to this being by humans; what matters is that you understand the process and power in its magical depth, not on the dogma attached to it.

The following practical exercises will start to put you in orbit of this being, and also bring you a bit closer to the understanding of the Abyss through direct experience.

3.1 *Task: Vision I*

You will need a piece of white chalk for this vision. Hold it in your left hand as you work.

Remember the vision of meeting the goddess in the cave? You are going back there. Set up your room, put the stone by your feet, and sit facing the central altar with your back to the north. Work with the central flame and see it plunge down into the Underworld. You follow the flame until you see rough stone steps leading down into the earth. Follow the steps down.

You will come to the entrance of the cave with the goddess in it surrounded by sleeping creatures and people. Commune with the goddess there and tell her you are learning about the Abyss. She will point to a tunnel that leads from her cave into the darkness.

Before you go into the tunnel, bathe in the pool of water in the cave so that you are clean before you move onwards.

Go down the tunnel, which will get darker and narrower as you go. You will come to a crack in the rock that you have to squeeze through. On the other side is another tunnel which you follow to the end. It opens out onto a ledge, and when you stand on the ledge you will see that you are in the Abyss, with the Desert not far above you. Mark the entrance of the tunnel to the Abyss with chalk so that you can find it again in the future.

To the side of the ledge you will see rough cut stone steps that lead upwards. Another set of steps leads downward. If you see beings or faces on the other ledges around, below, or across from you, ignore them and do not get curious. Take the steps up, and climb carefully up the Abyss's cliff until you reach the Desert. Climb out of the Abyss and stand on the edge, then look down to where you have just climbed from. Remember the entrance and the location of the steps.

As you stand there, look out across the Abyss. Hold up your arm to expose the Mark of Future Knowledge. Wait until you see a presence rise out of the Abyss. This is the Keeper of the Abyss. Commune with this being and tell him who you are and what you are doing. When the communion is over, turn and walk down the Desert to the Inner Library.

Climb the steps, go into the Inner Library, and find a book about the Abyss and the Keeper of the Abyss. Take it into yourself, then work your way back to your workspace from the Library.

When you have finished and opened your eyes, write down your experiences in your journal.

3.2 *Task: Vision II*

Now you are going to reverse the process. Go into the Inner Library, then out into the Desert. Walk to the edge of the Abyss, and remember your communion with the Keeper. Call upon

him. When he appears tell him you wish to go to the Cave of the Goddess via the tunnel in the Abyss. He will either move to one side to let you climb back down the steps, or he will put out his hand for you to step on and lower you onto the ledge. Look out for the chalk mark and enter that tunnel.

Follow the tunnel back to the Cave of the Goddess. When you arrive there greet her properly, then talk to her about the Keeper. When you have finished your conversation and/or have received any visionary insights that she gives you, climb back to the surface and back to your work room.

3.3 *Task: Ritual*

The ritual for this lesson shows you how to work with ritual patterns to tap into the power at the edge of the Abyss and mirror it back into a magical pattern.

Each directional and ritual pattern that you learn in this course is an ingredient rather than a set ritual. As you progress through the course you will come to realise that the directional and cross-quarter patterns, the ritual actions, tools, utterances, flames, and so forth are all standalone ingredients that you can combine to achieve something.

In various lessons you are pointed towards a particular aspect of ritual power. From these glimpses you learn to combine certain ingredients to create a whole pattern that you then fill with power (inner work) and set in motion. This leads you to the understanding that although there are set rituals in magic that many people have used through the ages, the great majority of a magician's work is truly unique to the individual.

Each person is different, each life path is different, and each situation that may warrant the use of magic is different: off-the-shelf rituals and grimoire recipe books truly are for beginners only, and by reproducing them without expanding into your own unique territory severely limits the magician and prevents the development of a true adept.

In the apprentice section the majority of the ritual work was set for you. As you have

walked through the initiate training, you will have noticed that increasingly I have made you work the rituals out yourself. You have begun the process of forming your own unique set of magical skills, learning to draw from within what is sleeping in your depths.

This will also move you away from being spoon-fed and push you onto a path of true discovery. You will become more and more responsible for your own magic and your own development—and this lets you develop to your maximum potential. The more latent potential you have, the deeper you will go in magic: you become the best magician you could possibly be, along with becoming your own teacher and guide.

The ritual patterns you are about to work with reach in specific directions and trigger connections between the Desert and your work space, between you and the Keeper of the Abyss, and between you and your fate path. The Keeper of the Abyss is a profound being indeed, and one you should work with a lot in your magical development. He is both Divine guardian and teacher, a higher octave of your guardian angel, and a powerful bridge between Divinity and humanity. The connections will build as you work and develop, and by learning various ritual patterns they will embed within you so that they can rise to the surface of your consciousness when needed.

In the following ritual you will work with a set directional pattern. In the establishing of that pattern through declaration, you will also work with a religious text, tools, and actions. These are all different ingredients that can be drawn on; by putting them together as set out in this ritual you will see how different aspects and content can be drawn together for a specific reason.

The religious text is a snippet from the Tanakh, the *Book of Tehillim* Chapter 27. This Jewish text is also used in Christianity, but it is an old pattern, and can be drawn on in the right circumstances. It is about the relationship between the Divine and the human; it is not about this god or that god, but about the male outputting Divine power

that flows through the Desert.

It has recently become fashionable to work with psalms in various branches of magic. Most of the time, though, they are just used as prayers that have been co-opted without any real understanding.

Work with psalms can be done in Hebrew or in your native tongue, like English. Working with psalms in Hebrew, done properly, brings in a deep layer of understanding, but to do this you must understand both Hebrew and the deep mystical dynamics that run through it.

Those of you who are not fluent in Hebrew will miss certain layers of this work, but you will still gain a lot from it. On the surface this psalm looks like a simple prayer asking for protection. But within it are hidden many Mystery keys, some of which you will recognise if you look closely with magical understanding. They are not obvious, but they are there.

Reciting a fragment of this text in a magical context reiterates and externalises a pattern that upholds you, while also putting you in the right frequency for the Desert. If you are interested in working with psalms, this particular one is good to work with for protection: at the end of the ritual I will outline how to work with the complete psalm should you wish to.

Preparation

Set up your working space, but take out the northern altar. Your ritual pattern is east, south, west, and centre: the upward-pointing triangle. Place the stone shield in the centre on the floor below the northern side of the central altar. Set out the three tools of the working directions, the three directional candles, and the candle in the centre.

The upward male triangle pattern of this ritual is one of *triggering life*: it has the start/east, the future/south, and the composting/west. The centre is the anchor. If you were to reverse this pattern and take out the south instead, it would form the female downward-pointing triangle. This would be a ritual pattern for *death and regeneration*: west/death, north/storage, east/regeneration.

The stone at the centre is the power of *below*, of the Abyss, and the deep storage of the Underworld. It is also the power of the Great Mother: the vessel which is the earth. When you work in the centre, particularly in the recitation, you should have your left foot touching or placed on the stone.

So you can see how this ritual pattern sets a frequency tone for action, be it life or death. This would be a layer for a magical act that could be built on with tools, utterance, inner contact, deities, vision, and so forth.

The Ritual

Still yourself and meditate in the centre for a short while. At the end of the meditation remember the feeling of being at the edge of the Abyss, with the Keeper of the Abyss before you.

In this ritual pattern, the Keeper will be behind you. Your intention is to imprint the power and contact of that inner place into your physical temple. Keep this intention in mind throughout the ritual.

Light the centre candle and say:

“From above came light; the first day:
and the darkness vanished below
where all sleep.”

Light a taper from the central candle and take it to the east. Light the east candle and say:

“From the Library come the voices of
all those who have gone before me.
The knowledge of the past informs
the path of the future.”

Light the taper from the east candle and walk to the southeast cross-quarter. Stand in this position and say:

“Threshold of the future, the bridge
which guards the future path.”

Bow, go to the south, and light the south candle. Say:

“The path which receives the weave of fate and creates the stone path upon which I shall tread in my journey through life.”

Light the taper from the south flame, and go stand in the southwest cross-quarter. Say:

“Threshold into the past, the bridge which guides into the past.”

Bow, go to the west, and light the light. Say:

“Powers of restriction, Strength, that take away from life and given unto death.”

Turn and go to the centre altar with your back to the north.

Close your eyes, with your left foot on the stone, your right hand holding up your lantern, and your left hand on your heart. Feel the build-up of the Light Bearer and Restriction behind you and the Companion before you.

Answer this question out loud:

What is it that you seek?

Let the deepest part of you answer. Once you have answered, drop your arms, leave your foot on the stone, and recite the fragment of the psalm, directing it to the central flame:

“The Divine is my light and my salvation; whom should I fear?

The Divine is the strength of my life; of whom shall I be afraid?

One thing have I asked of the Divine that will I seek after,

Is that I may dwell in the house of the Divine all the days of my life,

To behold the beauty of the Divine, and to visit in His temple.

For in times of trouble he shall hide me in his pavilion,

He shall hide me in the covert of His tent; He shall set me up upon a rock.

[Look down at your feet]

Once you have finished the recitation, stand in silence for a moment. Feel the Light Bearer and Restriction⁵ come right into your arms and body, and behind them feel a deeper, stronger presence building.

Go to the east and pick up the sword. Turn it point down and turn round to face the centre, holding it before you in your left hand, its handle level with your sternum, and place your right hand over your left. Recite:

“With the Keeper of the Abyss to my right and my future path to my left, I hold the power of the Word in my hands, and may my heart speak the truth of my actions. I offer this power of the Word, the Limiter, to the Divine powers of above and below.”

Go and place the sword on the left side of the central altar. Walk to the southeast cross-quarter, face the direction, and put out your left hand before you. Say:

“Hathor, bridge of life, I offer you my hand that you may guide my footfall all the days of my life.”

Bow, and go to the south. Pick up your cord and pull it tight, with your left hand on top and your right hand below, pulling it straight like a rod. Say:

“Companion be my witness: that my staff of fire is my life, my measure, and Companion; guide me that I may use it wisely.”

Bow and go to the southwest cross-quarter. Stand facing the cross-quarter. Put out your right hand and place your left hand on your heart. Say:

“Sekhmet, bridge to the past, here are my deeds in my hand. Do with them as you see fit.”

Bow and go to the west. Pick up the vessel and turn round to face the central altar.

Say:

⁵Remember that the power of restriction is called the ‘Strength of God.’

“With the Keeper of the Abyss to my left and my future to my right, I hold the vessel of my deeds, the container of the Word, before the Divine Powers of above and below.”

Still holding the vessel, walk to the north side of the altar and stand with the back of your feet against the stone, facing the north. Hold up your vessel and close your eyes. Remember the sense of the Keeper in the Abyss: see that power build before you in the room.

Say:

“Keeper of the Abyss, Guardian of the Divine, Keeper of Time, I stand before you and hold out my deeds. I pour them at your feet so that you may see my actions.”

Tip the vessel as if to empty it. Close your eyes and see fragments on the floor before you. Some of them sink down into the ground and some rise up, level with your heart. See the hands of Neith come down from above and pick up some of the fragments: she begins to weave patterns that incorporate some of the fragments from your vessel.

Say, keeping your eyes shut:

“Keeper of the Abyss, I ask that you let the breath of the Divine fill this weave which holds some of my past, so that my weave can receive the breath of life that will strengthen and solidify my future. Let none but the Divine interfere with this path, and teach me how to walk this path into the future, so that each footfall I take is a song of wonder that will light the path for those who stumble behind me in the darkness.”

Stand in silence and feel the power of the Keeper in the room. Take a step back and bow. Take another step back and turn to face the central altar. Place the vessel on the altar. Sit down and meditate in the power of the space until you are ready to get up.

When you are ready, put the tools away and put out the candles, but do not close any gates

or contacts with the various angelic and deity beings in the directions. Let the power just sit in the room: it will power down when it is ready.

About the ritual

This ritual should teach you a few things. The first is that it imprints a layer on the room. In magical work, you would use this to set a tone/frequency in the room before moving on to work on whatever you are doing that is compatible with that power. View this as a powerful opening ritual to something that would involve creation/the future/stability.

The other thing it teaches you is working with the Divine outputting power by recitation. It establishes the connection of protection and respect, while also embedding within you the ‘rules of engagement’ between you and the Divine. Some of the psalms have great power hidden in them, but if they are just used in their most superficial form to beg or entreat, then they are simply ‘prayers’.

But when worked with in a deeper sense, other hidden layers open. Working with parts of this psalm in the ritual pattern at the threshold of Divinity at the Abyss triggers a bridge of balance, of trust in the Divine male power, and the recognition that there is much imbalance in this world.

It works in harmony with the Egyptian goddesses as they are all part and parcel of that Divine pattern, and it lifts the magician out of dogmatic thinking and into the understanding of the balance between the formless Word and the deity vessels that receive and house that Word.

If you were embarking on magic that works deep in the Desert—which by its nature brings danger—then starting with this ritual, or this type of ritual, will create patterns to uphold you and also govern your actions. It works in the principle of Ma’at, and is the ritual of one who serves.

Task: Sigil

Draw a sigil that maps the contacts, powers, and main *pathways* of power as opposed to

mapping out *movements*. This sigil is specific to the ritual, not to you and your actions.

First draw a short, straight vertical line: this is the path from the Keeper (north/down) to the centre. Draw a line from the top of the first line out to the east, then one to the southeast, one to the south, one to the southwest, and one to the west. Put little circles on the ends of the directional lines. Connect the circles of south, east, and west with straight lines to make an upward-pointing triangle.

Now draw a line between the southeast and southwest circles. You should end up with a nearly fully formed hexagram on a stick: what will be missing is the down point/circle of the triangle. This is the sigil of the formation of life at the edge of the Abyss; the 'tail' of the hexagram that flows down is the bridge of the Keeper. Look at the shape and think about it, think about the dynamics, power flows, etc. If you ever see this sign in a magical text (it is rare, but there are some out there), then likely the magic depicted is done at the edge of the Abyss.

Task: Ritual design

Design and write up the ritual that would work with the down pointing triangle. Its purpose would be one of destruction and regeneration, of acknowledging death and rebirth of the body and spirit, and it would draw on those powers. It would be an opening tuning ritual for magic to be used at times of destruction and danger, and when someone or something is at its lowest ebb: it introduces regeneration into the pattern of destruction: the star that appears out of the darkness.

Draw on what you learned in the Egyptian ritual, read through the book of Tehillim⁶ and choose a psalm that seems fitting for the job. Look at ones that have the powers hidden in them, like the Light Bearer/Restriction. Remember: you are not forging the future path, you are lighting the way out of darkness, and triggering regeneration out of destruction.

Use the Quareia Magicians deck, if you like, to mark out or draw in influences; use your

tools as appropriate; and remember that you will be facing north as the centre point, with the altar before you and the south behind you. You will be facing the Keeper of the Abyss as opposed to him having your back: you will have to answer to him and justify why regeneration should occur.

Work out your directional movements, what is said where, to whom and why; then when you are ready do the ritual. Take notes afterwards. Draw out the sigil of that working.

Type up all your notes and the ritual, and keep them in a file.

3.4 Optional Task: Looking at Psalm 27, the Book of Tehillim

Working with a psalm connects us with mystical threads that reach back thousands of years. Certain religious and mystical texts from various other cultures can also be worked with in the same way, and if you wish to experiment, I would advise you to work first with the psalms so that you get the inner feel of how they work. There is no right or wrong religion: they all hold mystical patterns as well as dogma. Once you have worked with one form then you can branch out and use other ancient texts. Choose them not only for their words, but also for their feel and how you are drawn to them. They always appear as poetry or song, but never philosophy: some are words inspired by Divine mediation.

When something has been recited by many generations over a large span of time it builds its own power pattern. When recited by people in that religion who are using it as an everyday prayer it has one action. But when a magician works with it in a mystical, ritual way and draws on the deep experiences in themselves, then it triggers a deeper layer.

When working close to the mists of Divinity and the edge of creation you are in the territory of the Divine Breath: the Word. So a recitation that connects with that expression will set a tone to the space and work. When you recite, you stand in vision in the Desert at the edge

⁶Not in a Christian Bible: there are subtle differences.

of the Abyss, while also physically reciting in your own space.

Here is the whole psalm. In some versions the word 'Adonai' is used, in others, the word 'God' or 'Lord' is used. None of these refer to a man sitting on a throne; it means the *Divine outputting power*. I have used the word 'Divine' and the pronoun 'them' instead of he. This takes things right back to the early expression of Divinity in Genesis as 'them,' 'they,' and 'we.'

The Divine is my light and my salvation; whom should I fear?
The Divine is the strength of my life;
of whom shall I be afraid?

When the wicked, even my enemies
and foes, came on me to eat up my
flesh,
they stumbled and fell.

Though a host should encamp
against me, my heart shall not fear.
Though war should rise up against
me, even then will I be confident.

One thing have I asked of the
Divine that will I seek after,
Is that I may dwell in the house of the
Divine all the days of my life,
To behold the beauty of the Divine,
and to visit in Their temple.

For in times of trouble they shall
hide me in their pavilion,
They shall hide me in the covert of
their tent; They shall set me up on a
rock. [*look down at your foot.*]

And now shall my head be lifted
up above mine enemies round about
me; and I will offer in their tabernacle
sacrifices of song, I will sing, yea, I
will sing praises unto the Divine.

Hear, O Divine, when I call with
my voice, and be gracious unto me,
and answer me.

When you say: 'Seek ye My face';
my heart will say, Thy face, will I seek.

Hide not Thy face from me; put
not Thy servant away in anger;
You have been my help; cast me not
off, neither forsake me, O Divine who
breathed my life.

For though my father and my
mother have forsaken me, the Divine
will take me up.

Teach me Thy way, Divine one;
and lead me in a plain path, because
of mine enemies.

Deliver me not over unto the will
of mine enemies; for false witnesses
have risen up against me, and such
as breathe out cruelty.

If I had not believed to look on
the goodness of the Divine in the
land of the living!

Wait on the Divine; be strong,
and be of good courage; yea, wait I
say on the Divine.

Let's have a look at some of the lines of this psalm and the magical meanings behind them. We will not look at every line, just a few—you can discover the others for yourself.

The Divine is my light and my
salvation; of whom should I fear?
The Divine is the strength of my life;
of whom shall I be afraid?

The opening lines set out the Light Bearer and Restriction. The Light, or Light Bearer in Kabbalah, is *Chesed*:

When God said, 'Let there be a
firmament,' the world kept stretching
and expanding, until God said,
'Enough!' and it came to a standstill.

—Chagiga 12a

The Light Bearer/Chesed forges a path into creation, and Restriction/Gevurah puts a limitation on that expansion—something you have already looked at. Gevurah in Hebrew literally means Strength, and is used in the context of strength of Divine judgement, which is Restriction (also the Abyss).

In the Bahir we are told:

And who are the Officers? We learned that there are three. Strength (Gevurah) Is the Officer of all the Holy Forms to the left of the Blessed Holy One.

One stumbling block for many would-be-Kabbalists is that they automatically assume from the texts that the person's left is the place of Gevurah/restriction. Yet many fail to realise that the Divine and human stand opposite each other: the left of the Divine is the right of the human. This is why you are not encouraged to study Kabbalah in your magical training: most Hermetic Qabbalah is a deflection and a dead end—and for good reason.

The first two passages of the psalm place the two powers in the speaker's consciousness and alert the mystic, the kabbalist, or the magician to the power that is worked with and honoured in this psalm.

One thing have I asked of the Divine
that will I seek after,
Is that I may dwell in the house of the
Divine all the days of my life,
To behold the beauty of the Divine,
and to visit in Their temple.

For in times of trouble they shall
hide me in their pavilion,
They shall hide me in the covert of
their tent; They shall set me up on a
rock.

These two stanzas declare and establish the path of the mystic: to live one's life in the understanding of the Divine, and walking that path in balance and truth (emet) triggers the protection and overseeing of the mystic by the

angelic beings round them. The world round you is the house of the Divine: nature and the beauty of Divinity that shines through every living thing.

This also speaks about something I observed and experienced before I understood it: as you walk the path in depth, when there is great and lengthy danger, you are moved to a safe place—literally. You are plugged into the land and hidden. Working with your foot on the stone is the beginning of this process for the magician. It is written about in many different texts,⁷ and also experienced by many who devote their lives to the Divine path of darkness and light.⁸

And now shall my head be lifted up
above mine enemies round about me;
and I will offer in their tabernacle
sacrifices of song, I will sing, yea, I
will sing praises unto the Divine.

Song—sound—is the greatest form of communication both with the formless Divine and with nature—the female Divine, the vessel which houses the formless Divine and gives it form. Think about why this would be the greatest of all gifts from the magician to the worlds and powers round them.

If I had not believed to look on the
goodness of the Divine in the
land of the living!

Wait on the Divine; be strong, and be
of good courage; yea, wait I say
on the Divine.

The true, non-intellectual, but truly deep understanding that Divinity is in and all round you, and being in harmony with that power, is a deep mystical stabiliser and strengthener.

There is a great deal more in this psalm that you can discover for yourself, and it is one of those that slowly unfolds itself over time. As your awareness deepens, so does your understanding, and that process continues over a lifetime.

⁷Revelations, for example.

⁸Light Bearer and Restriction.

This psalm, should you wish to work in orbit of that religious/mystical pattern, is one that a magician can work with for balance and protection. It is uttered both physically and in vision at the edge of the Abyss, and uttered with a true heart. It is not something to recite off-the-cuff because you are having a bad day and feel it might work even though you feel no connection to Divinity. It is the voice carrying the words of the heart as the heart speaks before the Keeper at the edge of the Abyss.

Lesson 4

Entering the Abyss

Before you enter the shallows of the Abyss, it is wise to have a good idea of what it holds—that way you will not be caught off-guard. Once you have entered the Abyss in your training, it is not a place to hang out in or go to just out of curiosity; rather is a place where necessity should be the driving force.

You have already been introduced to the Abyss, but let's expand on this a little bit before you take your first exploratory steps into this place.

The Underworld and the Abyss are connected via tunnels that run from the Underworld into the Abyss. When a tunnel to the Abyss forms in the Underworld, it means that whatever is housed in that area is passing into deeper restriction. These tunnels slowly close up over time and get narrower and narrower until they become completely blocked.

Once whatever is being restricted is blocked off from the Underworld, it can only be accessed through its tunnel in the Abyss. Over time, even this tunnel will become blocked and the 'cave' holding the restricted thing will be completely sealed: it cannot be accessed from the Underworld or the Abyss. This can happen naturally or through magical intervention.

So what is down these tunnels? This question brings us to the complexity of the process of restriction out of life. Everything

in the Abyss once had a living expression on the Earth's surface: living creatures, trees, humans, deities, etc. as well as beings with no physical expression which were still part of the living world. However, not everything that once lived can be found down the Abyss.

Some things go into restriction in the Abyss by way of their nature, some go by choice, others by force, and some by magic. When a sleeper stays in the land, eventually over time—a long span of our time—they will slowly sink into the Abyss. Someone or something ritually bound out of life and time will also eventually end up restricted in the Abyss. Ancient deities, Titan powers, and so forth slowly descend into the Underworld and eventually into the Abyss. And the magical forms and patterns of ancient temples eventually sink down into restriction, beyond our visionary reach.

Sometimes only the shells of once-living things sink down, while their spark, their spirit, releases. The shell still holds everything that happened to them: the memory and recording of everything in them is contained in the shell that slowly sinks, while their spark, their eternal spirit, releases.

Whereas the Inner Library is a container for all knowledge, consciousness, and so forth, the Underworld and Abyss is a container: it holds everything that the once-living being experienced. A good analogy of this

would be archaeology: when you dig up a person's skeleton, most often their spirit is no longer there (though sometimes they are), but analysis of the bones and teeth can tell us where they lived, what they ate, and sometimes what happened to them.

In the shallows of the Abyss we can meet humans, creatures, land beings, deities, and so forth, all of whom no longer have a purpose in our world or have been trapped there by their own choice, by their nature, or by being heavily tied to their 'time' in their Desert.

Each time period has its own Desert: think of it as a layer that descends from above into formation, has its timed length of existence, then slowly sinks into the sands. When you come across a layer of the Abyss, you are looking at a period of time in the past. The deeper you go, the further back in our time you go—and think in terms of millions of years. In the Desert's shallows is our wave of modern humanity—the last ten thousand years or so. To visit an earlier form of humanity, say the Neanderthals, you would need to go down to their layer of the Abyss.

So bear all this in mind when you work down the Abyss in vision: you may come across all sorts of different beings, and many of them are not compatible with our humanity. This is very likely where the fear of the Abyss came from, and the connection with it to the concept of 'hell.' Consciousness of diseases, large creatures with big teeth, land beings that facilitated the formation of a landmass which was great in its day but which would wreak havoc in our time—all these things are powers you can encounter down the Abyss.

In the very shallow, near-to-our-surface area of the Abyss, you will find consciousnesses that you can sort of understand and are safer for us to encounter, though deep connection with them is still not a good idea. The deeper you go the more dangerous the Abyss becomes, and an adept would not go into its depths without a very good reason and good protection—which we will discuss in a moment.

Just remember, this is not a place to drop your guard or be glamoured: near the surface

are beings that would love to hitch a ride back to the land of the living, and if you are not careful then you can quickly get yourself in a lot of trouble. Some beings that want to bridge back to the land of the living will appear as, or reflect back to you, an appealing image or personality to convince you to open up and let them hook into you and travel back with you.

This is where a magician's training really comes into its own: you must work without emotion, with total focus, and not allow any distractions.

4.1 Working safely in the Abyss

The biggest problems that can happen in the Abyss's shallows are bringing a hitchhiker back with you or accidentally waking up beings that should be in a deep sleep. The way to avoid hitchhikers is to stay focused and not engage with anything: simply observe. And the way to avoid waking something up that shouldn't be awake is to tread carefully and maintain an inner silence while you work.

There is also a technique that can come in handy in the shallows—and it becomes absolutely necessary in the deeper parts of the Abyss. It is disguising yourself as a rock. Humans are natural bridges, and when a being spots you in the Abyss then if you look human you are, in its eye, a way back to the surface.

For the longest time I had assumed that everything in the Abyss sleeps, but that is not so, and I do not understand the mechanism of that. But I quickly learned to pay attention and be careful.

In my thirties I was working at the edge of the Abyss and was asked by beings in the Desert to seal up a passageway deep in the Abyss. I agreed and was given clothing to put on, like a protective suit. I put the suit on and off I went. I managed to seal up the tunnel as asked, but as I was climbing back out my suit's leg slipped and a being spotted me: it grabbed my leg hard and I had to fight to get it off. I completed the vision and opened my

eyes: I was dripping with sweat, my heart was racing... and my leg hurt like hell.

When I came out of vision and checked my leg, it was starting to bruise and had scratches on it. I put arnica cream on it and thought it would be fine. It did heal over a few days, but it left a deeper injury. At that point in time, it did not really occur to me to think about doing inner repair: though my leg was physically injured, the injury had come from an inner impact, so it should have been properly treated magically.

Years later, that part of my leg started to cause me problems. The bone would ache, causing deep pain, and the nerves were constantly misfiring in the muscles. Then the tendon tore, and it took a lot of care and work to rebalance that injury. The deeper you go in magic, the more likely inner injuries are to manifest as outer ones: the power levels in deeper magic are enough to affect the body directly, so remember that. If you ever get an inner injury, deal with it properly straightaway, and also tend to the physical side of it. The next module will address such things.

After that experience I learned that 'suing up' is often not enough for such a powerful place, so I went in the Library to learn, and also discussed the subject with the Companion. The Companion taught me how to use the Desert's sand to cover myself, so that my energy signature and appearance would be one of sand and rock. I also learned, after that experience, to keep a constant internal silence when I worked in the Abyss.

The Abyss is a vast place with a lot in it that we do not know about. As an initiate, rather than getting curious and seeing how deep you can go, it would be better to be smart about it: use the shallows in your initiate training to familiarise yourself with the place and to practise silence as you work. I truly wish I had access to this sort of information when I was learning to work in that place: though I learned a lot from exploration, I also acquired major hits to my body that have stayed with me for life.

Once you have spent a while working in the shallows in your initiate and early adept training, you will build up knowledge, skill and also immunity to certain aspects of this place. Be kind to your body: let it learn and adjust over time. And there is plenty in the shallows for you to explore and learn about, which in hindsight is what I should have done, had I known.

Once you have a good understanding of the shallows and how the beings are stored there, then you can reach further down the tunnels to be found there and commune with beings that still have some connection to the Underworld; and after that you can start to reach a bit further down.

When you do work deeper in the Abyss, you will come across situations where humans have magically awoken and released something from this deep place which is causing havoc in the physical realm. And when a human releases something, a human has to seal it up again. If a human has magically trapped a being in the Abyss that should not be there, then a human must release it. If human magic is not involved in a problematic situation in the Abyss, then just stay out the way: there will be a deeper dynamic happening and it is unwise to get in the path of such a thing, as you will get tangled up in it.

Before we get to the visionary work, one other word of advice: do not externalise the visionary magic you do down the Abyss. The power of the Abyss does not belong in the physical world: only work with this place and power in vision—never in ritual.

4.2 Task: Vision I

Set up your room and work with the directions and gates, then sit in the centre and meditate to get yourself nice and still.

When you are ready, go to the Library and out into the Desert. Go to the edge of the Abyss and call on the Keeper of the Abyss. Tell him you are learning to work safely in the shallows of the Abyss so that you learn the necessary skills. The Keeper will stay with you in the

Abyss, keeping an eye on you as you work. Look for the steps and climb down: the first three layers of the Abyss are the shallows, and for this visit you will work with the first layer. Climb down until you come to a ledge. The ledge will run straight along in the distance, and find one of the tunnels that draws you on that ledge.

Before you enter the tunnel, still yourself and clear your mind. When you are ready, go in. Take note of any wall paintings, marks, depictions of faces, etc.: these will tell you who—or what—is down that tunnel. When you get to the end of the tunnel, you will pass through an entrance to a cave.

Go quietly and carefully into the cave, and step round any sleeping people, creatures, or beings—and look at them as you walk by. If anyone wakes up, simply look away so that they do not connect with you, which will help them to go back to sleep. Step round them, and take note of any weapons or objects beside them. Also note how they are sleeping: are they laid out as if dead? Are they lying as if they were just asleep? Are any of them turning to stone?

When you get to the far end of the cave you will see a narrow crack in the rock, or a doorway. Go through it to the tunnel beyond, and follow the path until it opens up somewhere in the Underworld. It could lead to a temple, a tomb, a cave area, or the Underworld forest. Wherever you end up, look around and see what is there. The place's presentation will tell you what era of time this place is from, and what its purpose is/was.

If you are confronted by a person or being, stay still and calm, and tell them that you are training to be of service and are learning the Mysteries. If beings know what you are doing, they will not see you as a potential threat and will leave you alone. If you are lucky, they may tell or show you things, but always be on your guard and do not get sidetracked. Some beings in the Underworld may try to manipulate you for their own agenda.

Look around the space for stone steps or a climbing area that grants access to the living world above: every Underworld space has one

in some form or other: this keeps a connection between the living world and also to the Underworld areas that lead to the shallows of the Abyss. Once you find it, climb up. It may pass through the cave with the Underworld goddess in it, in which case stop by and pay your respects to her. Always do this whenever you are in her area.

Continue your climb, and focus on your workspace. Your focus will lead you up through the central flame and back into your room. Climb out and settle yourself back down in your body. When you are ready, open your eyes. Immediately write in your journal everything you can remember, and later type it up on computer.

4.3 *Task: Vision II*

Now you will reverse the process. Set up your working room and open the gates. Do the Fulcrum ritual to centre yourself, then go round each direction and feel through the gates while holding the intention of finding an Underworld place that leads to the shallows. One gate will feel strong and ready for you, and the rest will feel like they are pushing you away.

Go to the strong direction and sit before the altar. In vision, go through the altar, over the threshold, and out onto the inner landscape of the land. Walk until you find a cave entrance or an opening in the ground, and go in. Follow the tunnel/cave/pothole as it takes you down to the Underworld. Pay close attention to what you pass through: it could be tunnels and caves, deep potholes that you have to climb down, steep stone steps, or a rock face that you have to climb down.

You may pass through natural caves, old temples, tombs... go with whatever appears to you, and keep the intention of going down in search of a way to the shallows. When you can go no further, explore the space for a narrow tunnel. Follow that tunnel: it will lead you to a cave with beings sleeping in it. This will be one of the caves in the shallows.

Do as you did in the last vision: tread carefully and quietly, take note of everything

you see, and look for the tunnel that will take you to the Abyss. Once you appear on the ledge, climb up to the Desert and stand before the Abyss. Look back down and take note of what you see.

Make your way to the Inner Library, spend some time there looking for information or communing with the librarian about what you have seen. You may find information on the beings you saw or the places you visited. Let the information go into you: it will unfold as needed.

When you are ready make your way back to the work room. When you have finished take notes in your journal, draw any images you remember, and later type them up on computer.

4.4 About these visions

These two visions serve to prepare and stretch you for working in the Abyss's shallows. Going in a loop both ways, from surface to Underworld to Abyss, then back the other way, helps your vital force and spirit acclimatise to the energy of that place. It also teaches you the various ways to approach and get out of the Abyss. In the last lesson you did this via the cave of a female deity, this time you did it without her protection: an important step.

4.5 Task: Experiment

Remember in a previous module that looked at Welsh mythology you came across sleeping knights or warriors? Using what you now know of access to the Abyss's shallows, and what you know of these sleepers, go to the cave that houses those knights via the Abyss. Your focused intention will take you to that layer of consciousness, and you will emerge in a cave that holds warriors from an earlier phase of our culture.

Figure out the methods and approach, and go with the intention of learning about the tunnels, cave, Underworld area, and land access to that place or a place like it. You may end up in a cave full of Welsh warriors, or something in a similar vein. You can approach

it directly from the Abyss, or go through the Underworld. Whichever way you choose to go, ensure that you make a full circle: you must either start or finish in the Abyss.

4.6 Task: Research

The very shallow area of the Abyss and the Underworld often houses what we would call old land beings or spirits. Others would call them demons, and still others would call them faeries. In the past you have been prompted to read *The Secret Commonwealth of Elves, Fauns and Fairies* by the Reverend Robert Kirk. You were also introduced to the *Pseudomonarchia Daemonum* by Joann Weyer.

Go back over these texts again, and also read up on the fate of the Reverend Robert Kirk. Think about what you find out in terms of the Abyss's shallows. You can either simply read again and think about the relationship between these beings and the Abyss's shallows, or you can read and then go explore the shallows in relation to these beings.

If you explore, remember to be silent and still, to be non-emotional, and also not to take anything or give anything to any beings you approach in the Abyss—no matter what they tell you. Exchanges with beings in the Underworld are one thing: beings completely in the Underworld with no access to the Abyss are compatible with our time. But once a tunnel opens from an Underworld place to the Abyss, then the closer the beings draw towards the Abyss, the more problems can occur with them. If the being is a deity then you are generally safer, but with beings in general there, be careful. You are going to observe and learn, not bargain your life away—which can happen without you realising it if you are not careful.

This is good experience for an initiate: not only will it educate and stretch you, but it will also prepare you for work as an adept. Just use your common sense and instincts. You will cover a little more of this work in Module IX.

Lesson 5

The Temples on the Edge of the Abyss

In the Desert we find many things, including sacred and magical constructions like temples. Not all temples built in the physical world, religious or magical, appear in the Desert. The ones that do appear there do not stay forever: they appear there only while they are still active. Once that activity comes to an end, they vanish under the sands or slide into the Abyss.

When a sacred or mystical magical building is constructed, if it has also been constructed or developed using magical or mystical magical work, it appears eventually in the Inner Desert: this is the inner temple of the outer physical temple. Usually when it is first constructed and is still within its active physical and inner time span, it appears as an extension of the Inner Library, similar to the Stone Temple you work in.

As a temple matures over time—usually a long time—it begins to appear as a separate entity in the Inner Desert. If a temple is constructed by a people who do not use inner construction, then sometimes an echo of it can appear in or attached to the Library, but the true construct of an inner temple never really forms. The appearance of such a temple is by way of the generations of worship or work done in it: a natural egregore forms which can appear to us as a reflection of that temple in the Library.

So how does this all work and why is it so

important for magicians to learn about?

5.1 How?

You have already looked at the method of inner temple construction and how, when a building is physically made and an inner imprint of it is constructed, the inner temple starts to form in the Desert/Library. If the temple has a priesthood that works both in both the physical and inner realms, then the inner construct starts to strengthen.

Over generations of work, the inner temple takes on more and more of an inner form that relates directly to the outer temple, and the work done in the physical temple is also mirrored in the inner realm. The priests and/or priestesses of that temple would work in both places at once, which is why you have spent so much time practising that method.

In today's world we think of temples as places of worship, where the deity or God is 'talked to' by way of prayers, and in which simple rituals are enacted, usually by the local population...think Catholic Church. Some 'temples' do not have rituals, particularly these days, and are simply places of group prayer and lectures. These modern 'temples' i.e. churches, synagogues, mosques, and so forth, are about the people and ensuring the local population follow the laws of their particular religion.

However, when we look at ancient temples we see something very different going on. If we use Karnak as an example (because I have spoken before about this temple) we see a very different picture. With ancient temples, the local population had little to do with the temple: it was the house of the deity and the priesthood. The great unwashed masses were not allowed in the depths of the temple: often they were limited to the gates, steps, or an outer wall of the temple complex. The temple was not about the people, but about maintaining the balance of the deities. This is a very different function, and it is important to understand that difference, as too often we look at the ancient world through the lens of our modern life, and modern community religious centres, which is a mistake.

An ancient temple was built for the upkeep of deities, and subsequently for the good of the monarch, the land, and therefore the people. If the deities were kept happy, and certain rituals were adhered to, then the land would prosper and so would the people. The monarch would be protected by the deities, and in turn the monarch would protect the people.

This was a full time job for the priesthood: each deity in the temple would need to be attended to throughout the day, certain rituals would need to be done to a calendar, and the rest of the temple's activity provided the supplies needed to maintain that routine. Many ancient temples, like Karnak, were veritable cities in their own right, with priests, priestesses, scribes, artisans, and so forth.

The attention to the deities was the most important thing in a temple. Deities were washed and dressed each morning, fed and watered, the air around them was perfumed, music was played, and songs were sung. Communion between a high priest and each deity kept the gateways open. A modern person might see this as quaint, but these key actions kept the doorways open between the deity and humanity.

The deities were often stationed in key positions and areas in the temple, as they formed a grid, or family, of power; and each deity would have their own special attendant.

The same was true of what we would now view as major power tools: certain objects of power were carefully hidden and attended to, and were only brought out when absolutely necessary.

Ritual action was also the mainstay of an ancient temple: besides the daily care and upkeep of the deities, there were ritual patterns that were enacted or recited: daily at certain solar points of the day, and also at key times of year, usually connected in seasons, lunar cycles, the rise of stars, the rhythm of a river, and so forth.

These ritual patterns ensured the continued connection between inner and outer, between deities and humans, and between deities and monarch, and ensured the continuation of inner constructs, tides, and patterns. It was energy/power weaving through ritual action, and such action ensured the continuation of the whole society, kept its connection to the inner powers, and helped maintain the scales of balance. Hopefully now you will truly begin to understand the differences in relationships between magicians and deities, and priest/priestesses and deities. Where the magician walks out in the world and works with the deities as a part of their magical work and service, the priest or priestess is for the most part withdrawn from everyday life and works only to serve the deities and keep the patterns going.

Of course, such huge undertakings take a lot of people, which in turn affords more opportunities for things to go badly wrong. Having such wealth and power can be very tempting to people, and of course things often became corrupt and the whole pattern started to fall apart. We can see this in ancient history with some of the great ancient cultures: often they wax and wane in tandem with the health or degeneration of the temples. When priest-hoods become more concerned with wealth and power, a power struggle starts with the monarch, the inner powers start to withdraw, and the whole thing starts to fall apart.

At that point, the inner temple keeps its power and cycling independently of the outer temple, but the links between the two become

weak. If the corruption in the outer temple is not corrected, then over time the links between the priesthood and the inner temple start to break. The inner temple keeps operating, and the power pattern of the outer temple remains, but they cannot be fully accessed by the priesthood. If the outer temple is physically destroyed, then the inner temple can continue for quite a while before it too starts to fade.

When we enter an inner temple in the Desert, we step into the height of power of that inner temple: its Mysteries, knowledge, and inner priesthood can still be accessed. The temple's outer shell may still be standing and working or it may be a pile of rubble, but the inner pattern will remain for a very long time.

Inner temples still connected to the Inner Library are the most powerful ones, as they are still plugged into the egregore of human knowledge. When they separate it is the beginning of the end for them, and is often a sign that the temple's outer links have broken.

For a period of time after an inner temple has detached from the Library it becomes a standalone entity in the Desert, during which it holds its Mysteries and can still be accessed. Often when this happens then the Mysteries held in that temple will be pretty far removed from current humanity, and its magical and mystical knowledge will be archaic—but profound.

Over time, as it sinks or edges towards the Abyss, the temple becomes harder and harder for living magicians to access. Eventually the structure becomes almost impossible to access and its knowledge too far removed for us to understand. It vanishes from the Desert—and from our collective human consciousness.

5.2 Why?

Why are these inner temples so important to magicians? Because they hold a vast store of knowledge, Divine patterns, and contacts that can still teach something to the human world. Our civilisations rise and fall, and when they degenerate the deep mystical knowledge contained in them is first misunderstood, then forgotten.

In today's world we often see the ancient Greeks as the font of all wisdom and magical knowledge. In fact they were pretty clueless in many respects, but they managed to hoover up some of the knowledge that was already ancient to them and embed it in their mythology and sacred rites. We see examples of echoes of that ancient knowledge when brilliant writers and philosophers bounced round the edges of that knowledge and pondered on it. Much of this knowledge was gained from the dying priesthoods of the countries and cultures surrounding them.

They would philosophise and examine the ancient Mysteries they had come across in Egypt, North Africa, and the Near/Middle East, then write about them. When a scholar reads these writings today, they see the philosophy and logic, but they often miss the Mystery keys or do not understand them. When a magician with inner experience reads them, they begin to recognise the keys of knowledge in the writing, and those keys are often ones that can lead the magician to deeper understanding—and also grant them access to the inner temples that were the birthplace of that knowledge. This is why it is important for magicians to read some of the Greek writers, as so much is hidden in their writings... often without the writer realising it.

When a line of inner knowledge is losing its outer line of connection, like a dying priesthood or a crumbling temple, then the knowledge of that place is released and the dying priesthood passes on scraps that leave a trail. When a temple is at its height, there is no need for knowledge to be released beyond the temple walls, and it was often carefully guarded. But when the collapse of a culture or system is imminent, whatever priests/priestesses are left who hold the knowledge, they share that knowledge in the hope that it will survive.

This release of knowledge is evident to us in the formation of Alexandria in Egypt. The city was built in 331 BC, when the ancient Egyptian temple culture was already finished from an inner power perspective. But remnants of knowledge survived and were passed on to

the Greek and Jewish populations who formed the bulk of the city. Incidentally, Alexandria was the major hub of mystical and religious development that played a major part in the formation of Christianity as we know it. Fragments of the Egyptian Mysteries found their way into Jewish, Greek, then Christian patterns, and we can still see those patterns today, embedded in the religious writings.

Why is this so important to know? Because, when you enter these inner temples, knowing the path the knowledge of the Mysteries took and the twists and turns of cultural swapping will help you make sense of what you will see and hear. And like Alexandria, these inner places contain the last fragments of knowledge that are then passed on to those who enter these places. If you wander into an inner temple without understanding what it is, how it formed, and how it cross-fertilised with other cultures, then you will not penetrate its deeper layers. And most certainly you will not understand what you are seeing.

As is the case with the Inner Library, when you make contact in these temples the information passed on is usually not immediately apparent to you. You will be shown things you do not understand, they will speak to you but you may not understand what is said, and things will be put in you. But each time you enter these special places, fragments are passed on which will surface when the time is right.

For me, it has sometimes taken years before the fragments have surfaced. I have had times when I was washing up or dealing with a tired, fractious child, when suddenly one of those fragments has surfaced in my consciousness and I would have one of those “oh shit, of course” moments. That awakening would then open paths for me that led me to various places, people, or writings, and another part of the puzzle would be put in place.

Other times I was shown something I did not understand, then many years later something would surface in archaeology and I would know instantly what it was: I had seen it before in the inner temple, and now it was appearing in a context. You will have

your own experiences of this, and it is for this reason that, as soon as you come out of vision, you must write down and draw everything you saw, no matter how trivial or weird it may seem. In the future, at some point, when it is time for you to activate that knowledge, it will make itself known.

The best way for you to learn is to visit these places, so we will get straight to that practical work, and we will look at inner temples of varying stages of rise and fall in the Inner Desert. In your apprentice training you looked at root temples and their elemental expressions. In this work you will approach the temples in a different way and you will look at specific cultural temples, as opposed to the root powers behind them. These are the temples you will recognise as having outer constructions in history, temples of specific deity families and lines of priesthoods. We will look at them in terms of their stages of presence in the Inner Desert: ones still connected to the Library, standalone temples in the Desert, and ones about to collapse in the Abyss.

5.3 *Task: Vision I*

This vision will take you to a well-established and still working temple that you have connections to. You will be guided to the inner temple of the complex of Karnak. As you have already worked with Egyptian deities you already have energetic links to the ones that operate through that temple. Though those links are tentative, they will still give you access, and it is a good place to go and learn.

When you enter an inner temple it does not appear like the outer temple. You are stepping into the inner pattern of that temple, so what appears is only usually what is necessary, i.e. the various deity presences and the patterns of certain aspects of the priesthood. There is another interesting dynamic at work here, which is one of time.

Each individual magician has a certain natural and magically-developed frequency specific to their life in the here-and-now. When you enter an inner temple you step

into a stream of snapshots in time that can span hundreds or thousands of years, and you surface in the period or layer of inner frequency of that temple most compatible with your own: your frequency becomes the key, and the frequency of the temple most compatible with your own acts as the lock.

If you wander round the inner temple you will notice that it is not the same shape or size as the physical temple. Each physical temple complex contains not only the shrines and sacred places, but also libraries, houses, washrooms, healing rooms, and so forth: they are full communities. But an inner temple houses only the areas that have full power: you will most likely be able to find the shrines to various deities, sacred areas, lakes, magical healing rooms, etc., but not the temporal areas.

Prepare your room as usual. You will sit facing the central flame. Have your stone by your feet, your sword at your back, and your vessel before you. Put on your cord and your stole.

Close your eyes and using inner vision see yourself doing the Fulcrum ritual in the Stone Temple. When you have finished, go to the centre of the Library and ask the librarian if you can go and visit the inner temple connected to the outer temple complex of Karnak in Egypt. Remember, do not have preconceived ideas about what you will find: you could find yourself in a garden, by a lake, or in a shrine or ritual space: just keep an open mind.

The librarian will guide you down tunnels and through doorways. When they come to a door they will not go through, that is the entrance to the temple. Remember how you got there so you can find your own way in future. Go through the doors and follow the pathways until you reach the temple proper.

Go in and identify yourself to whoever or whatever steps before you to ask you who you are and what you want. Tell them you are studying the Mysteries. Show them in your mind the place and time you come from, and agree to whatever conditions they place on you in return for access: it may be a limitation of

where you can go (you will be expected to self-limit to their instructions), they may ask you questions to which they need answers, or they may ask you to do something.

Now explore the temple. If you come across shrines of deities you will most certainly know about it, and you will also be confronted by those deities or their guardians. Tread respectfully, commune with them, and if you agree to anything, make sure you are prepared to live up to it. If you come across priests or priestesses, talk with them and try to learn from them. Don't obsess over names or identities; just talk with them and listen well. Look round and take note of what you see: you may be given a clear view of the temple or just snatches.

If you find, or are guided to, a natural feature like a tree, lake, or a garden, take the time to be in that space, to commune with the powers surrounding you, and to connect with that natural feature: they are often the most powerful aspects of a temple. Some people experience the inner temples as sounds, feelings, and smells: if you are not a visionary type of person, don't let that shut you down. Simply experience this in whatever way your senses process power.

Do not take anything from the temple, no matter how insignificant it may appear, unless it is directly given you by a being, contact, or deity. Pay your respects to the guardians there and when you are ready, retrace your steps back to the Inner Library.

One of the priests and priestesses may walk out with you to the Library and decide to stay there, or one may come back to the physical world with you. If this happens, and they accompany you all the way back to your physical space, then they may stay in your work space for a while or they may go out through your work space, through a direction, out into the world.

When you are back in your work space, spend some time in meditation thinking about your experience. When you open your eyes, before you do anything else, write down your experience in your journal and put in everything you can remember. Later, type it

up.

If a priest or priestess came out with you, don't try hard to connect with them. Do not give them a name, and do not build up a strong visionary idea of what they look like: to do so can put you in danger of developing a thoughtform and filling it with your own energy and consciousness, a pointless exercise which will block contact. Just ignore them and get on with your life and work. If they need to commune with you, they will make themselves known: usually they hang around for a day or two then vanish out into the world to do whatever they are tasked to do. You are simply a bridge for them, and when this happens they usually have a job to do: they are not there to play friend to you or live in your work space.

5.4 *Task: Vision II*

For this second vision, you will go to a standalone temple in the Desert. Usually these no longer have connections in the physical world and they are far from our own time. There is a great deal to learn in these places, but often the knowledge they release is so far away from our time that we can sometimes struggle to understand it. But simply being in such a place can be very educational, and occasionally you manage to find a common understanding that allows a two-way communion.

Go to the Inner Library and out to the Desert. When you reach the bottom of the stairs, circle the vast building of the Library until you see a temple standing by itself in the Desert nearby. Walk to it, and when you reach its threshold hold up your Mark of Future Knowledge for the guardians to see. If you manage to reach the doors without being challenged then most likely the doors or gates are themselves its guardians. Place your hands and forehead on the door and let them read you. Wait until they swing open: do not try to push them open yourself as that may trigger a guardian to attack.

Once you are given access, tread carefully and explore carefully. Remember, this is a very ancient temple and the human consciousness

here will likely be far removed from yours. What you consider okay may be very different from what the inner contacts of this place consider okay. The same goes for any deities: they will likely be very ancient and used to a very different type of communion with human contact.

When you have finished your learning and exploration, trace your way back to the Desert and the Inner Library—and do not agree to any contacts coming out with you. This temple is far too removed from our time for it to be safe for you and the people round you in life to have such an ancient contact hanging round.

When you have made your way back to your work room, write up your findings in your journal to be typed up later, then close your room down. Take note of any dreams that surface over the coming days or weeks: if they are connected to the work in this temple then you will recognise its feel. Ritually clean yourself afterwards so that anything that came out with you, whatever it is, gets cleaned away.

5.5 *Task: Vision III*

This third vision takes you to a temple that is about to tip in the Abyss. This is the oldest form of temple that we can still reach, and when you visit such a temple the contacts or deities there will often try to bridge their knowledge to you before it vanishes forever. Only do this vision if you are willing to bridge that knowledge and let it emerge in your life. You will be expected to pass this knowledge on at some point in the future, and to do so freely and not for personal gain. If you do not feel able or willing to take on such a task, do not do this vision.

Often the bridged knowledge can take years or decades to unfold: for me it took twenty years to fully emerge, even though it started unfolding in my magic from the moment I stepped foot in that temple, I was just not aware of it at that time.

As before, prepare yourself, then go through the Library to the Desert. Walk to the edge of the Abyss and look to your right: you will see a crumbling building in the distance,

clinging to the edge of the Abyss. Walk to that temple. You will find the Companion walking alongside you. Listen to anything they say, and heed any advice they give.

It is unlikely that such a temple will be heavily guarded as it is fragmenting and falling apart. Go in and explore until you find a space or chamber with priests and priestesses. Bow to them, tell them who you are, and commune with them. If they hand you scrolls, stone tablets, pictures, or anything that communicates, then accept it: take it into yourself or let them put it in you. They are also likely to want to individually, in turn, put a hand, or hands, on your head, heart, or hands. Let them do this, as this is often how deep knowledge is bridged from one consciousness to another.

Spend as much time as you can there watching, listening, smelling, conversing, and accepting things. You will feel when you have stretched too far, as your body will start to become very uncomfortable: this is the sign that it is time to leave. However, you will not leave by way of the Desert: somewhere in the chamber there will be a flame, a bowl of water, a stone, or a small opening through which wind flows: an elemental threshold. Merge with that elemental threshold, and stay in it for a while to let it clean you; then step through it to emerge on the other side. You will find yourself stepping through a direction in your work space.

This method of return leaves a connection between you and that temple: anything they are trying to jettison for human understanding or knowledge will keep flowing into your work space, and you, until the temple finally vanishes below the sands or into the Abyss. You will feel when it has vanished: this sort of connection often feels like a tiny drag on you, and when the temple disappears it is like cutting a tightly stretched length of elastic. You will feel the sudden rebound.

When this happened to me, it was a year after I had done the vision, and I was doing my weekly food shopping with my kids. Out of nowhere I felt a sudden energy rebound and felt the connection break.

When I got home and had fed the family, I went to a quiet space and went in vision: sure enough the temple had vanished. Since I had first visited it, I never went back to it, but I would often see it hanging on the edge of the Abyss as I worked on something else. After the day it vanished I never saw it again. What I held in me from that encounter filtered up slowly to my consciousness until I was in a place and time in my life when it was okay to let it surface. These experiences have their own time and you cannot speed them up: they will come out when they are ready and not before.

As always, write up a summary of everything you can remember, then type it up later. Also keep diary notes of strange, vivid dreams, sudden awakenings, or ‘knowings,’ and any other way the connection and knowledge can manifest itself. You will know the difference between your own imagination and the knowledge put in you: when it surfaces you are usually also given outer conformation in the physical world that points you to the knowledge stored in you. They will have told you something or put a fragment of knowledge in you, and maybe years later you will come across a discovery, perhaps in science or archaeology, directly related to what you were told.

5.6 *Task: Temple service*

Choose a temple that is either connected to the Library or standalone, and go there a few times to learn and help with any jobs they give you. These may be as simple as cleaning the temple, or as complex as carrying something out to the world. Work in a specific temple three or four times, more if you wish, and build a working relationship with its inhabitants. Take notes of anything that happens, and also what happens in your outer world that directly connects with the inner work.

Do not go in with the mentality of being a tourist; go in with the intention of being helpful and working in service for that temple for a limited time. If you are also meant to connect with the outer remains of the temple, for example to complete an energetic loop or

to complete a bridging from or to you, then life
will find a way to get you there.

Lesson 6

The Flower of Life

You have spent a lot of time in your apprentice and initiate training looking at the dynamics and beings involved in the act of creation—and for good reason. When you do magic you are essentially tapping in a very low octave of that dynamic in some way or other. The deeper and more powerful the magic, the more it resonates with the beings and dynamics of creation.

In this lesson we will look at the patterning of creation and how the inner dynamics express themselves in the Inner Desert. Now you will truly start to understand what is behind a lot of the maps and patterns like the Flower of Life and the Metatron Cube, and learn how a magician would work with them.

As you should already know by now, beyond the Abyss is the Divine Universal Power, and once it crosses the Abyss as the Divine Breath, it immediately crosses over to active creation and begins the process of formation. By crossing the Abyss from the Divine side to our side, the Divine Breath or impulse engages with the power of time: it steps in time, and therefore in limitation and form. As an aside, when you cross from our side to the Divine side, you move out of time completely and can turn round to look out over the Abyss and observe all time in action at once.

Where the Divine Breath first hits the sands of the Desert, once it has crossed the Abyss, the patterning of creation first takes shape. By

crossing the Abyss it not only steps into the power of time, but by landing on our side of the Abyss it also becomes part of the *above and below*, the future and the past—which is time that has formed. At this junction point we find beings that work directly on that union of the Divine Breath, the formation of time, and the formation of outer expression: the pattern of creation. These beings appear in various ways, usually as angelic, though sometimes as deity powers. In the *Quareia Magician's Deck*, the formation itself is depicted as Hidden Knowledge and the main being working on that pattern is depicted as the Weaver of Creation.¹

In many different forms of magic and mysticism this junction point is depicted as a pattern, such as the Flower of Life, the Metatron Cube, and so forth. Such patterns are human expressions of this deep inner power and place. It is not that you see the Metatron Cube at the edge of the Abyss; rather you see a complex pattern that is constantly shifting and changing, and patterns like the Metatron Cube and the Flower of Life are our reflections and expressions of that complex pattern. As is the case with DNA, a pattern inherent in living beings, looking at the substance itself under a microscope and looking at a drawing of it are two different things. One is the map and one is the real thing.

¹Ananke and Neith are versions of this power.



Figure 6.1: Flower of Life at Ephesus, Turkey

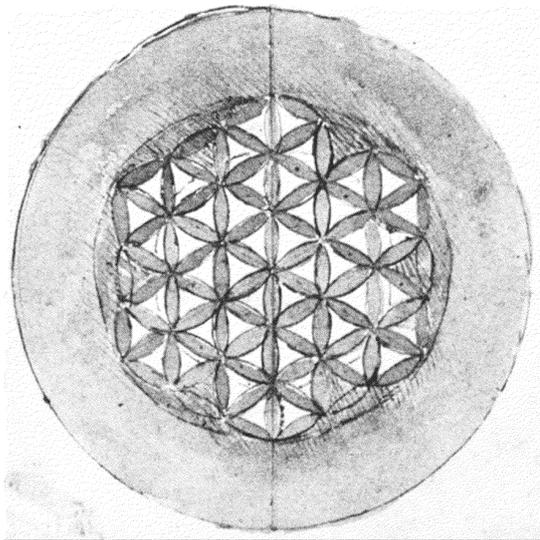


Figure 6.2: Flower of Life by Leonardo Da Vinci, *Codex Atlanticus*

But the understanding of this map has faded with time: some still know what it is theoretically but have no direct experience of working with it, others know it is sacred, some think it is about aliens, and still others think it is a vehicle that will take them to the stars. When you see this image or similar images depicted in temples or ancient buildings, one of two things is happening: either that temple or place has direct experience of the power and work at that depth, or they have copied it from earlier temples.

Once the inner pattern has been worked with in one way or other by magicians or priests, then an echo of its power can be drawn

out in the physical world and expressed through a formed pattern such as the Flower of Life.

The outer carvings and paintings of these patterns in ancient temples served as images that mediated this power and so helped maintain a flow of balance. Later (by the time we get to the Greek and Roman periods) when these patterns were depicted in temples and libraries it was sometimes with knowledge, and sometimes because they looked good and said to whomever was looking at it 'we are important and have knowledge.'

Think of it in context of what you see today on websites about magic and mysticism: often you see ancient, powerful images, and the site's author knows there is a Mystery behind them, but they do not actually know what that Mystery is.

Many people today know the symbol is linked to creation because of its harmonics, but they do not how it is connected or what it actually does. It was the same with the Romans: they were good at spotting power and duplicating images and texts, but for the most part they were not so hot at practical mysticism or magic.

6.1 *Task: The Flower of Life in vision*

The best way to understand this power dynamic and how it directly relates to deeper magic is to witness it for yourself in vision. If you read through the vision carefully before you do it then you will see echoes of the ritual patterns and power flows you learned about in the apprentice section. Then you will begin to understand the magical importance of truly understanding this pattern.

Prepare your room as usual, light the lights, and open the gates. Put on your cord, and put the other tools in the directions. Do the Fulcrum ritual to centre yourself, then sit in the centre facing the central altar with your back to the north. Still yourself with meditation until you feel ready to work.

Once you are still, close your eyes and see yourself standing in the Stone Temple in the Library. Be aware of the Light Bearer and Restriction building up behind you, and beyond them the deep angelic power of the guardian. Be aware of the black and white path that leads off in the south, and of the Companion in the south. Be aware of the flow of light coming from the east, flowing through the central flame, and disappearing off into the south. Be aware of the flow of dark coming from the south, going directly to the west, then disappearing in the central flame.

Sit and build this pattern until you have a clear sense of it. As you watch this flow of light and dark round the directions, and the powers behind you, be aware that the Stone Temple begins to dissolve and you find yourself sitting in the Desert with the Abyss behind you and the mists of the future/physical world off in the distance before you.

Stand up in vision and look up. You will see a flow of light coming down from above the Abyss, and you will see the Keeper of the Abyss standing in the Abyss with one arm up towards the light flow as if directing it down. Through the Keeper blows a wind, and as the wind hits your side of the Abyss it takes on a sound like deep trumpets. Focus on the light coming down from the stars above. If you listen carefully you will hear very high frequency sounds, or you will feel the pressure of it.

Watch as the light flow hits the Divine wind/sound close to where you are standing. You feel hands on your shoulders from behind: your guardian is anchoring you in the sands so that you can observe safely. As the hands of the angel touch your shoulders, your sight changes and you become aware of many angelic beings surrounding you like a swarm. They will appear in whatever form you can understand: just let them show themselves and do not try to put an image on them.

You also become aware of a dark flow of power coming out of the mists before you and meeting the conjunction of light/wind at the edge of the Abyss. The Keeper puts his other

arm pointing down into the Abyss: watch as the dark flow of power comes to the edge of the Abyss, then vanishes into its depths.

The many beings, however they appear to you, reach into the flow of light and dark power, and also gather up the wind, and start weaving. They create an intricate, repeating pattern of light and dark, drawing on the light coming down from above, and the dark coming back in the Desert from the mists. Watch as the pattern is formed: the beings pass power back and forth, weaving light and dark in a complex, beautiful pattern. The winds flow into the pattern and light it up with energy. Each being that works makes a sound, and the sounds join together to make a beautiful but complex harmony. Look at the pattern and listen to it.

The guardian behind you presses hard on your shoulders, and you get the feeling that you need to look deeper. Look in the centre of the pattern: you will see a being that may appear as a female deity. She is the anchor and fulcrum of the pattern. The guardian pushes you towards her. You find yourself standing directly before the pattern, looking at her.

The guardian nudges you to look down. You see a thread trailing from the fulcrum being: pick it up and keep hold of it. As you touch it you feel the sudden weight of this pattern's force, to the point that it almost crushes you with its weight. Once you are holding it the pattern starts to move forward and you follow, holding the thread.

As the pattern moves forward you realise it is constantly changing and developing: certain beings take on forms that you can understand better, and as you watch them you see that some are filling the pattern with darkness, which seems to add heaviness to the pattern, while others are filling the pattern with light, which makes it freer and lighter in weight. They also emit sounds: the darker power has a deep, rumbling sound and the lighter power has a higher-pitched sound. You are watching the Light Bearer and Restriction in action.

The further the pattern inches its way down the Desert, the more beings get involved and the more formed they become in expressions

to which you can relate: some seem almost human, some look like animals, and some look like spinning wheels of fire and light. The pattern inches towards the mists and you follow, watching and listening.

The pattern vanishes in the mists and you too find yourself surrounded by mist: you can see only the thread you are holding, but you can hear all sorts of sounds shifting and changing in harmony, and you can feel more and more beings round you, though you cannot see them. Keep walking through the deep mist with the guardian behind you holding you up and the thread before you in your hands.

Suddenly you break through to a dull light and you feel a restriction round your ankles: the Desert is not letting you cross a threshold. The thread in your hands pulls tight, then is yanked from your hands. The pattern spills over the threshold of the Desert and vanishes. Beyond it you see trees, mountains, rivers, and sunshine: the pattern has merged with physical nature.

The guardian behind you puts his hands over your eyes and tells you to look through them: as you look at each part of nature before you, you can see the pattern glowing in it. Each tree, river, mountain, bird, whatever...all have the pattern glowing in them and the vibration of the sound—the wind which is the Divine Breath.

You can feel something flowing past you on your right side, going from nature back to the Desert. Put your right hand in that power flow: it will feel like water, like a river flowing. The guardian grasps your shoulders and makes you walk backwards through the mists and the Desert as you still hold your hand in the flow of power.

As you step back out of the mists into the Desert look to your right as you walk backwards: you will see a river of dark power flowing from the physical world back through the Desert, and your hand trailing in it. Move your head towards the dark river, but do not let your head touch it: listen to the river's sounds.

Back and back you walk until the guardian

stops you and spins you to face him. He points to the Abyss. You watch as the river tips over the edge and vanishes in the Abyss's depths. Now you are also aware of another new pattern forming itself: creation is in constant motion.

The guardian motions for you to follow him and he leads you to the steps of the Inner Library. He lets you turn and watch the pattern of light and dark in formation again, and all the beings busy at work weaving it. You can hear the lights from above and the deep sounds from below, and the wind as it blows across the Abyss into the pattern.

Now you must leave. Climb up to the Inner Library and go to the Stone Temple. Sit in the stillness of this place and gather your thoughts and experiences.

When you are ready open your eyes, so that you are still in Stone Temple but also emerging into your work room. When you are ready write down everything you can remember that you can put into words, then close your space down.

6.2 The Flower of Life in ritual magic

The vision you just did is the deepest view of, and interaction with, the Flower of Life that the magician can have. Once it has been worked with and experienced in vision a few times, it brings to conscious life that pattern in you: as such it can then be externalised and worked with in ritual magic in a variety of ways.

The Flower of Life can be used magically to create a filter of creation and balance for power to flow through. You have already learned various different layers of such balancing and creative patterns; the Flower of Life is one of the deeper layers that can be engaged. People often mistakenly think that magic is a lot of very different rituals applied to different jobs; in truth the magician engages a layer of a pattern that is creative, static, or destructive, and works with a small collection of template rituals that can be focused for specific purposes. The choice of which layer

of a power to use depends on the job in hand and how deep that power has to go.

That layer of the pattern is then focused in a particular direction or for a particular function, with ‘programming’ put on that layer to deal with the details of the necessary action. For example, if a temple was to be constructed, the layer of the Flower of Life could be imprinted on that structure so that balanced power could flow through it: hence it is seen depicted on the walls or floors of a sacred space. This outer image shows that the structure also has an inner construction.

If it was to be used to heal someone from a terrible accident or magical attack, then it would be one of a few different approaches used to heal the victim. The Flower of Life can be used as a pattern to reweave the *inner* body while other techniques are used to attend to the physical body’s vital force and energy. The imprint of the Flower of Life on an inner body reminds that inner body of its creative structure, and strengthens that naturally-occurring pattern in it: you reestablish the foundation of life, then build on that foundation.

You would not use this pattern to gain something, to protect something, or to destroy something; rather this is a pattern to reassert and remind the inner structure in something, and to reestablish the flow of creative energy.

In this context it can also be used on a devastated piece of land to repair the inner pattern of creation so that everything else can begin the regeneration process. Working with a group of magicians, all weaving in the Flower of Life pattern, a badly damaged land area can have its original life pattern restored. Then the magicians would deal with the next layers of the work, which would be to reestablish the balance of creation and destruction: this will trigger the land’s own immune system to reactivate its composting process, which will clear the way for new growth. The beings of the land would then be worked with to protect and nurture them, and the final layer would be the physical reconnection of the land with

the spirits and the rebalancing of the rivers, springs, and so forth.

This sort of work can be done on an area that has suffered from man-made radiation, chemical contamination, overfarming, and so forth. It is used when humans have damaged something, but it is not used to repair damage caused by a natural process of degrading and decay. With such natural processes, the Flower of Life, or the DNA of such a place, will be intact, and what is happening on the surface is part of a decay/regeneration process.

The Flower of Life is also used magically when a whole new pattern of magic is being born. It is one of the deepest layers of magical construction, and it provides a foundation through which a new flow of magic can operate.

It is not always necessary for magicians to take over the weaving of this pattern: often when a new strand of magic is being created, inner beings that work with, and through, the magician will take care of that aspect of the weaving. Then the magician can assist, or simply observe.

For example when you worked the Egyptian ritual, the weaving of Neith that you observed was the formation and externalisation of the Flower of Life. She wove a pattern of creation that became a vessel for the young Osiris to step into and be contained by. In magic deities will often do the weaving as a foundation before the magician then steps in to build on the pattern.

In external, non-visionary magic, the pattern can be used to assert its creative power, and it can act as an anchor and a window for that power formed at the edge of the Abyss. If it is externalised thus then it becomes a lesser octave of the pattern, a whisper of the power—and sometimes whispers are better than loud voices. It is one thing when an ordinary person walks through a magical space with the Flower of Life on the floor: they see a nice pattern and move on. But when a working magician uses it as a floor in particular way, all the visionary and ritual magic in the magician triggers as a result of the

pattern's presence, and the frequency of the room goes up a notch. It can be incorporated into the room's ritual pattern, which changes the room from a magical room to a *mystical* room.

As the magician stands in the centre of the pattern and remembers the feeling of the pattern at the edge of the Abyss, he or she reconnects with that deep power. That power then flows into the space and is reflected onto the floor pattern: the two become one, inner and outer.

Also notice, while we are on the subject of floors, that the Flower of Life becomes a depiction of light/dark: whereas the black and white tiles of a magical floor are about the path of the magician, the light/dark of the Flower of Life is the path of creation in *everything*. It moves the space from being about individuals to being about Divine creation at its deepest level. The Fulcrum is in the middle, which is the weaver, and the magician stands in the position of the weaver: a magician weaves power and energy. To stand in gnosis in that pattern in a magical act brings the reflection of the weaver into the space and into the magician.

In modern practical terms, most magicians do not have grand, dedicated spaces in which they can design their own floor—and that is probably for the best: as developing magicians you will go through various phases of development that need different things. You learn in layers, each period of learning resting on the last. First you work with a magical cloth on the floor, then with light and dark tiles on the floor—something often seen in temples and Masonic spaces. Then you can work with the Flower of Life on the floor. Later there will be other layers that you can work with.

To be practical and mutable with this aspect of magical spaces you can work with various cloths or floor covers that you can make and use in your ritual work. Having the Flower of Life on the floor all the time is not necessary or suitable: it brings in a harmonic that is not necessary for a lot of magic, but it is indispensable for deep, mystical magic. Other times the black and white tiled floor

pattern is really helpful (forging future paths and stabilising present magic), and a cloth shield is more appropriate when the magic is immediate and individual.

One way to approach this is to use lengths of heavyweight cotton backing material or light canvas. Measure out your work area, and draw the pattern big enough to encompass all the altars. Paint the patterns, black/white squares, or Flower of Life on the fabric.

The work of the *Method I* exercise below would be done standing directly on the cloth to embed the power in it. You can then roll it out when you need to work on it.

A Flower of Life on canvas is circular, so you would need to ensure that enough of the pattern extends beyond the central altar. Sometimes you would work with the central altar over the centre of the pattern to bring the deity-weaving power down into the candle, or you would stand in the centre yourself and *become* the weaver.

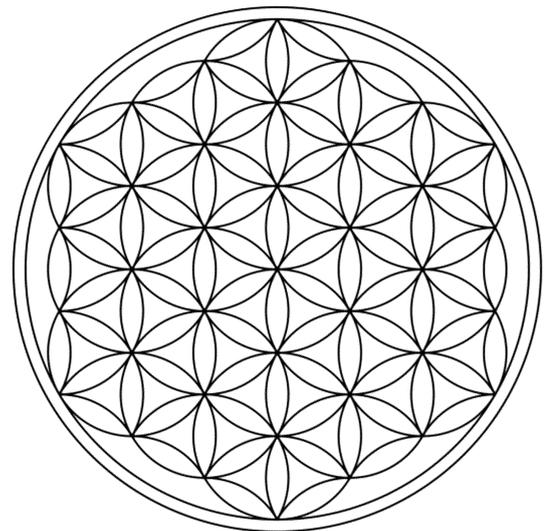


Figure 6.3: Flower of Life

Look at this template of the Flower of Life. The central circle is where the central altar lives or where you stand or sit as you work. Notice the line through the middle: this is the north/south axis, the pathway of the pattern of creation as it flows from the Divine to the physical. That is a straight line of mediation that flows through the Desert and is mirrored in the working space.

The east and west axis are defined by a line

that runs from cross-quarter to cross-quarter, creating a threshold. So in magical ritual you would have workers in all four cross-quarters, and in the north and south, but not in the east or west. This ritual pattern is about the creation and destruction of life itself: it mainly has to do with the various creative and destructive Divine flows of power. The east-west axis is the pathway for physical life: the humans come in through the east and flow out of life via the west.

All ritual action that mirrors the Divine creative/destructive impulse runs north to south. The cross-quarters are the angelic or deity powers that influence the shaping of that creation and destruction, and the final product of that creation comes in from the east and exits through the west. The powers of the cross-quarters each come to the centre, where they add their threads to the central weaver.² So the act of drawing this out on canvas for the floor, using only black and white, then working it as a ritual pattern, would put you straight in the frequency of this construct.

If you make one yourself, only use the colours black and white. Do not be tempted to dress this pattern in different shades or colours: this is a working tool, not a work of art. The simple use of black and white lets the defined, polarised powers express through the pattern. If you add different colours, you change the frequency.

If you do make one of these, use it on the floor for any magical work directly about creation or destruction, regeneration or restriction to bring balance, or when working directly with the powers at the edge of the Abyss to externalise a creation/destruction pattern. Make sure the pattern lines up properly with the directions.

6.3 Ritual weaving with the Flower of Life

There are a variety of ways to work ritually with the Flower of Life. The magical key to this sort of working is to be in two places at

once: be in your surroundings, but also be in vision at the edge of the Abyss, in the presence of the angelic pattern, as you work. This lets the power flow through you as you work.

We will look at a few different ways to work, but you can also branch out and experiment for yourself: this part of the lesson will give you the basic methodology, and then you can explore your own ways of working. If you do experiment, keep detailed records so that you can determine what works and what doesn't.

6.4 Task: Method I

The first method works in the magical space and can be used in a cycle of regenerative work or to balance and fuel a new round of magic. In all powerful magic you work in layers and cycles, and this method can be incorporated in such a cycle. For now, simply do the technique as a standalone visionary ritual to learn it.

Take your time with this work. Read through it a few times before you do it, and do it slowly, as a meditative movement. It is a moving visionary act that causes changes in you and embeds the pattern in you and your space, so that you can then draw on it to externalise the pattern further in gnosis.

There is no central altar or flame in this method: you will be working in the centre for part of this ritual. This is a halfway exercise between full visionary work and outer ritual.

Have a map of the Flower of Life before you. You will use it as a reference for the directional power flows, the fulcrum, and the fine details. Set up your working room—and remember that the power flow for this runs north to south.

The stone would be put before the north altar, not on the altar itself, as the start of the flow comes from beyond the stone (in this pattern, the stone would be the Abyss). The cord would be on the south altar and the other tools in their usual places. Do not use a cloth shield or pentagram pattern on the floor: this is a ritual weaving of the Divine creative powers, and as such is not human-centric.

This ritual is all about thread-weaving, taking threads of power from contacts and anchoring them. You have done this many

²Spotted the Quarry mark yet?

times before, so you should be able to manage it by now. Once the gates are open, stand in the centre and build up an inner image of the central flame hanging in the air: it is in your centre and also in the centre of the room: you can see it just before you, mirroring your inner flame.

Using utterance, declare the power emerging from the north and passing through the centre to the south. This would mean declaring the Keeper of the Abyss in the north (the edge of the Desert) and the mists of the future in the south: see them in your mind.

Approach the north and take a thread from the Keeper. Pass it straight through the centre and anchor it in the south, handing it over to the being that appears on the southern threshold. Now take a thread from the south and anchor it in the north.

Move on to work with the cross-quarters. Here you can work with deities, angelic powers, or simply take the threads from whomever hands them to you. Take the thread from the cross-quarter and walk to the opposite side, passing through the central flame. Always go back to the centre when you have anchored a thread, then start again by walking from the centre to the next cross-quarter and picking up the next thread.

The pattern would be: northeast to southwest, southeast to northwest, again passing through but not anchoring in the central flame. Then reach up in the centre for a thread and anchor it in the central flame, then down for a thread and anchor in the central flame. This is the skeleton of the pattern. Now you have to add in the *orbits*.

The north, south, centre, northeast, southeast, southwest, and northwest all have *orbits of power*. These are shown in the pattern as circles. If you look at the template of the Flower of Life you will see that each of these areas have circles. You will also notice that those circles are interconnected and part of other circles: all the orbits connect with one another, and the pattern just keeps going. For simplicity, just work with the circles/orbits of

the directions/cross-quarters you are working with—this will be sufficient for now and will stop the pattern getting too complicated for you.

The orbits of power are:

North	Star Father the Divine Impulse
South	Threshold of Creation
Northeast	Light Bearer
Southeast	Grindstone
Southwest	Unraveller
Northwest	Restriction
Centre	Perfect Balance

These are the powers that operate in these sections of the pattern, and they are all mirrored in their own orbits. You can use the Quareia Deck cards in the positions if you wish, or work with the deity or angelic being that appears there.

To work with the orbits, start in the northeast. Step up to the cross-quarter and the contact there, then take a big step back. You should be standing in the thread of power flow from northeast to southwest, and your position is now the centre of a circle which is the northeast orbit.

Once you are in the centre of this orbit, it becomes the whole room. See in your mind the central flame in you, and also before you, and also see yourself standing at the edge of the Abyss. Facing the northeast, and without moving out of the centre of the circle, reach out to the Keeper in the north of that circle with your left hand for a thread. Get hold of it and pass it over your head in an arch and give it to the being standing south of you in the circle: a hand will appear and take the thread. Now reach out to the south with your right hand and arch downwards, then pass it to the Keeper in the north. You should have drawn two semicircles in the air: one going over you and one passing below you.

Reach up above for a thread and anchor it in the central flame before you, then do the same for below. Now repeat the process of passing threads from northeast to southwest of your little circle, passing them through the centre to the opposing side.

In each cross-quarter of the small circle, see a point of light as the receiver for the thread. Use your left hand and arch up, over, and down to the cross-quarter anchoring point of the small circle. Pause for a moment after anchoring the thread and put your left hand on your body, over the flame in: going back to the centre. Then do the same for southeast to northwest, using your right hand. The northeast orbit circle should now have an energetic pattern of the whole skeleton shape in it.

Go back and stand in the centre of the room and still yourself. Build your awareness of that orbit in the northeast and its power patterns that are in place. When you are ready, approach the southeast and repeat the whole process.

Remember, all the directions are mirrored in that little circle/orbit, and you treat each circle as the whole room. In each orbit you will face a different cross-quarter, so figure out how to position your arms and how to move from the waist to connect the threads. When you have finished the southeast, do the southwest and finally the northwest. Then go and stand in the centre.

Close your eyes and stand in stillness facing south. Be aware of the pattern's skeleton flowing through the space, and also of the four orbits in the cross-quarters, each with all the powers and directions in them. See those patterns in your mind's eye, and see the threads running between north and south, and above and below, in the room.

Cast your mind to the orbit in the northeast corner. See it as a sphere with the patterns of the threads in it. See the sphere fill with light: the power of the Lightbearer. Feel that power in your left shoulder, and feel the sphere pulse with that power. Now cast your mind to the orbit in the southeast, and see the sphere with the threads running through it. This is the power of the Grindstone: see it fill with many colours that all swirl round in the sphere growing stronger and more complex.

Now cast your mind to the southwest: see the orbit, the sphere with all the threads in it, and watch as the sphere fills with different

shades of grey, from light to dark, all intertwining and blending with each other. This is the power of the Unraveller. Lastly cast your mind to the orbit in the northwest corner. See the sphere with the threads patterned in it, and see it fill with darkness: this is Restriction.

Still yourself. Be aware of the spheres surrounding you, the flow of power from north to south flowing past your left side, and the flow of power from south to north flowing past your right. Be aware of above and below, and of the flame within you.

Now shrink that pattern in your mind so that all those patterns and flows are in a tight circle surrounding you: this is the central orbit. Be aware of the orbit of the north forming, a sphere of swirling wind with the thread patterns already in it. Now be aware of an orbit forming in the south before you, a sphere which also already contains the thread patterns and is full of swirling fire.

Still yourself further and let all the patterns fall from your mind: just stand in stillness. When you are still, take a deep breath and blow out steadily, aiming your breath to the south. You see nothing, feel nothing, you are just breath, breathing from the nothing into the everything. Do this for another breath, and at the end of it see beyond the southern sphere the whole pattern of threads and spheres repeating beyond the south threshold: orbits/spheres in the south fill with patterns spring to life and fill with colour, light, dark, or greys: and so it goes forever, repeating and repeating.

Once you have seen this, lie down with your feet pointing south. Still yourself and relax. Just keep a vague awareness of all the patterns round you and let yourself drift. It doesn't matter if you fall asleep; just let your mind spread out and sink into the ground. Stay there as long as you wish, and don't be too hurried getting up: let your vital force bathe in the room's energetic pattern.

When you are ready, get up and go first to the north. Bow, say thank you to the Keeper,

and put out the flame. Then go south, bow, say thank you to the Companion who will have been keeping an eye on you, and blow out the light. Go round the cross-quarters, starting in the northeast, bow, and say thank you.

When you have done all the cross-quarters go to the east and stand in silence. In the pattern of the Flower of Life this is the directional threshold through which you came into life: this was your *dawn*. Stand in that awareness and put out your left hand.

You will see, in your inner vision, a hand come through the threshold and reach out for yours. Grasp the hand and pull gently. Physically step back and see a person come into the room and step in you: this is your own spirit on the threshold of its birth. By taking your spirit into yourself from the Flower of Life pattern, you are triggering the conscious awakening of your Divine spirit in life. Blow out the candle in the east. Stand in that feeling for a moment, then turn and go to the west altar.

Stand before the west altar and close your eyes. See in your inner vision a scene at sunset, with mountains in the distance. See a person walking into the sunset, their body glowing brightly. They have shed all the hardship of their life, and their spirit is free and eternal. They turn round and look at you: it is you. You are watching your own spirit moving off after your future death. Look at the face of your spirit, look at the energy round them, and listen carefully if they say anything to you. Then they turn back and vanish in the distance.

Open your eyes and gently blow out the candle.

Immediately write up everything you can remember: this was a long working, so take your time. Later, type it up on computer.

About this ritual

This ritual visionary pattern can be engaged in magic to impress its pattern and enliven it in someone or something put in the centre of the working space. When the patterns and orbits are complete, they can then be lowered into

whatever is in the centre to reawaken that deep pattern in them/it and strengthen it.

The awareness of the spheres and their different expressions can also be used as a preparation for ritual work. It brings to life those repeating patterns in the magical space so you can draw on them in ritual work. For example the sphere of the northeast, the Light Bearer, can be interacted with as a sphere of power rather than as the presence of the being, or you can work with both simultaneously.

This pattern can also be worked with in conjunction with the Egyptian ritual: first do the pattern, then do the ritual. It will bring a different level of power to the ritual, and therefore to the land round you. All the ritual patterns that you learn are ingredients that can be combined to bring in different power levels to do different jobs.

If you find that you need some strong self-tuning or the space needs strong tuning, doing this pattern before doing the Fulcrum will bring far more power to proceedings. At this stage in your training you can begin experimenting and seeing what works for you and what doesn't, and what can be expanded on further in your own work and explorations.

The pattern you have done is just the bare skeleton of the Flower of Life and, should you wish to, you can expand it further by bringing in more spheres that overlap: see what differences they make and what other beings appear to join in.

6.5 Optional Task: Exteriorisation

There are various ways to work with the externalised pattern. One way is to etch, draw, paint, carve, or burn the pattern in cloth, a thin piece of wood, or a plaster cast. For each junction where two lines meet, a small gold dot is made (an anchor or a being).

This is done in a meditative state, holding a sense of visionary presence in the Desert. You can also do this after doing the pattern in the room, and while also holding the Desert vision: having two different layers of energetic contact with the pattern while you are making

it will produce a stronger resonance in the pattern that you are drawing.

As you do the pattern, be aware of the spheres and their different powers, how they are all repeated in the pattern, how they interlock, and where the power flows are. Being in total inner and outer focus as you do this will embed the inner pattern in the substance of what you are working on. If you choose to do this, as it is an optional exercise, do it in silence: do not have music playing as you work.

Once you are finished you can put the object in the centre of the house, in the attic, in the cellar, or underneath something so that its resonance flows out constantly into the space. If you cannot put it in a central position, put it somewhere in the north of the building so that it establishes the Desert flow of creation energy in the space, flowing north to south.

Like all other work, if you do this, take notes. Also take note of how it affects the space. With such energetically resonant objects, if they are going to affect a space, you will feel it in the first few weeks, after which you will no longer notice it. This is not because it stops working, but because you have adjusted to its frequency and have normalised to it.

You can also do this on a large cloth that you then drape over the bed to cover you as you sleep when you are heavily drained or ill. It can be hung on a wall to act as a passive protection by tuning a space, or you can stand on it when working magically or sit on it while meditating, and so forth. This technique has a number of applications, some of which will work and some of which will not: a lot will depend on your personal tuning and how you managed to tune the pattern. And you will learn as much from your failures with it as you will from your successes.

This externalisation of the pattern can also be done outdoors, if you have the space and opportunity to do so. The pattern can be chalked or scratched on a surface or made on a sandy flat floor. While you are doing it, hold the vision of the Desert, and also of the spheres, patterns, and threads as you work. If

you do choose to do this outdoors, make sure that everything you use, and your method of working, is temporary. The pattern must be able to dissolve with the elements. Never use paints, carvings, or anything else that will stay put for a long time: nature is in constant movement and must never be locked down by such a pattern. But it can be used to help energise a patch of land or retune it to the natural flows of Divine power.

I am sure that over time you will find different uses for this pattern. I have worked with it in a number of ways, some of which didn't work and some of which did. As some of them worked very powerfully, I learned to treat this pattern with some respect, particularly in its visionary weaving aspect.

Once you have really got a good sense of the ritual visionary weaving with the lines and spheres, it can be used in healing when necessary. We will look at that in the next module. If you do explore this pattern and it works for you, take notes of your methods and reasoning, so that you can pass them on to the younger magicians who start training after you.

Lesson 7

The Divine 'Kitchen'

It is worth spending a lesson looking in depth at the Junction at the edge of the Abyss where time, fate, and the Divine breath come together. You have already looked at the Flower of Life/Metatron Cube, the patterning of this Junction, but it is also worth looking at how these dynamics come together as they are the deepest expression of a force that we tap into with magic.

It is one thing to know the pattern and recognise it, but it is another thing to know how it all comes together.

When we do magic of any type and level, we mirror different octaves of this power flow: it is the DNA of magic. Most of the time magicians are not aware of this, and that lack of awareness can limit their magic and the magician. But to work magically in gnosis of this power flow lets the deeper resonances of this pattern emerge fully and lets the magician engage with it directly. Visions, ritual patterns, and magical symbolism all have their roots in this flow of power. Knowing about it lets the magician work with full awareness of what they are doing.

This Junction, deep in the Inner Desert, is where Divine impulse for expression, the dynamic of time, and the weave of fate all come together before something has physically manifested. Once something has expression in the physical world, this combination of powers 'locks in' and expresses itself through

a living being in orbit with other living beings.

So let's have a look at the individual elements of this so that we can understand how they fit together.

7.1 Time

In magical texts and ancient mythology, time is often depicted as a river, because it is something that 'flows.' It is a momentum that flows in all directions, though when we step into time in a body/vessel we perceive it as a linear experience. But like a river, which is a great depiction to use, you can dip in and out of it. In the physical world, as magicians we experience this as going forwards or backwards in time, or by sending magic to the past or future. And this works when the work is intended to function in the physical world.

But when you move into the inner worlds and start to work in the Inner Desert, time is experienced differently. We work with the power *that will become time* in the physical world. This is a force, and one which expresses itself to us as a highway of power. This highway of time is tightly bound into the inner expression of the vessels and of substance: we experience them together. Time cannot be separated out in our inner understanding, but we experience the inner dynamic of time via its effect on everything round us. The Inner Desert *is* time.

When you stand at the edge of the Abyss and look up, you now know that you are looking at powers coming into formation: the future. When you look down you are looking at what has finished its formation: the past. Each expression of time has its own layer in the Desert. Our layer contains all of time as far as we as humans understand it: for example, when you cross the Abyss and look back you see all of time happening at once. That is not *all* time, but *our* time as a species.

When you travel ‘up’ the Abyss, you move away from the human expression of time and step closer to the Divine one that is constantly in creation: the future is constantly being made. And yet in that place there is no time: it is the *cauldron of time* in which time is triggered. And at the edge of the Abyss, up is also *across* the Abyss: they are the same direction, but we perceive them differently. This paradox is extremely difficult for magicians to get their heads round, but it is a critical bit of understanding and very necessary for advanced magic.

Up the Abyss the creation of time appears to us magicians as *light and sound*: frequency and vibration. It is a ‘brightness’ beyond our understanding and a vibration/sound so fast and high that we struggle to process it. *Across* the Abyss the creation of time expresses as a *breath or wind*: a pre-sound that joins the collaboration of powers at the Abyss’s edge and acts as a catalyst. When it hits the downward flow from above it triggers everything else into action.

This ‘up’ and ‘across’ aspect of Divine power is far removed indeed from our ability to understand it, and so powerful that some magicians and mystics are damaged simply by reaching too far into it. We see elements of this in mystical stories.¹ We all get to experience this as magicians at some point in our lives, and it is the highest octave of learning our particular limitations as humans. My experience of this was a harsh but very necessary lesson, and it changed my life.

¹The story of the rabbis and Pardes is a Kabbalistic example.

As the flow comes down to our Desert level it slows, is woven, and is then released. This Junction is the ‘go button’ for creation in our physical world, and the point that is echoed in all magic. When it is mirrored in magic in gnosis, it becomes the most powerful engine for magic.

The flow of time in the Desert from the Junction is then expressed over the threshold and out to the world. The *threshold* is the revolving door for every living thing: future expressions of life pass over it, and finished lives pass back the other way, into the past.

The downward flow in the Abyss is the past, as you know. Once the flow begins to descend from above it is slowed, and its sound gets lower/deeper. The deeper frequency is not only from the slowed power of above, but also from the echo of resonance from ‘below’. The past still has its part to play and the down flow of power from above triggers a deep response from below: there is no future without the past. We experience this in vision as a very deep rumbling or resonant sound that is right on the edge of our hearing. The two different sounds and frequencies come together to trigger the bridge across the abyss which enables the breath/creative impulse to flow. The deep abyss sound also pulls power and consciousness returning from life, drawing it down into the abyss or the sands where it goes into hibernation. When magicians work with sound, we are mirroring this process.

So these dynamics, when taken away from stories, mythology, and religious imagery, are seen as light, sound, and speed: fast/high is future formation, balanced harmonics is present expression, and slow/deep/dark is time past. As an adept magician you will tap these dynamics and work with them. These power dynamics become the ‘engine under the hood’ of the magic, and the mythological or ritual expressions become the shell of the car.

Which brings me to sound and light, the two other dynamics of formation: now you will begin to understand the very early work you did in your apprentice section with sounds.

7.2 Sound

Sound is a major component in magic and is used for several reasons. Voice, instrument vibration, and music all play their part in magic; they are used as an octave of the Junction at the edge of the Abyss. In the Inner Desert sound is a major aspect of the formation of creation, but we do not hear it as sound; we feel it and see it. The angelic beings we see weaving the formations together at the Abyss's edge are themselves expressions of sound and light.

Sound—vibration—is the first step of a vessel formation: the sound vibrates energy which makes it line up in a particular way, which in turn begins the formation of the inner vessel that will eventually become an outer vessel. The inner vessel is then filled with light, which prepares it energetically to receive the Divine spark: life.

This light has nothing to do with the New Age concept of an emotional energy: it is a power source of a certain frequency which is one of the ingredients of creation. The vital force in a living being is perceived by us as light, as is the Divine spark.

7.3 Fate

Fate is the final ingredient added at the Junction. A lot of the magical notions about fate have become heavily muddled and deeply misunderstood in modern magic. One reads things like "you make your own fate," which is only partly true; and an Indian understanding of Karma has also become popular, which in simplified terms means that your whole life is mapped out according to your past deeds and nothing can be changed, which is also a big misunderstanding.

The topic of fate can stir up strong emotions in us. Some people have a total disregard for fate, while others put themselves in the role of its victim. Both misunderstandings stem from psychological issues of control and power: the person either wants control over their life, or feels they *have* no control. These emotive responses bounce round the

outermost expression of our notion of fate, and lack any real understanding of what underlies it. No magic, or magical dynamic, should ever be approached from a purely psychological or emotional perspective.

Fate is one of the ingredients in creation that brings form and limitation: it is, at its deepest level, the domain of the Light Bearer and Restriction: two expressions of power that appear to us as, or that we understand as, angelic beings or angelic power. The light/sound dynamic at the Junction is partly a deep expression of these two powers, with balance/the fulcrum in the middle. Because the dynamic directly affects how we live our lives we personalise it; yet it is far more complex than that.

Fate's first task is to give *form* to the creative impulse: the Light Bearer. This forges the path of physical expression. Its second task is to *limit* that creative impulse's expression: the power of Restriction. So you have a beginning and an end. This gives the spirit a vessel with a limited time in physical expression. The fulcrum in the middle maintains a balance between these two elements.

This basic structure defines a life's starting and ending points, but says nothing of what lies in between them. Then come the next ingredients: *time* and *place*. Those elements define *when* and *where* the life will express. These ingredients are provided by beings whom we know and define as deities. The stepping-down of frequency from angelic to deity focuses that life vessel more in terms of how, where, and when its life is to be lived. All this can be directly observed in the Inner Desert at the Junction, and the joining-in of the deity powers is what we know as the goddesses of fate.

One interesting thing that seems to happen here² is that when, at the Junction, this weave gets to the stage of developing a pattern of fate, it does not create an *individual* fate; rather it creates a pattern that involves a *variety* of people, creatures, and places: it is a *collective*

²And you can observe this for yourself when you gain the skills.

weave of fate containing individual expressions.

This has direct implications for magic, as we perceive our fate to be ours alone; yet that is not what presents in the Desert, nor is it what can be magically observed out in the world. It does not mean that a group of people/places all share the same fate, but their fates are inextricably woven together.

Think about this in terms of magic. There is no true individual; rather there are strange weaves and connections that make up a web of fate. In this web the individual operates, and how their fate is expressed partly depends on their actions and choices. But certain hotspots and Junctions in the fate weave do not rely on that individual's actions: they are simply set in motion. How an individual reacts to a hotspot will influence how it affects them, but it will not change the event itself.

Over my many years of magical practice I have seen this dynamic play out in various ways, and it is always fascinating to see it in action. It took me a long time to realise that both the inner fate weave and its outer expressions are truly not individual at all, but are 'orbits' of people, places, creatures, and so forth. The actions of one affect the fates of the others, and the key hotspot of one will have an effect on the others.

Unfortunately the majority of magicians work from an individualist standpoint which pushes against this flow and as such can obviate many magical acts.

We have spoken of this before in a roundabout way when we looked at cause and effect, and we have seen how fate patterns can express through various people and places in different octaves. But when you stand at the Junction in the Inner Desert you get to see the inner energetic template for that beginning to form, then springing into action. Understanding this inner and outer expression will deeply inform your magic and affect how you act magically, as well as how you understand magic itself. You evolve in a pattern much wider than your own boundary, and your actions and impulses in response to events have truly wide effects that stretch beyond you as an individual.

So let's look at this, now, from a variety of magical angles.

7.4 Games of Fate

Board games of fate have deep and ancient roots, for example the game Senet, which we can trace back to Egypt's Early Dynastic Period. Senet cannot really be called a game in the modern sense, as it was taken very seriously and playing it involved the deities, fate, and self-determination.

This idea of the game is to externalise the weave that forms at the Junction in the Inner Desert, bringing it out in a physical board game that a person or people could use for a variety of reasons.

A skilled player was considered to have the protection of the gods, and the game connects directly with a deep inner visionary presentation where the magician often comes across inner contacts, beings, or deities playing a game that to us, as modern people, appears as a game of chess.

These games teach the players that no one movement or action is truly individual; rather it affects the actions and conditions of everything surrounding it, and vice versa. This in turn teaches strategy, as a chess game does. But whereas chess teaches battle strategy, the Game of Fate teaches the player how to understand the complexity of fate versus action. This was very important for the ruling and priesthood classes of Egypt to understand and the Egyptians, in their usual pragmatic way, taught and embedded this knowledge in an externalised game. So how is this relevant for magicians today?

When you venture deep into the Inner Desert and observe the gathering of forces, your view is often difficult to interpret in terms of how it will manifest in everyday life. The images are abstractions, and it is like trying to understand catching a cold by looking down a microscope at viruses: the view can tell a medical researcher a great deal, but the average person will be left clueless. But if you animate the abstraction in a film, then connect

it to the act of catching, then fighting, a cold, it makes sense.

The game not only helps one make sense of the abstraction, but it also gives the player an active role where they can make choices and work alongside the gods in activating fate patterns by transplanting the dynamic from a life action to a game action. It is a halfway point.

Transplantation is a root dynamic in magic, and is expressed in various magical systems round the world. For example, take the classic voodoo doll: a person's fate is woven into a doll, then the doll is treated as if it were the person. Whatever should happen to the person is done to the doll; then it happens to the person being targeted. That is a very basic example of the dynamic, but it shows the magic in action: the person's and object's fates are brought together, then treated as one. The same dynamic can be worked with using a strategic board game.

Magically the players connects to the deities and the deities play through them. The players' fate is at stake and the deities, mediated through the players, guide and teach the players as they weave their way through a series of gates, events, guardians, hotspots, and so forth. The fate becomes externalised on the board and can then be manipulated or worked with.

You can begin to see how dangerous this could be in the wrong hands, and also how the base method of action could be abused. A thing externalised is hard to reverse, but externalisation is also a powerful tool that can be worked with magically in terms of fate: you are working with a direct octave of the weave in the Inner Desert. By playing such a game with magical intent, or working with that process magically, you take on the actions of the angelic beings at the edge of the Abyss: you become one of the weavers.

In magical vision there is also a layer of this dynamic to be found in the inner temples and the Inner Library. In the Inner Library is a place called the Hall of Fate where inner adepts, deities, and other beings can be found playing the Game of Fate. But this is no game;

it is where you can observe the deities, adepts, and so forth directly influencing the fate paths and patterns of groups of people. Think about that: the magical implications are huge.

I came across this place in my early thirties and learned a great deal about fate, magic, and power by working, observing, and sometimes taking part in the game played there. When a being was trying to teach me about what was happening there, I was invited to move a piece on the board. It was a life-size board, and I walked onto the board and moved a piece. I immediately felt the crushing weight of energy caused by the shift, and also had a brief flash of insight about what I had caused by moving a piece. It horrified me and I backed away, but the being pushed me back on the board again: I had to learn.

As visionary magicians, and particularly as initiates, learning to go to this place and to observe and work there is important for your magical learning. Not only will you learn about how fate is constantly being manipulated, but you will also learn a great deal about how the vast ripples of magic work from a very different perspective. This in turn will inform your art and guide your hand in magical acts.

One thing I did realise after spending time in this place is that not all fates appear here: only key ones that have relevance to the deities and to the survival of the Mysteries. But what I learned there changed how I did magic and how I perceived fate, and it also changed how I viewed the constant dribble of outer world hints that always appear round a fateful life.

Doing the practical work should begin a process of opening up understanding in you, and should also develop your magical skills. If you take the work in this lesson at face value and then move on then you will miss the deep reservoir of magical knowledge embedded in this aspect of magic. This work tells you about the mechanics that work behind a lot of magic, from basic spells to deep, long-lasting, powerful magical acts. It is knowledge that surfaces in waves in your mind, leaving you with long term 'ah-ha's' as you understand and become aware of each fragment of action behind this aspect of magic.

7.5 Task: Vision I

Rather than prepare the room to work in, you will simply sit in its centre and light a candle on the central altar. Meditate in stillness, then when you are ready go to the Inner Desert.

Go the edge of the Abyss and call the Keeper. When the Keeper emerges from the Abyss, tell him you are learning about the weaves of fate and time, and ask if you can view the *filling of a pattern*.

Stand sideways with your left shoulder facing the Abyss so that you can watch the flow in full. Watch as a pattern is formed and woven at the edge of the Abyss. Watch as lights flow down from above the Abyss into the wind as it crosses the Abyss. The wind carries the lights into the pattern and the lights spread out, filling the pattern with light and energy.

The lights are souls, and the pattern is a weave that connects them all in one web of fate. Watch as the weave becomes more and more complex, then begins to move towards the threshold, constantly changing, before vanishing in the mist. If you get a sense of familiarity with the experience, then the Keeper is probably letting you watch your own fate pattern forming.

Now turn to the Keeper. Ask if you are allowed to view the *Choosing*. The Choosing is where the soul makes a choice as to which fate pattern, and which life path, they will be born in. If the Keeper agrees to this then he will put out a vast hand for you to climb onto. If he does not put out a hand then you should simply leave, but you can try to view the Choosing again at another time.

If the hand is presented then climb onto it so the Keeper can lift you up. You rise higher and higher to the upper part of the Abyss. When the hand stops, wait and watch. A light starts flowing down, stops at the hand, and pauses alongside you. Though it is a light it is also a person, a soul looking for renewal in life. Reach out and touch the light while staying still and silent yourself: the touch will connect you to them so that you can see what they can see. But by keeping stillness you will not affect

them or their choice.

As you look out you see a desert, another layer of the Inner Desert. You will see all sorts of lives happening at once. You will feel the light searching for the right fit: the choice of life is always about the right fit, not wants. When the light spots the right fit you will feel it: suddenly everything becomes more solid and clear. In the Desert the jumble of lives vanishes and only one pattern remains. The light breaks the connection with you and falls forward, rolling out of the Keeper's hand and falling down into the mists. As the light falls, the Keeper lowers you down to the Desert floor.

Look at the pattern with all the lights being formed. You will recognise one particular light: the soul with which you briefly connected. Watch the pattern develop: all the lights in the pattern are souls that will be connected to each other through this fate pattern. Watch as the angelic beings continue to weave and form the pattern as it moves off down the Desert.

When you are ready, bow to the Keeper and thank him, then leave the Desert and return to your work room. When you are ready, open your eyes.

Though viewing such a thing in vision is complex and does not really translate in our minds to the everyday fate that surrounds and drives us, what it does do is yet more tuning. It tunes your deeper energy to the understanding of that pattern so that when you then observe, both in vision and in your outer life, the dynamics of fate in play, a deep well of understanding will surface and help you gain knowledge of the outer dynamics of creation/fate/magic.

If you want to drive a car, you just need to know how to drive it. But if you want to be a car mechanic, you need to know the different components of the engine, how it all fits together, what does what, and how it all works. This deep visionary work in the Desert, which is a major feature of initiate training, puts all the 'blueprints' in your consciousness so that when, as an adept, you work with

the outer magical expressions, you will fully understand how they work and how to work them.

7.6 *Task: Vision of the Hall of Fate*

I do not need to write out this vision in full for you. Go to the Inner Library and ask to go to the Hall of Fate to observe the Game of Fate being played. Follow the guide and take note of the room's location so you can find it yourself in future. Present yourself to the door guardian and, once you are in, greet the being or person that approaches you. They will guide you round the hall, show you what is happening, and let you observe the game in action.

If you are invited to play the game or move one of the pieces, pay close attention to what it feels like and what you see. If there are deities playing then ask the guide if you can sit alongside one of them to watch them play and listen to what they say. Many different things can happen, and the more you return to work in this space the more skills you will learn. If you are drawn heavily to work with fate then you should spend a lot of time, over the next few years, working in this space and the connected spaces aligned with it. You will find them as and when you need them.

If you do regular work in this space, also keep an eye on your surroundings in your everyday life. You will start to see the hints and clues that pertain to the fate of yourself or someone else, and you will slowly realise how they are connected to this 'game' or pattern of fate.

7.7 *Task: Divination*

Using the Quareia magicians deck, do a Mystical Map reading for yourself. Ask:

"Who are the major players in my game of life for this life that I am living?"

Look at the cards that appear in the layout's upper levels and in the various temple positions. Whatever is in the Grindstone indicates the overall flavour of your fate. Keep in mind that it is a reading of your whole life.

The path your fate takes is a bit like a chess piece: it has limited parameters in its action, and that limitation keeps you in harmony with the rest of the weave. The card that falls in the Grindstone can give you an idea of the underlying principle behind the reoccurring patterns of events that are there to teach and develop you.

What you learn from this reading is sometimes clear enough that you can take those cards and work with them in ritual (figure this out yourself) to strengthen your footfall on your fate path at times of weakness or massive change. This can also be done for others, but tread carefully and use your common sense.

7.8 *Task: Alchemy*

Alchemy is a major tool in fate magic and the path of the mystical magician. Transforming substances which in turn triggers transformations in the person is a sometimes-necessary tool that can be worked with at key or critical points in a magician's life. By now you know enough about fate and magic to know that curious or casual dabbling is not such a great idea, but there are times in a magician's life when their body is buckling under the strain of a hotspot and using some alchemical substances is a necessary help.

How a magician's mind and body copes with the energetic tides and storms of a magical path is of great importance. Deep diving in the inner worlds affects our spirit, mind, and body. Delving in the Inner Desert affects us more than anywhere else, as this is the most powerful of places: 'Gods kitchen.' When we are young and strong we can deal with the impact: our bodies usually have a good vital force, are well-resourced, and can stand a few knocks.

But when we get older things tend to weaken and we also start to stretch more in the inner

worlds as our experience deepens. All this, along with the usual bumps on the path of life, begin to reduce our ability to regenerate. Also, and of equal importance, is that our very deepest energetic selves sometimes get stuck: though our conscious mind and physical body mature and develop, some past trauma or a little corner of emotional immaturity becomes a weakness in our foundation. That weakness informs our choices at a subconscious level and this becomes a magical liability.

The same is true of the physical body: a small weakness hidden away somewhere, or a slow-burn infection that never quite comes to the surface, can be our Achilles heel. As we step into the deeper inner aspects of magic and creation, these small weaknesses affect how we act, how we interact, and can also affect our inner and magical choices. The function of the body and the function of the mind are not two separate things; they are like a yin and yang of each other, and the tipping of one out of balance will also imbalance the other. This becomes most apparent when the magician works in the Inner Desert. It can become a major issue for a fate path: *such an imbalance affects your choices, which in turn affects how you decide to walk on a path of a particular fate.* It is more than just an issue of body/mind imbalance: it is something that can affect how your fate plays out, how your magic develops, and how the powers interact with you.

A small magically charged or carefully succussed substance taken at the right time can act as a powerful catalyst that reminds the body and mind of its balance point and what it should be doing. Working at the edge of the Abyss can have a major effect on the body, depending on what you are doing, and if you have been knocked out of balance then you will at some point truly know about it. The magician then uses the alchemy of magically-prepared substances to counterbalance the damage. In part of module nine, we will look at that in detail and how to work with such substances.

One very interesting aspect of alchemy in conjunction with work in the Inner Desert and fate is 'capturing' the essence of a fate weave

formed in the Desert and transferring it into a liquid. The liquid is then succussed and given back to a person or poured out on the land. Magically this is done by going into the weave pattern of that person or yourself, at the Junction in the Inner Desert. This in turn means working, out of time, at the point where the person's soul is coming into life. The pattern is then followed out into the world³ to the point just before the damage occurred. Then the magician stands in that pattern, at that point in time, while holding the left hand over a vessel filled with distilled water.

The weave's energy signature at that point is mediated into the water and the magician immediately opens their eyes (to stop the pattern's progression into the damage) and begins the succussion process. The water is succussed to the maximum level, then given back to the person on the night before the full moon (a time of peak energy) to shift the deepest fragment of the damage. The person is then watched carefully for a month and any other inner adjustments are made after the water has been taken: the foundation of the damage must be dealt with before any other work is done.

This can also be done with very high potencies of homeopathic substances. In homeopathy, once you get to potencies of 50M or thereabouts (CM and beyond) you are moving beyond a purely physical effect and starting to alter the person's fate and foundation. Such a high potency of the right substance will shift that deep inner fate pattern and focus it, not only affecting the individual but also everything and everyone else connected to that pattern.

I have worked with this myself many times and observed how such high potencies can change a person's fate by affecting their deepest responses to inner stimuli. The change in response changes the outer action; this then changes the fate path, bringing it back in focus and the magician 'back online.' It effectively alters the fate weave itself and triggers a natural repair process. Not only

³Remember holding the thread of the pattern as it moved?

is this effective for damage done from deep inner work, but it can also work as a layer of regeneration and repair if someone has been very badly magically attacked. This is why you were encouraged early on in your training to study homeopathic substances. You were not taken by the hand and taught in detail: it was pointed out to you in the hope that you would open a side-path of study and experimentation. In module nine lesson six we will look deeper at magical alchemical work.

This method of alchemical work with water or substance can also be used to assist the fate pattern of a land or nation by way of its watercourses, something you have already learned about. Now that you have worked and witnessed the weave of fate at the edge of the Abyss, that frequency of power will flow through you into your alchemical work. This in turn will make the alchemical work vastly more powerful, as your own frequency will have changed.

And this is another point to remember: in magical alchemy the substance itself is only half the story. Who dispenses it is just as important. When you prepare and then give such a substance to someone, you become a part of that weave/repair process. All your different frequencies, connections, and layers of magic directly affect the substance, and also how the receiver's body reacts. You become part of the remedy in a deep energetic sense.

This dynamic is well known to traditional homeopaths: who chooses and gives the remedy has a direct bearing on how the receiving body will react. True alchemy indeed! So remember: all substances that you work with, not just in this alchemical method, but also in your work with stones, hills, rivers, magical patterns, and so forth, are directly affected by the fact that you are a magician who works in the Inner Desert, in the kitchen of fate. If you revisit some of your early experiments and work, you will now notice a major difference. Keeping part of yourself in the Inner Desert while you work will effectively turbocharge the magical action. See now why the Inner Desert is so important?

Go back over your early lessons in which

you learned to work with water, a stone, and/or the land around you. You learned to dispense magic to the land via these natural substances. Choose one of those early tasks and redo it. Before you start, go in vision to the Inner Desert to the Junction at the edge of the Abyss, then open your eyes and get to work. Keep your visionary presence in the Desert active as you work.⁴ Take notes of the differences, and also take note of how the land reacts. Write everything up in a computer file.

7.9 The drags of fate

Lastly, we should look briefly at the drags of fate before we move on to the end of the module. You have already learned about tides going in and out and how this affects a magician's energy levels. Once you have begun working in the Inner Desert at the Junction you will find yourself, over time, getting increasingly energetically tuned to that fate pattern.

When you are a magician your fate comes into sharp focus, and if you also work in the Inner Desert then that focus becomes even narrower as your fate becomes the interest of many deities, beings, and powers. When you take a step that will move you away from the path of where your life is treading, or you take a step towards unnecessary destruction, you will feel it immediately: a drag on your energies will happen and your body will also respond (I burn when I misstep). This drag on your inner energies tracks back to the pattern or weave formed at the Junction: suddenly the harmonics in the pattern go in disarray which in turn 'drags' on your vital force as it struggles against the misstep.

If and when this happens, go in the Inner Desert to the Junction and just be there: bathe in its energy to retune, then use meditation and divination to identify the misstep and correct it. Sometimes it can be as simple as making a decision about your future or building intentions towards something that will ultimately derail you. Where the mind goes, so goes

⁴Again, see why open-eyed vision work was important in your training?

the spirit. You are *never*, particularly as a magician, totally in the here and now. You are always stretching back and forth across time, and when you make a future intention or set something in motion that will destroy you, your fate weave will fight against it and your energy will drain away. So keep that in mind. The remedy is simple: identify the drag, retune in the Inner Desert, identify the misstep via divination, then change your intention or action.

Sometimes the drag can be caused by someone else in your fate pattern. If, for example, someone in your fate pattern who is also connected to you in your everyday life is dying, or has badly mis-stepped, or is very unbalanced, then it will cause a drag on you. Energetic drags can happen for a variety of reasons, which is why you use divination to analyse them. And also remember that the many other people who figure in your life pattern may not be known to you: they may simply live nearby or have some other obscure connection to you.

If, for example, they are dying and fighting that process in an unhealthy way (refusing to die, for example), then that death will be in your fate pattern as an orbit. If they strongly fight the death, they can inadvertently draw on your vital force, particularly if they live nearby, which will bring that hotspot of death closer to your door. Such a situation can become dangerous for you and must be acted on. Often such instances involve parasites attached to the dying person, or it is their own parasitical nature that clings to you: they become living clingers.

To remove such connections, the magician tunes in the Junction in the Desert, then lights a candle. Using utterance, the magician declares the breaking of such connections with that person, and aims that utterance into the candle, while also giving those connections a visual shape in the fire. The connections are put in the fire, and a deity with whom the magician works and who has destroying powers is asked to tear the connections apart; then the remnants are blown into the Void by blowing out the candle and seeing the gates

shut.

Such connections can also be broken with a ritual bath and uttering the intention of breaking those specific connections through the bathing. When in doubt, do both. If it is successful then you will feel your vital force free up and your energies come rushing back.

The key, as in all magic, is to identify a cause, root yourself in a foundation either in the Underworld or in the Desert, and take action. You have done a great deal of training in identifying causes, rooting yourself, being upheld by inner powers, then choosing appropriate action. Now that training should start to bear fruit.

7.10 *Task: Reading*

Get a copy of *The Bahir—The Brightness* by E. Colle and H. Colle (English and Hebrew translation). Don't use the Kaplan version of the Bahir.

Go to page 58 and read section 95. Read it in context of the work you did in this lesson. You will also recognise the Decans, and how these different views all tie back to the same dynamic of creation in God's Kitchen.

The Bahir is a collection of Kabbalistic writings by different writers over a period of time. As you go through them you will recognise which writers were plugged into the mystical Divine source and which ones were not. You will recognise some of the work you have already done, though presented differently and approached from a different angle. You will recognise where empty dogma is, and where the gems of magical treasure are woven in the words.

This module has been a key one, whether or not you realise it. Revisit it often as you progress in your magical training, and also later when you are a mature magician. Touch base with it, reread it, redo some of the visions, and use this module as a retune, an exercise to get your deep spirit back on track.

Lesson 8

Mid-course exam

You have now reached a phase in your training where there is a slow but defined shift coming in how and what you learn: you are starting the preparation for adepthood. There has been a lot of work that details the deep, underlying principles of magical dynamics. This has given you a foundation of understanding from which you can now begin to draw for the rest of your training. You have had to do a lot of reading, a lot of thinking, and have repeatedly looked at the same dynamics from different angles and different levels of power.

Now you have reached a stage where you can practically apply and externalise this knowledge. You should now have a good understanding of what is behind a magical act, how it works, why it works, and what it draws on. You should also, by now, have a much greater understanding of the intricate details of how magic externalises, what it potentially can do, and how far its reach can be.

Before we shift gears and move on to more active, practical magic at adept level, it is time to assess how much you have taken in and understood, and how this understanding has changed your approach to magic. The best way to do this is for you to answer a series of questions to the best of your ability. This is not a 'pass or fail' type of exam; it is a pause-and-reflect, a self-assessment. If you are being mentored then it will help your mentor under-

stand what stage of development you are at, and where you need to be refocused in terms of revision and understanding.

The questions are divided into seven sections. Each question has to do with a hypothetical situation that would potentially call for magical action. Choose at least one question per section and outline what approach you would take.

Think about the process from start to finish: how would you assess a situation to determine if action is actually necessary? What preparations would you make, what tools would you use, what precautions would you take, and if your first application of magic failed, what then? What alternatives would you try, and what follow-ups would be necessary? Then outline what clean-up work or restorative work would afterwards be necessary.

All the problems posed below are based on real scenarios that have been dealt with magically in the past. These questions are designed to make you think practically about how to apply what you have learned. They will also highlight any weaknesses in your understanding, so that you can then identify what areas of study you need to revisit.

Answer the questions on computer and save the file either for your own future review or for your mentor. When you are nearly at the end of your adept training it would be a good exercise to revisit your notes from this lesson to

see whether, and how, your approach would be different in light of your adept training.

The questions include all the pertinent information presented in these real-life situations. As is the case in reality, some of the information is magically relevant and some is not. You have to sift through the information given and discern the mundane from the magical. Remember rule one: *no drama*. Don't get sucked in by the drama.

8.1 Section one

Question 1

A family moved into a house in the mountains in Colorado, USA, six months ago. The children are having intense nightmares, and the husband has started to act in an obsessive way and is starting to show signs which could indicate mental illness. The wife's periods have become especially heavy, and she has started to be constantly sick. Before the move they were all fine. Both adults are professionals and have an interest in 'the unknown,' but they do not actually do anything magical. They have sought medical help for all the family members, but nothing is working and they are getting desperate. You live nearby and they contact you for help. What do you do?

Question 2

A family contacts you with problems they are having in their house. They have lived there for twelve years, since the birth of their daughter, and up until now the place has always been quiet and peaceful. Last year they had an extension built on the house, and since then they have been plagued with odd, and sometimes violent, occurrences in the house. Stones keep smashing windows, but they cannot find anyone doing it. They put up a CCTV to try to catch the vandal, but no one has shown up on camera. Books fly off bookshelves and hit people on the head, cupboards tip over and crash, lights keep blowing, and sometimes the daughter wakes up with a black eye and covered in scratches.

The husband has reoccurring nightmares, and when he enters a room he often hears what he describes as 'whispering.' When you go to the house it has defined cold spots and areas that make you feel adrenal. On your visit you do experience a door bang, a phone flying off a shelf and hitting you, and a sense of frustration in the house. On questioning the couple, you discover that when they built the extension there was a well-spring underneath which they capped off. What do you do, and what do you think are potential causes that need looking at?

Question 3

A couple contact you as a last resort. They do not believe in inner things, but they are desperate and have no one else left to turn to for help. The wife is a church-going Christian but praying in the house and a house blessing has not worked. The husband, who contacted you, is open to help, but the wife is slightly hostile. This couple travel round the world a lot, often to third-world countries.

The wife is constantly having nightmares and appears very highly strung. She wakes up sometimes with horrific pain down her lower back. Her right leg causes her a great deal of pain but no medical reason can be found for it. She invited the church group round for weekly prayer sessions, but the problems just seem to get worse. She is losing weight and becoming weak, and her husband has a strong fear that she is dying.

As you walk round the house you notice artefacts from countries all over the world, all mixed together. They live in five acres of woodland and the husband has a hobby of wood carving: he cuts down local trees and carves them to sell. He is also an avid gardener and has been brush-clearing the woodland to set down a lawn. What are the potential reasons for their problem, and what do you do?

8.2 Section two

Question 1

A person who does magic contacts you. Everything round them suddenly seems to be going wrong: they have lost their job, they are getting sick, they have just gone through a divorce, and they feel stuck and depressed. When you talk to them they tell you that even though their house costs are high, they do not want to move. As you sit and talk to them you notice that the house is full of stuff: they seem to have all sorts of expensive things in the house. As the person talks to you, you discover that they are working ritual magic and have done spells and rituals for financial stability. They confess to you that they are a bit of compulsive shopper, and they also seem to obsess over the partner they have just been divorced from. They feel someone is attacking them magically, and that if they could solve that problem then their life would be much better. They ask you to do magical work to get them a job and to get them their partner back. What is actually going on here and what do you do?

Question 2

A woman contacts you for help. She is a strong empath who works shamanically with the nearby land. Two years ago she started to get sick and lose energy, but no medical reason could be found for it. She has nightmares about past mistakes, but many of the dreams seem to have no connection to her actual life and past. She has started to get an irrational fear of death and sometimes wakes up in the middle of the night feeling as if something is pulling on her right foot.

Her house seems clean and balanced. Her husband is fine apart from being worried about his wife. As you wander round the house you get no particular feeling of anything, but when you do a directional reading for the house, the wall adjoining the house next door is repeatedly represented by destructive cards. When you look at the wall nothing in particular stands out, but through the window you notice crows gathered in a

tree in front of the house next door.

You ask about the neighbour next door; the wife tells you that a little old lady lives there alone. She tells you that when the old lady moved in two years ago she was very weak and ill, but now she is much better and seems to have tons of energy for an old lady. What do you think is causing the problem and what potential solutions can be offered?

Question 3

A magician contacts you in desperation. He works magically in a few different systems, including with Babylonian/Sumerian deities, Santeria, and Nordic magic. He is mid-thirties, normally healthy and of sound mind. Recently he has been having trouble sleeping. He cannot digest food, is constantly afraid, and has been having a series of freak accidents that have nearly killed him. He mentions that a year ago on holiday he went for a reading from a local Bruja in Mexico. The meeting with her did not go well after he made fun of her and of what she did. He had a car crash the week after, and since then his life seems to have gone to shit. He has tried all sorts of spells to put things right, as he feels she may have cursed him. His spells only seem to have made things worse. What could be going on here, and what possible solutions can you offer?

8.3 Section three

Question 1

A couple contact you because their teenage son is very ill and may be dying. He has contracted a rare and severe infection and is in an intensive care unit with heart failure. They ask you to come to the hospital and help. What do you do?

Question 2

Someone contacts you because their sister is in a coma and has been so for two weeks. She was in a car crash and has multiple injuries, but her brain stem is still showing activity and the

MRI and CAT scans are hopeful; yet she has not woken up. They ask you for help. What do you do?

Question 3

You are sitting in a café having a coffee when another customer starts choking. The situation quickly deteriorates and the person dies while you are there. When you get home you feel very drained and upset. Then your heart starts to flutter and beat out of rhythm and you feel light-headed, as if you were going to pass out. You know this is more than a stress reaction and your energy is draining off quickly. What could be happening and what do you do?

8.4 Section four

Question 1

You move to a new job and find a place to live. After you have been there a few weeks, even though the area is pretty, it feels wrong. The people in the town all seem angry and depressed, and everything feels sticky. Your new house has a garden but nothing grows well in it. The whole area feels rotten, sad, and bad. You cannot sleep well and you keep catching colds or not feeling well. Everyone in the neighbourhood is the same. You cannot leave your job and you cannot move, but you cannot cope with the energy of the area. What could be going on and what do you do?

Question 2

As you travel to work and back, and when you go out and about in the town where you live, you start to notice images and names that keep referring to a particular deity. Wherever you go you keep seeing the same thing. You also start seeing depictions or names related to the deity in media, magazines, shop windows, and so forth. Then someone gifts you a museum copy of that deity. What is going on, what do you do, and how do you approach it?

Question 3

Until recently everything had been fine in your life, but you have come to feel that you no longer fit in your job or that your job is horrible. You feel blocked, unable to move forward in life in general, and you have tried to look for other jobs to no avail. Your magical work also feels stuck and you are generally unhappy. This situation is new to you and you do not understand why it is happening. You are healthy and good at your job, but you suddenly feel that you do not belong, or you feel trapped. What could be going on and how do you deal with it?

8.5 Section five

Question 1

A friend contacts you for help. They have a couple of young children and a child attacker appears to be active in their neighbourhood. The police have not yet found him and your friend is terrified that his daughter will be attacked. He asks for magical help to protect his child. What do you do and how do you do it?

Question 2

You have been magically attacked by a group of disgruntled and very capable magicians. They are using Western ritual magic to stop you doing magic and to destroy your life. Their results are manifesting to you as nightmares, weakness, everyone round you misinterpreting what you say and becoming aggressive, animals attacking you, a constant sensation of your body burning, and an inability to start any magical work. You have done divination which clearly shows an attack and you have a good idea who they are. The leader is a very unbalanced individual with whom you have clashed in the past, and he/they are using magic for revenge. The magic they have used is a long-term pattern to shut you down and isolate you. What steps do you take, and how do you approach it and over what period of time?

Question 3

Someone contacts you. They are a soldier and have been deployed for a tour in an active and very dangerous war zone. They are interested in magic but do not do magic themselves. They ask you to do magical protection on them, like a talisman, for while they are away. What do you do and how do you do it?

Question 4

You are approached for help. Someone was very badly physically attacked and raped. They are going through the medical and psychological healing process but something deeper seems to be happening to them and they are slowly losing the will to live. They seem to have suddenly aged, they have no vital force, and their body is just not healing. Psychologically they have become withdrawn and have been put on antidepressants. They ask you if you can do anything to help the healing process. What do you do?

8.6 Section six**Question 1**

Your bathroom seems to have acquired a ghost. Every time you go in there you get a sense, out of the corner of your eye, of someone standing in the corner. The feeling round them is terror. This keeps happening so you do a reading. It indicates that you do indeed have a ghost in your house. What do you do, and how do you approach it?

Question 2

You are contacted to help in an investigation. A child has been missing for three days and the trail has gone cold. You agree to help. What do you do, and how do you go about it?

Question 3

The country where you live is going through political turmoil. The government is getting more and more extreme and repressive, and is turning the country into a totalitarian state.

People are being arrested or just vanishing, more and more oppressive laws are being enacted, and certain minority groups are being heavily targeted by the state. There is a huge military buildup which seems to be aimed at the people of the nation. Think in terms of pre world war two Nazi Germany. There are a few magicians that you know in travelling distance of your home: you all work roughly in the same system and you know each other well. You all agree that as a group you need to take some sort of action to protect the integrity of the nation and restore some semblance of balance. What do you do, how do you approach it, and over what timescale do you work?

Question 4

The weather forecast says that an epic storm is about to hit your area. It could easily become a tornado or hurricane that could kill a lot of people. You go outside to talk to the wind and you get a very strong sense of immediate danger, of death coming at you and the people nearby at high speed. It is an angry feeling and you can feel the hands of your HGA on your shoulders. What do you do, and how do you do it?

8.7 Section seven**Question 1**

You go on holiday to a beautiful area and on the third night you have a strong dream. You dream that you are standing in a school and an elderly person comes in. They tell you that the land you are sleeping on is heavily poisoned and they ask you for your help. When you wake you do some internet research and find that yes indeed, that area was a dumping ground for nuclear waste and old munitions from the 1960s. The river that runs through it was, and occasionally still is, a dumping ground for a major chemical factory upstream. You go out for a walk and notice that many of the trees look as though they are dying, and the birds seem to have a lot of deformities. None of what you see is obvious: you didn't

spot it when you first arrived. You are only going to be in the area for a week. What do you do, and how do you do it?

Question 2

You are in vision in the Inner Desert or Inner Library when a contact appears and asks you to look at something. They take you to a viewing platform where you see an ancient sacred site or the ruins of a temple in travelling distance from where you live. It has a dark fog round it and lots of parasites hanging about. When you come out of vision and do some research you find that a lot of disturbing things have happened there over the last few hundred years: murders, suicides, and so forth. When you go back further in history, you find that there was a massacre there. What do you do and how do you go about it? And for how long do you work on it?

Question 3

You are asked to guide a small group of people in beginning magic on a regular basis. They all have some understanding of magic from books and online classes, but nothing much, and what they do know is a mixture of Wicca and Thelema. They all have different ideas about what magic is and what it is used for. They want lessons for twelve months. What do you teach them, how do you teach it, and how do you approach the varied opinions, ideas, and intentions of the students?

Initiate Module VIII

Magical Healing

Lesson 1

Introduction

Profess nothing other than to heal the sick, and that freely.

—The first Rosicrucian rule

1.1 Study books

For this module you will need some study books. Some you will be able to download from the internet and others you will need to buy. If you cannot afford, or gain access to, my book on the subject matter, then contact the Quareia team through the website and we will get a copy to you. We are very aware that there are some people accessing this course from places around the world where book access or income may be severely limited. In such cases we utilise donations made to Quareia to ensure that a student has what they need to study. To prevent abuse of this system, if you are not known to us through mentoring or previous correspondence then we will first put you through an assessment to ensure that you are, in fact, at this stage of initiate training.

You will need the following:

- A good *Materia Medica* and homeopathic repertory (there are free versions online). The best one for magicians is the *Lotus Materia Medica* by Robin Murphy but it can be expensive and difficult to find. Used copies at reasonable prices occasionally appear on Ebay.

- A human biology or anatomy book (or website) that outlines the organs, nervous system, and endocrine system (also available for free online)
- *Magical Healing* by Josephine McCarthy. Read this book before starting the module.

In my book *Magical Healing* I outlined different methods that can be used to heal magical impacts and injuries to the magician themselves. In this module we will look at magical healing methods that can be used by magicians to heal others, both human and animal, as an act of service. The lessons build on the information outlined in *Magical Healing*.

Every adept needs a basic skill of healing, as it is one of the realms of magic that crop up quite a bit for a magician. This module outlines the basic methods and approaches that a magician can use when necessary. Some of you may wish to specialise as an adept magical healer: this module, along with the rest of your training, should get you started down that lifelong road of study and service.

The work in this module is not a substitute for allopathic medicine, and nor should it be. Healing should never be a choice between modern medicine and magical medicine; they both have their places and uses, and often in dangerous situations many different approaches to healing can and should be applied. While regular medicine, surgery,

herbs, and so forth deal with one layer of healing, magical healing is applied to a person's deeper, underlying layer so that their body can get the most out of the medicines, surgeries, and herbs that will facilitate recovery. The magician heals the person's inner pattern.

In this module we will look at the different situations that may warrant magical healing, and with what techniques a magician should approach them. We will also look at, and practise, the techniques themselves.

In this introduction we will look at some of the issues surrounding the topic of healing. This is very necessary for many cultures, as for many people modern medicine is seen as a 'quick fix,' and this obviates any personal responsibility on the part of whoever is in need of healing. When we get sick or injured we want a simple pill that will put us back on our feet immediately. People often do not wish to take responsibility for their own healing: true healing requires the combined effort of the healer and the person who needs it.

If you do work as a magical healer, or use the methods as part of your magical service, you will often come up against a series of issues with the sick person that undermine their overall healing. Sometimes this is unavoidable and it is necessary to make hard choices: if the person will not stop the behaviour that has facilitated their illness, then you have to walk away.

In all magic, personal responsibility is a major component. Looking at these issues now will help you make more informed choices, which is really important for your own health. If you pour all your energy into someone who is causing their own illness and is unwilling to change, then you will eventually be weakened and damaged yourself.

So let's look at some of the issues surrounding magical healing to prepare the ground for the rest of this module. Make sure you either have the relevant reference books, or that you have access to them in some form.

1.2 Healing process

The main issue that crops up with magical healing is poor understanding of the healing process itself. When a body is sick or injured it has a remarkable capacity for self-healing given the right conditions. The body often knows far better how to heal itself than any healer. However as we get older and surround/fill our bodies with more and more poison, our body's natural healing capacity is undermined and can eventually be shut down.

Some problems just need time, nutrition, fresh air, sunlight, and sleep. Most people are not willing to give the body time to heal, or they have a job that will not allow for this. That is when they reach out to healers, herbalists, and so forth. But keep in mind the body's natural capacity for healing, as it will help you make better judgements about what to do.

The body is very finely tuned and amazingly constructed around the power of the fulcrum: the body has 'set points' of balance in its chemical processes and rarely strays beyond them if it has everything it needs, even if it is sick. The major issue for healers used to be malnutrition, but now more often than not it is a matter of *too much* substance and the wrong sort.

This is where the patient's choices become majorly important: if they refuse to stop drinking ten cans of sugary soda a day along with heavily sugared food and snacks, then their body will not heal no matter what you do. It becomes a dance of the medicines to counteract the sugar, then also to treat whatever condition they are suffering from. In such situations, as a magical healer, you have to walk away: there is nothing you can do. We will look at this issue as it comes up in the module. You always need to know when to walk away from a job that you cannot be of any real help with.

As far as magical healing goes, the process starts with the weave. If the weave itself is damaged then it must be repaired before anything else can be done. After the weave comes the person's inner landscape, then the flows of energy in the body, the organ spirits,

and the balance of the inner reflection of the endocrine system, then the removal of any clingers or parasites, and finally the repair and reset of the system. The inner weave is like the inner echo of the DNA, and one affects the other energetically.

The other thing to think about is what is normal for a body. Some people have inherited diseases or conditions that cause problems; then it is less a matter of healing and repair than teaching the person how to live with their condition as their norm in an energetic and psychological sense.

For the most part, though, the *role* of magical healer tends to crop up under fairly specific situations for a magician; ongoing healing and care is more the remit of a healer than a magician. Emergencies, magical impacts, and invasions/violations tend to be the areas of work for magical healers, both in humans and animals. For chronic conditions it is better that the sufferer goes to a skilled healer; these are not really in the orbit of a magician's job.

So let us quickly look at the issues pertinent to a magician faced with a person who needs magical healing.

1.3 Religious beliefs

Not many magicians think about this when they offer help, but it can have bearing on how the person responds. If the person is not particularly religious, then there should be no problem. If they are strongly religious yet still willing to accept help from a magician, then you will have to work around, and to an extent *with*, that religion. This is why it is helpful to have a good understanding of the different Mysteries behind the various world religions and not hold any animosity towards any of them.

You may need to work magically in vision with contacts pertinent to the person's religion or with religious texts. At the least you should be aware of the structure of their religion so that your methods do not cause friction with that religious pattern. For each problem a magician faces, there are usually a series of different approaches that can be taken: the

skill is knowing which approach to apply and under what conditions.

For example if you need inner help with someone who is in a coma, and you reach into the inner worlds for that help, then dress any imagery *in your own mind* in a way that would make the contact appear compatible with the victim's religion. Sometimes contacts will do this anyway, but the cue for such presentations can be given by the magician. Just remember this should the issue arise, and tread carefully and respectfully.

1.4 Poverty

Poverty can be an issue when you are helping someone. If they need a lot of rest but they are living pay check to pay check, then total rest is out of the question. You will have to think of another approach. If the victim is also a magician and they work in a contacted way, then once you start helping, the inner contacts often deal with the poverty issue themselves to give the person breathing room. But this does not always happen.

When you are deciding what approach to take with the problem, keep in mind that the person will have to keep functioning in the outside world as best they can. Often mild malnutrition goes along with Western poverty (as opposed to absolute poverty); this too can have a bearing on their recovery, and also on your approach. You may need to help them make the best of what they can afford, or even buy food or vitamins for them while they recover. Most people in general do not understand what they really need and what they do not need in terms of nutrition for health.

If they need particular objects in the house then they will likely not be able to buy them and you will have to make them for the person or gift them. Magically, once you commit to helping someone, you are expected from an inner perspective to do a proper job unless the victim themselves refuses to help themselves where they clearly can. "Doing a proper job" involves not only working on them, but also

ensuring that they have what they need in order to heal.

1.5 Magician issues

Some of the issues that can come up and interfere with magical healing comes from the magician themselves. Knowing your own limitations is of paramount importance: if you do not know your own physical and inner limitations then you can inadvertently overstretch yourself to the point of inner injury.

Usually when a job is sent your way, you are capable of dealing with it. The key is to find the right approach not only for the person, but for yourself at that time. If, for example, you are approached urgently for help and you happen to be ill yourself at that time, then doing heavy inner work will magnify your illness all out of proportion and you could get very sick indeed. If there is no one else who can help them, then fall back on more externalised methods, and consider giving them visionary methods they can do for themselves.

I have worked with hypnotists before when I have not been able to work in vision but someone needs help. I outlined the inner work that needed doing (organ spirit work), and the hypnotist led the session and guided the sick person in the inner work. A good side product of that is that the patient then knows how to do it themselves.

And this brings up another issue. If you can teach someone to help themselves, do so rather than doing the work for them. Whenever you can empower someone to take control of their own healing, do so. This also stops any possible parasitical clinging behaviour on the part of the patient, and ego or messiah trips on the part of the magician.

Don't look for work, and don't be guilt-tripped into work. If your gut says no, go with that. A lot of people seek help not because they actually need it but because they love drama and want attention, or they want looking after. Those cases need a psychologist, not a magician.

If you are called to a hospital to work on someone, be discreet, don't discuss what you are doing, and use methods with no visible outer actions. Always have permission from the patient or their next of kin, and never—ever—march into a hospital to work on someone without it: you can end up setting yourself up for all sorts of problems, not only legal, but magical.

Once you have read *Magical Healing* you will have a much better idea of what is entailed in this work, what some of the issues are, and how to approach them.¹ Get it, read it, then move on to Lesson 2.

1.6 Task: Researching the endocrine system

Look in a reference book at the endocrine system. Make sure you have a clear idea of where everything is. Then look in *Magical Knowledge* at the endocrine system reading layout: it shows the glands most pertinent to magical work and teaches you how to look at their functions and condition.

The endocrine system is complex in how it operates, but it does have a direct bearing on a lot of magical work, as it often filters and processes inner power from magic.

Using this layout do a reading for your own endocrine system—and learn when doing health readings not to panic when you see something not quite right: the body goes through many ups and downs in a regular day, most of which goes unnoticed by you, but they will show in a reading. Just note down the reading in your journal. The question you should ask is:

“Show me the health of my endocrine system in general now and over the next month.”

This will give you an overview.

The one thing you should react to, if it appears in this exercise, is if the pancreas is showing problems. Such problems which are

¹And I do not have to retype a whole book out for you again.

not showing outer symptoms are most likely driven by diet. If your pancreas is unhappy, cut the sugar and be nice to your digestive system.

Do a few readings on different people (just pick random names of people you do not know, like media figures) so that you can get an overall idea of how everyday systems look in readings. Use whatever deck you are comfortable with—and if you use the Quareia deck, convert the magical expressions to bodily ones. For example Magical Attack would become Infection (an attack), Male Warrior would become inflammation, and so forth. Look at the pictures and also the background information on the cards to make health assignments for them.

1.7 *Task:* Other body research

Make sure you know where all the organs are. I am amazed at the number of people who do not know where their organs are, or even what they are called or what they do. Learn about your own body! It is a bit silly to know about inner temples and not know where your spleen is or what it does. *Know yourself* in the physical sense. Also look at the brain and spinal cord, and the cranial nerves. These are often what gets hit by a magical impact, and this can manifest as physical issues such as inflammation or malfunction.

There are tons of pictures on the net and in books that show you where everything is. You do not need to know any in-depth medical knowledge, but knowing an organ's basic function will be very useful to you as a magician for all sorts of reasons.

Once you have the references you need so that you can dip in and out of them, and you have read *Magical Healing*, get started on the lessons. For a lot of the practical work you will work on yourself, or on pets or family members, to give you a chance to learn the techniques practically. Theory is helpful, but practical application is the key to learning.

Lesson 2

Emergencies

Sometimes in a magician's life you are put in the path of an ordinary person who is going through a medical emergency. When fate paths collide this way, there is often a job to do to help the person. You may need to help their body fight the situation, or facilitate something deeper in their spirit.

These jobs are not always about healing the person's body; sometimes they involve helping to heal their spirit before they go into death, so keep that in mind. Your intention should be *to give them whatever they need*, not specifically to heal.

When you are put in the path of an emergency situation, your job is not to be a substitute for medical care; rather it is to work on their underlying inner system so that it responds better and has a better chance of doing what it needs to do. The situations I have crossed paths with have tended to be injuries from accidents or physical attacks, sudden massive infections, rape, and mental health breakdowns (which needs a different approach altogether). Each time I worked on the person on site of the incident, in a hospital, or before they were taken to hospital.

Never approach this work with a view to supplying a 'miracle cure': sometimes miraculous recoveries happen, but you will also fail at times. The outcome depends not just on your work or the doctors' work, but also on what is woven in the victim's fate path and

their hotspots.

If a person is in the midst of a hotspot and your paths cross, then likely you and your magic will carry the potential for their transformation. That could mean a miraculous cure, upholding them—or their death/release. Assume nothing: you might be there as a magical presence for a necessary death, or to release them, or simply as a carrier for lines of contact that run through you. Or you could be the catalyst that turns an otherwise-fatal hotspot into a necessary experience from which they can recover.

2.1 Approach

The work must often be done quickly, using inner vision. It often happens at a roadside, bedside, down an alley in the rain, or in an intensive care unit. In an emergency situation the direct work is always inner work, often performed in very difficult and distracting conditions. This is why you have learned to work in vision with eyes open and while doing something physically: you must operate effectively in deep inner vision while also functioning physically. It is easy to work deeply in vision in a warm, comfortable, and tuned space. But working deeply in vision at the side of a freeway in the dark and rain, with noise, screaming, and panic all around you is a really tough and skilled job.

Outer or externalised magical work is done only after you have worked on the person in vision. It would be done in your own magical space to provide an energetic safety net for the person as they go through the healing process.

This work is heavy, hard to do, and can sometimes have a harsh effect on the magician. This is why you do not go looking for work: you only do it when it presents to you and you feel action is necessary. There are only so many times you can do this work before it starts to destroy you. A young, healthy, and strong magician can do this work for longer than an older magician: know your abilities, know your vital force, and know your limitations.

Most importantly, do not get emotionally involved. This is easier said than done. When you are dealing with a child who may be dying then it is tempting to push hard for their survival. This is how it should be, but you must also keep in mind that your job may be one of helping them through the dying process. Always work without emotion, and be willing to help whatever the outcome. If you are put in a situation then you have a job to do; but it is not often clear what that job *is* until you have done it.

We will look at different types of emergencies, how a magician would approach them, and what they entail. The actual techniques used will be outlined in the *Inner Healing* lesson. This lesson will brief you on the range of incidents and approaches; then in the technique lessons you will be given opportunities to practice the healing techniques. Knowing how to assess and approach a situation is as important as knowing the healing techniques themselves, as the approach sets up the magical energy pattern ready for the work.

2.2 Impact injury

These are things like car crashes or being hit by a car, a fall, being attacked with a weapon, being shot, and so forth. It is when a normally healthy person suffers a sudden and life-threatening injury. Whereas doctors

and paramedics will work to fix the body, you work to fix the inner vessel and the weave that holds the body and spirit together in that vessel.

In some instances you will have to work quickly and with total focus; at other times you may have a good length of time to work while you wait for the ambulance. As always in an emergency, first apply first aid. If someone else can do that and they have the skill, then let them get on with it.¹ The inner work starts when you can do no more immediate first aid. I used to do it as I waited with the person for their ambulance, or while holding them and comforting them.

First you still yourself and go in to check their weave.² If it looks okay, then the integrity of their foundation is still intact. Usually it is, as impact does not necessarily damage the weave, but a sufficiently strong impact can tears holes in the weave, in which case you will have to reweave that section for them. If you do not, then the unrepaired tear will begin to manifest through their body which will weaken its ability to start the repair process.

If the weave is badly torn and no matter what you do it just keeps breaking, then the body is probably too badly damaged to survive. In that case you tune the inner body to the Fulcrum: see the directions around the body/weave, with above and below, and the light of their vital force in the centre. Surround them with the powers of the directions and mediate stillness into their structure. This will uphold the spirit and plug it into the deeper powers of creation and destruction. Then if they are meant to survive they will, and if not then their passing will be centred and peaceful from their spirit's perspective.

If the weave is fine, or after you have managed to repair it, then you need to get their vital force flowing around their body. See this as channels that flow around the body filled with light (vital force). Make sure the

¹But make sure you learn the basics: clear airways, do not move them, stem bleeding, and so forth.

²This is not the weave in the Inner Desert, but the octave of that weave that is the framework for their inner body.

vital force reaches from under their feet right up to above the top of their head.

If an organ is seriously damaged then that area will not light up properly. In such case focus on any fading organs in order of their importance: heart, brain, lungs, liver, kidneys, etc. With damaged organs, if you cannot patch them up, reach 'upwards' in your mind for a replacement organ and switch them over. This is working with the power of Neith, the Weaver above, who will hand you a newly woven organ. Yes, it sounds weird, but it works.

If there is internal bleeding then you will likely spot it at this point. If you see it, focus on the area and weave around it while talking to any organ spirits in the area of the bleed.

If you see damaged arteries, glue them back together. With the brain, reconnect broken connections and *take out the impact*. When a vital organ like the brain or heart has been impacted, it triggers a series of events with that organ: immune responses that can overwhelm the body (i.e. brain swelling). If you take out the inner impact then it seems to lessen the response or slow it down. You will see the impact as a moving or vibrating pattern: the impact has an inner energy/momentum that keeps it going; slowing or stopping it takes the power out of it. I sense impacts more than see them, and can feel it as a momentum in the body. You cannot stop it dead in its tracks, as it will still have energy that needs releasing. Rather you spot the movement and follow it, encouraging it to reach its peak until it releases: then you dissipate the momentum, bringing the body's own natural balance back to a fulcrum point. It is very much an instinctive action that you will have to experience and work with for yourself. If this is done quickly enough, you can take the impact right out of the area, and in turn the body does not overreact to the impact. Sometimes I have seen impacts as a vibrating pattern that seems self-contained, in which case I reach in and take it out. Again, let your deeper inner instincts rise and guide you. Just understand that you do not leave a continuing impact movement in the body: it is like a

pendulum that will keep swaying back and forth until you deal with it. That swinging triggers massive immune reactions, so the quicker you can restore equilibrium the better.

Once that is done, you can fill them with energy³ which will give their body fuel to fight with. Then you can fill them with a more surface level of energy by placing your hands on them and, feeling the Light Bearer and Restriction behind you, mediating those powers through to them. Just be careful, as if they have multiple injuries then hand pressure in the wrong place can do damage. Just holding their hand with both hands and releasing the power in them will fill them.

I once had to deal with a kid who was hit by a car right in front of me. I had ten minutes to work on him before the ambulance got there.⁴ He was badly injured with a limb hanging off. I got him breathing properly and supported his half torn-off leg, then worked through the inner sequence of reweaving, taking out the impact, talking to his organs, reattaching energy lines, and so forth, all while talking to him to keep him conscious and to calm him. He healed well and I only saw him the once, a week after the accident; I never got to work on him again in hospital. As the first session may be the only chance you have for inner healing, do as much as you can straightaway.

The sequence of action is something you should practice and memorise both theoretically and practically. When such emergency help is needed you will not have time to think: you will need to act swiftly.

Your approach would be: ensure the person is safe, and administer any needed first aid while also stilling yourself. Then do a micro-meditation: stop for a moment and 'see' your regular work space with the directions lit and the gates open. Recover the feeling of stillness in that place and of the powers that flow through it. You will only have a few seconds, so practise doing this. Once you have a sense of the directional powers, the rootedness in the earth, the stars above, the fulcrum, and all the power, then you are ready to work. If

³Method in the Inner Healing lesson.

⁴This is why you have to learn to work fast.

contacts turn up or speak to you, follow their guidance.

2.3 Violation

Many people think that a violation, like rape, is mainly psychological in its damage. But it is far more than that, and as a magician you can do much to prepare the ground for the victim's recovery. In such cases it is rare for the magician to come across the victim just after the incident; generally it is days or weeks after the attack before the magician arrives.

While the body heals from the violation, the mind and spirit often does not. Though mental issues are to be left to a trained psychotherapist, the *inner* impact and violation can cause immense long-term suffering if the attack's pattern is not taken out of the system. This is a difficult and sensitive issue, but most magicians will likely encounter it at some point. But remember: your job is inner repair, not psychological repair.⁵ Otherwise you can end up doing more harm than good.

When you work on such a person as a magician, your first role is to assess how deep the intrusion went and what it left behind. Often rape leaves disease as well as energetic links to the attacker, and the inner aspects of these must be removed first. While outer medicine deals with infection, inner work takes out the *pattern* of that infection. Many sexually transmitted diseases, both viral and bacterial, have inner elements that can remain in the body and change how the spirit, and then the mind, functions. The resonance of the disease can continue to have its effect for months, and sometimes years, after such an attack, and that resonance needs to be addressed.

If it is not then it can subtly alter a person for the long term. I presume such energetic resonance is bound up with the many beings involved in unbalanced (i.e. forced) sexual activity: parasites move in and make the host a more comfortable place for yet more parasites. The resonance acts like a runway

for parasites, and also a retuner to make the person's immune system less hostile to them.

Energetically this can leave inner holes in a person's energetic make-up. It does not happen to every attack victim, but I have come across it enough times in victims to have noticed the pattern. The hole is often in the person's abdominal area (their core) from the top of their legs to just above their umbilicus. If you spot this in vision then you need to deal with it first, as this is the body's fulcrum and unless the area is cleared and rebalanced then the victim tends not to recover well. Sometimes the body does this by itself, in which case you have no reason to interfere in a natural process.

Parasites should be looked for in the body, and not only in the genital area—the spine and brain are also key areas to examine in someone who has been violated. Once the inner body has been worked on and 'repair mode' has been triggered, then you have two jobs left: their Inner Landscape and their boundary.

In ninety-nine percent of magical healing you do not touch the person's inner landscape, as it is heavily linked to their fate pattern and altering it can interfere with their life path. However when someone has been badly and violently violated, or has a massive infection, the inner landscape can be worked with. Sometimes in such cases the attacker's inner consciousness (and the same goes for some diseases) imprints itself in the victim's inner landscape: they become inextricably linked. That link must be broken if the person is to recover.

Sometimes you can see the attacker in the inner landscape of a rape victim—particularly if they were violent, heavily parasited, psychotic, and driven by the need for power. While ever that resonance stays, the attacker has an energetic link to the victim. This can manifest as drained energy, constantly dreaming about the attacker, and feeling as though the attacker is 'in their head.' But be aware that these symptoms can also occur without inner resonance: it can also be part of the victim's psychological processing. *Never assume*: always look for yourself and act only

⁵Unless you are trained and experienced at working with such victims.

on what you find. Again these methods will be outlined in the inner healing lesson of this module.

Once you are sure the inner landscape is clear and balanced then the person's boundaries must be reestablished.

We all have energetic boundaries. Some are more defined than others, and the distances they are from their bodies vary. If you try to structure someone's boundary yourself then you can end up creating one that doesn't fit properly: this will confuse the person and limit their healing. Each body knows the reach of its own boundary: you need only remind it. This method is also outlined in the inner healing lesson.

Putting a talisman on a victim once they have been worked on will temporarily give them an extra layer of safety and let their inner energies relax, expand, and regenerate. Violation cuts to the core of a person's sense of self; it destroys their sense of their own power and energetically fragments them. And if parasites are involved then the victim can switch from being a regular, balanced person to becoming a lifelong victim who cannot cope with anything and constantly needs drama in their lives. If the victim was not like this before their attack, then something else is likely in there with them, feeding off the emotional energy of a personality switch it spurred on.

If the attack was prolonged and brutal then all that inner work may still not be enough. I once dealt with a young woman who had gone through a horrific, prolonged, and violent attack. Even after all the inner work (and medical care) she received, there was still a haunted look in her eyes a year later and she was still withdrawn. The shock and helplessness in the face of a violent near-death had damaged her to her core. She needed some catalyst to trigger the deepest part of her to engage with the inner work, and for the inner and outer body to utilise that work.

The catalyst came in the form of a very high-potency homeopathic remedy. I gave her a constitutional remedy that was her perfect fit and had been checked with divination to make sure it was the right one. It was dispensed

to her in a single dose of 50M. The results were almost immediate. In hours her eyes and face changed, and she was able to communicate and chat. It did trigger a year and a half of anger, shows of strength, and rashes, but there were no more night terrors, no more internalising and brooding, and no more fear of the world. The anger, rashes, and shows of strength were the mind and body seeking its fulcrum by letting their emotions reach the peak of their imbalance before settling to find their balance again... the healing process.

When dealing with such a case, do not become a crutch for the person, or become their counsellor. You are a *magician*: your job is not that of a psychologist. I cannot stress this enough. Making a wrong step in such a situation can damage you, as you are dealing with the very deep creative/destructive powers of life itself. Once you have done your job you must pull back and get out of the picture; otherwise you will end up permanently energetically linked to the person. If they are a friend or relative then it is different, but you will have to be willing to let your energy upkeep them for as long as they need it. Such inner work creates links, and when you have finished then breaking contact, cleaning yourself, and moving on breaks them.

2.4 Infection

Most infections are dealt with normally through medication or alternative treatment. However there are times when a massive infection can end the life of a previously healthy person. If the person has a chronic illness or immune deficiency then this emergency magical work will have much less effect, if any. It relies on the person having energetic integrity/strength before the infection occurred, and works best with children and young people with a good vital force to draw on. If you use these methods on someone already weak from age or chronic illness, you could kill them with this work.

This sort of infection situation is rare these days, but as a magician I have come across

it a few times and have also guided other magicians through the process, so you too may well come across it. When it is used on a young, otherwise healthy person suddenly dying from a massive infection then you need to be physically beside them or very close to their body for it to work.

But like all powerful magic in such circumstances, the magician can pay a heavy price for such work and it should not be done often. Also—and this is a big warning—know when to stop. This work is a major catalyst for life, but applying it too many times to a patient can drain off your own life force, which will trigger a hotspot in your fate that could take you out. It can well become a life for a life, so tread very cautiously and, as with all very powerful magic, use only what is necessary and no more. Our modern thinking often falls in the trap of “more is better.” If you still have any lingering inclinations towards that thinking, be aware of it and discipline it: *know yourself*.

Essentially this work rebuilds the inner energetic body of a person who has been overwhelmed suddenly by an invasive infection. This gives their immune system inner energy to draw on and restores the integrity of their inner organs, giving their outer organs inner patterns to draw on.

I have used this approach on people who have suffered sudden kidney, liver, or heart failures from infection. I have also used it against meningitis when the brain and spinal cord is under attack. The work does not get rid of the infection; rather it upholds the person’s organs and their inner pattern so that the body and medicines can fight off the infection.

In such a case you would not go directly to the weave: the energetic strain of such work on the body would hasten the collapse of the organs. First you stabilise the organs. Then you flood the system with energy. Then comes the weaving, once there is some energy for it to work with. Then you do organ renewal; then the energetic flows. From there the landscape is checked, any invaders that appear are ejected, and the path before the person is strengthened.

Once all this is done, you should see a

turnaround in the person within twenty four hours if your work is going to pay off. You would go and check that everything is still in place a day or two later, and after that you back off.

They may need protection for a while, but in such circumstances you would not use a talisman: these draw lightly on the wearer’s vital force, and when they are fighting infection then it would deplete their already struggling energy. Instead you set up either a deity or angelic force to watch over them and help them until they are back on their feet.

When we look at inner healing methods and practise them, we will look at the different approaches used in different situations. When you are dealing with a massive infection then you must step very carefully and in the right sequence, or you will overwhelm an already struggling body.

If there is a bad situation with a child overwhelmed by infection, and you cannot get to them physically, then these inner visionary working methods do not work as well: some physical connection is generally needed. (Though trying always helps, as each situation is unique.) In such a case, a focused gathering and releasing of energy can be done by working with the four gates and the central flame. The more magicians you can muster to do this in coordination, the better your chance of it working. The central flame becomes the child’s focal point, and engaging the pattern of balance (power in/future/power out/past) and/or goddesses who work with disease and healing⁶ can really help to nudge the situation.

When you do such work you cannot aim for a specific outcome (healing); rather you fill the pattern with power for the child to draw on. This way you do not interfere with their fate, but you do give them support while they are dealing with a hotspot in their fate.

2.5 Stroke or heart attack

A stroke or a heart attack can bring sudden death or severe disability, and of course the first act is to call the emergency services

⁶Sekhmet and Hathor are a good, powerful example.

immediately. If you are present when this happens then there are a couple of things you can do while waiting for the ambulance.

With a stroke there is no first aid you can give other than to make sure they are breathing, and if unconscious, laid in a recovery position. You can rub, touch, and tap their hands, feet, and face to keep a stimulus going for the nerves.

With a heart attack, once an ambulance has been called, do not lay them down: sit them up against something to support their back, head and neck. Pull their knees up—this will take a bit of pressure off their heart. If you have an aspirin or baby aspirin, give it them to chew on if they are conscious; but do not give them anything else. Make sure you know the signs and symptoms of these events and what to do, as every minute counts. The quicker they receive medical help, the better their chances of survival.

If you can, then there are magical things you can do while waiting. Don't worry if you have to stop halfway through; as long as you continue the work once you can sit by them in a hospital, or nearby, then the inner process will keep its integrity (time-stretch) and will complete.

A stroke casts the brain into disarray.⁷ Enter the brain in vision and look for ruptured or blocked 'tubes' (arteries). Those you find, patch up and weave around them to strengthen them. Go in the arteries and look for lumps (blood clots) blocking them: absorb it yourself or Hoover it up (then put it in a hole in the earth to compost it). Make sure the artery walls are strong and that there is enough room for the blood to flow through them.

Now look around the brain. There may be a build-up of blood in or around the brain. Reach above you for a vacuum hose, pull it down to you, and suck up all the blood that has spilled out into the brain. Once that is clear, release the hose (it will go back up) and reach up for an energy hose. Fill the brain area with energy, then the rest of the body.

⁷Make sure you read up on what a stroke is and what happens in the brain.

Watch the energy go round the body: make sure it reaches the body's extremities on both sides. Reweave any areas not taking up the energy: see yourself weaving a pattern contained in the limb or organ that fills it up, then flow the energy down it again.

Then focus on their feet. Put your hands on the soles of their feet and let energy flow through you into their feet. If you cannot touch their feet, do this in your mind. Make sure that lots of energy is in the soles of their feet, and that before them is a road into life (the future).

Sounds easy for someone who already does inner work, doesn't it? But you may need to do this while talking to the person to calm them and keep them conscious, or while monitoring their heartbeat and breathing. This makes the job very difficult, so these are skills you need to build up. I will give you various exercises in the technique lessons to this. It is really worth learning these skills, for even if you only have to use them once, that is one life saved. I have used them numerous times, and also on myself in medical emergencies. Magicians tend to cross paths with these incidents more often than normal.

Once the paramedics arrive, wherever you are in the work, pause with the intention of *continuing as soon as possible*. That intention triggers a time-stretch: when you complete the work it will work retroactively from the moment you first started working on them. If the patient is put in a crash-room or operating theatre that you cannot get to, sit outside it and stand by them in vision. Continue where you left off and finish the initial emergency inner work.

After that you will need to revisit a few times to keep repairing, reweaving, reenergising, etc. Once you revisit in vision and the inner body seems to be doing okay then it is time to stop working. Do not overwork them: you can damage them and yourself. With a stroke the revisit work would entail a lot of reweaving of the wiring in the brain: focus all subsequent work on getting all the connections in the brain connected (those that need help will appear to you), that light/energy is flowing back and forth down the 'wiring,' and that

the light/energy is flowing down the spine and through the complex weave of the nerves throughout the body.

Once you have finished the work, go home and take a salt bath where the salt and water is consecrated (but don't do the exorcism utterance) to break the contact, then sleep to regenerate. Never ever go to sleep after such work without first breaking the contact with salt and water, or you could end up transferring the impact/stroke to your own inner pattern. Take a few drops of St. John's Wort before you sleep to help support your own brain: such work can have a direct impact on your brain, so tend well to it.

If the emergency is a heart attack then the approach is a bit different. Once you have called the ambulance and got them in a sitting position with their knees up, hold their hand (to mediate energy). If the emergency call centre wants you to stay on the line then tell them you are putting the phone near you so that they can hear, but that you want to concentrate on the person. Expect interruptions in your work, and be able to talk to someone as you do the inner work. Keep hold of the person's hand or place your hand on them as you work.

In vision go straight to their heart, to the chamber of their heart spirit; the king of their heart. Look at the floor. There will be channels in it for fluid to flow in and out of the chamber. If anything is blocking the channels, clear it. Make sure that the fluid is flowing properly.

If the king is asleep, wake him up, dust him down, and talk to him. Tell him to keep working. As you talk to him, reach up for an energy line and plug it into him. Fill him with energy and light (vital force) until he shines and wakes up properly. Somewhere above him should be a skylight: make sure it is not blocked or dirty. Clean it so that light can stream down into the chamber. Now check the flow of the channels again: make sure the fluid is flowing steadily round the chamber in the floor channels.

As with the stroke scenario, if you have to stop then pause with the intention of

continuing as soon as possible. Keep the king of the heart in your mind until you can start work again: keep talking to him, encouraging him, and upholding him in your own sphere until the work resumes.

If you come to the emergency once they are already in hospital, work the same way as outlined above. You may need to revisit the work a couple of times, but don't overdo it. The inner work draws on a lot of energy in the sick person, and doing too much can end up overwhelming their system.

Working on their inner organs/system clears and restores their inner pattern so that their outer body can draw on it to survive. If an organ's inner pattern and spirit is doing okay, the outer organ/body has a much better chance of regenerating.

Should you be in an emergency situation where the person dies while you are with them, keep a still, silent space around them and within them. The spirit will still be there, but the transition from life to death often (but not always) sends them into a deep silence before they reemerge. You can help the immediate process by keeping a tuned space around you, focusing on the fulcrum and directions, and telling the spirit that it is okay, not to panic, and that the way forward will open for them soon. They will probably be terrified. Your job there is to bring stillness to the situation so that the spirit can process what has just happened.

Talk to their body: the spirit will still hear. Don't dive straight into any deep inner work: they must go through some initial processes themselves. Your job at that point is to give the spirit a window of stillness; nothing more.

2.6 Coma

A coma is probably the most common situation where a magician is called in to help, usually to try and reach the person or to see if they are still there. The patient's family will want their loved one back, but the magician must be aware that some comas cannot be recovered from. In such cases the magician's job is to

break the link in the patient that is keeping the body going, as the spirit has essentially already gone. Sometimes triggering a person's death is the greatest gift you can give them.

There are many different types of comas, and a wider variety of reasons why a person lapses into one. It helps the magician to know what brought the coma about, and what state the brain is in: this will save you a lot of time in your magical work and let you focus on what is necessary, as the approach to working on such a patient can depend largely on what caused their coma.

You may find that some relatives of a coma patient will lie to you in the hope of persuading you to work on what is really a hopeless case. Though they want their loved one back, you must focus on what is best for the trapped person: this may mean breaking ties to the body and letting the spirit go, which will trigger death. This is often necessary when the brain or body is too badly damaged to sustain life properly, but the spirit is still connected or stuck in the body.

So let us have a look at some of the different situations and approaches, which will give you a resource of knowledge to draw on when you cross paths with this situation. Always keep in mind that you must never, ever, when doing any form of magical healing, make promises to relatives that everything will be ok or that you can definitely heal someone. It is tempting to want to make people feel better, that is of no real help to anyone and becomes an imbalance. Always go in these magical healing situations with a 'let's try and see' attitude. Here are some situations I have worked or advised on with regards to coma situations, what I did and how it turned out.

Situation I

This type of coma is often triggered by an adverse reaction to a vaccine or medication. Often there are no prior indications of a potential problem, and the child/animal lapses into a coma within twenty-four hours of the medss. I have also come across this type (from a magical perspective) of coma as a result of a prolonged febrile convulsion:

lapsing into unconsciousness after a seizure or febrile convulsion is fairly normal. But when that unconsciousness turns in a coma, then it is not normal and needs swift action.

Usually the magician arrives after the patient has been hospitalised and has had some tests run on them, but before their prognosis has been clarified. In these cases, from a magical perspective, the person is still 'in there.' Often they just need a catalyst to break the limbo in which they are trapped. Do remember, though, that the body generally knows what is best: some comas are a body's way of healing, so do not drag the owner back to consciousness using magic. You open the door and invite; you do not force.

Often in such cases the best catalyst is alchemical, like homeopathy. First you check the brain, weave, and spirit. If everything seems okay, then you give a dose of a remedy to trigger a response. If it is a person and they are in hospital, check with the doctor first before administering a homeopathic dose.

An animal in a coma is probably one of the most common reasons for people seeking my help—a human in a coma comes in a close second. Once I was called in by a vet to look at a pup who had been vaccinated and had lapsed into a coma shortly after. The vet had waited a few days for the animal to come out of the coma on its own, but it didn't. When I checked the animal in vision everything appeared okay, but it was like an off-switch had been thrown. This told me that all that was needed was an alchemical trigger to turn the switch back on. I had seen this before in puppies and had success with what I call the "corpse reviver": Gelsemium, a homeopathic substance. I always start with a low dose if the patient's constitution is strong and there is good vital force and take it from there. I gave one 30c dose and a second an hour later, and we waited. Two hours later a very excited puppy was barking furiously and running around.

With a child, human or animal, this approach usually gives results within a couple of hours. I had the same result with a cat that had lapsed into a coma after a bad reaction

to antibiotics. The cat was overwhelmed by an infection and really needed antibiotics to save its life, but after the third dose it became drowsy. By the fourth dose it was in a coma. All that had been needed was for the owner to recognise that the antibiotic was not working as it should have done, and that their cat was having an adverse reaction. All the cat needed at that point was to switch the medication.

When I checked the cat its vital force was ebbing fast. I did all the inner checks, and was about to use inner work on the cat when something stopped me. I had a strong feeling to give the cat a remedy first, then work on it. Again I gave *Gelsemium 30c*, two doses over an hour. Then I worked on the cat to help its immune system clear the infection. This entailed cleaning, vacuuming, then reenergising its vital force. A few hours later the cat was playing, eating, and doing just fine.

I have also done this with children when a medication has triggered the coma (as opposed to a head injury): somehow a switch is thrown and the body shuts down. Using an alchemical catalyst, and sometimes also basic inner work, is often all that is needed. This is why it is so important for magicians to learn the different alchemical processes, like homeopathy and succussion, herbs, and so forth.

Situation II

This is a good example of a tricky situation and how to read what you see in inner vision.

I was called to a man by his family. He was in a coma after surgery. He was in an intensive care unit, and hope was fading fast for him. I held his hand and went in vision into his body. It seemed to be doing okay, his vital force was strong, and he was very present in his body. However as I looked around his body it seemed like a storm was happening. This reflected how the patient presented: not only was he in a coma, but he was shaking constantly.

I talked to the heart spirit and the liver spirit, and looked in the Inner Landscape. They all seemed to be reacting to something, as though trying to hold back a tide of poison. It took me

a moment or two to figure out what could be happening. I realised that no amount of inner work or remedies would help this person until this 'storm' or tide of poison was addressed: the body was in full panic mode trying to fend something off. It was not infection; it was something flowing constantly into the body. It looked like a tide of red was seeping around the body. Everything it touched reacted in a defensive way, but it was as if the body did not know what to do about it.

By amazing chance—which often happens in magical situations—I happened to know the neurologist at the unit. He knew my work and trusted me. I asked him if some medication the patient was on, via intravenous drip, could cause such a reaction. He said he didn't think so, but he would look up the more unusual side-effects of some of the drugs the patient was on. He came back a few minutes later and said that one of the drugs had a very rare potential side effect similar to what the patient was experiencing, and that there were alternative drugs which he could use. He said he would switch the medication, and I would come back the following day.

When I returned to the unit, the patient was no longer shaking, but he was still in a coma. I went back into his body and saw that the red tide had stopped. I talked to the organs and told them that the poison had stopped. Then I talked to the man's spirit: he was still very present and wanted to wake up, but did not know how. I took the pattern of shock from the major surgery out of the body, worked on the energy flows, then found a deeper layer of shock underneath—something I had not come across before.

When the person had gone under anaesthetic they had come close to death: he was in his sixties and had a terrible fear of mortality. He had not led a good or balanced life, and though he was not particularly religious he had grown up in a religious setting. He was afraid of dying and being judged harshly: he kept telling me he was not a bad person, but that he could not help it. This was adding to his problem and had contributed to the switching off. I talked to him about second chances, then

worked on him to try and loosen the deeper shock pattern.

Now that his medication had been changed I could use a remedy to try and lift his coma. I discussed it with the neurologist, who wanted to go away and look it up before I used it. Once I got the go ahead I gave him three doses of Gelsemium 1M, spaced over an hour for each dose.

The following morning the man was awake. There was no way to tell if the remedy had done it or his body had done it itself after the medication was changed; but either way, he was awake and talking.

I touched base with his family three months later. They told me he was like a changed person for a couple of months: his usual nasty aggressive personality seemed to have gone for a while—but it returned with a vengeance once he felt safe. The chat we'd had while he was in a coma seemed to have reached something for a while, and he had struggled to be a better person. But sadly his old self came back in the end.

A few months later I bumped into the neurologist again, and we discussed the patient's return to form. He pointed out to me that the man had lived most of his life, from birth, in a toxic situation: he had been surrounded by lead, and was most likely deeply affected by chronic lead poisoning. This can make people aggressive, and if the contamination was in childhood then it can cause irreversible damage.

Bear this story in mind if—and when—you work on someone with magical healing. Not only can the body react to all sorts of things that can cause 'storms,' but long-term exposure to a toxin can affect a person's brain and CNS, and therefore sometimes their personality. How a person's spirit appears in vision is a much better measure of the person than how that spirit appears when it is operating through a damaged or toxic body.

Situation III

A young man had been in a car accident and had sustained a massive head injury. He was in a deep coma and not expected to survive more

than a day or two, but a week later he was still hanging on and his family was distraught.

When I went into him it looked like an energetic bomb had gone off in there: his weave was badly torn, his brain and heart had very little life in them, and there was no coherence at all to his energies. I knew I could do nothing, but I could not understand how he was still hanging on.

Then I came across the parasites. Three rather large beings had moved in, probably from the impact. They were keeping him alive by stopping his spirit leaving. I did not fully understand their reason for this, or what they were feeding off, but of course they had to leave.

I took them out and placed them in the Underworld. Then I followed the thin umbilical cord from the body that took me to the person's spirit: he was standing at the side of the River of Death. We talked there for a while. He was okay with dying and had no wish to survive in such a broken body, but he seemed frozen to the spot. He could not break the cord—the parasites had stopped that—and he was becoming distressed. So I broke the cord for him. I told him to cross the River when he felt ready, and that he would be okay. He gave me messages for some family members, and then I left. I passed on the messages to his family while standing beside him, then left the hospital. He died that night—without his family having to switch off his life support.

As an aside, I have also dealt with, and guided other magicians through, a bizarre situation that I don't fully understand, but I have seen it enough times to know that it happens. This is when a person is in a deep coma, usually from accident or disease, and their spirit is no longer there, but something else is. It is as though an opportunistic being moved when the spirit left and took up residence. They cannot operate the body—either because they do not know how to or because the body is too badly damaged—but they refuse to leave.

As you can imagine this causes immense suffering for the family. The body keeps

ticking over, but the person is no longer there. Sometimes the family sense this, and the continued coma of the body distresses them greatly. In each case with this situation, I go in vision and literally haul out the squatter. It is always obviously nonhuman and a trespasser. Sometimes you will need help from an angelic being or an inner contact/inner being to remove the intruder and deposit them in the Underworld.

Those examples should have given you some idea of the sort of things that can cross a magician's path. By reading the *Magical Healing* book, and revisiting the other lessons on this subject, you should be able to build an idea of how to approach such situations.

Some magicians rarely cross paths with extreme situations; others seem to fall into them all the time. A lot depends on where your fate path as a magician is taking you and what learning curves you are on. In our magical lives we often go through various different magical roles, which are all part and parcel of our lives as magicians. At times I have intensively taught groups, worked magically with animals in a rescue, and for a few years I was constantly midwifing people into or through death. Other times I seemed to be working a lot with people who were critically ill. For a long time I had phases of working intensively as an exorcist.

Life/fate puts you in a pattern of learning intensively by doing; most magicians go through these various cycles not only as a part of their service but also for ongoing training by inner contacts. Theory in magic is only a small percentage of your training; practical work and learning by doing is the major part of a magician's development.

Seeing how I approached certain healing incidents should give you the starting point you can build on through your own work. You may only use these methods once or twice, or you may find yourself constantly having to deal with emergencies: never assume that you will not need them. If you are in the right place at the right time, regardless of what area of magic you wish to focus on, you will be put

to work as needed.

Just never go looking for the work!

To start the inner process of learning, before you got the inner healing techniques themselves, there is a vision you should work with—more than once. You can do it every few days while you work on this module and once a month afterwards.

This vision will plug you directly into all the magicians, priests, and priestesses that have ever worked in your magical lines. The vision is of the *Fellowship*—sometimes in magic it is called the *Inner Convocation* or the *Gathering of Elders*. This is a meeting point connected to the Inner Library where there is always a group of people upholding the inner pattern of balance and the fulcrum. The people change often, but the place stays throughout time.

Often magicians or priesthoods take turns being in this place, and it acts a resource for magicians to draw on. If you do draw from this place then you must also put in time there yourself, so others can draw on you and those around you when needful. Include this vision in your regular routine: maybe go there once a month and take your place in the procession/walk of the Fellowship.

2.7 Task: Vision: the fellowship

Go to the Inner Library and ask the librarian to show you the steps to the Gathering. They will point to one of the corridors leading from the centre of the Library. As you look, you see a man or woman waiting for you. When you reach them they show you a door. They lead you through it and down some steep stone steps that open out into a circular antechamber. There you see people from all sorts of places and times appearing and walking into a vast circular chamber that holds a fire in the centre. Follow them.

The central fire rises out of a stone altar. The people walk clockwise around the flames: some walk in meditation, some talk to each other, some walk silently side by side. Your guide walks by your side with a hand on your left shoulder. As you walk around the flames

your guide points out the vast and beautiful gates in the four directions: each gate has an angel standing on either side of it, their wings wrapped round them like cloaks and their eyes shut.

As you walk, the flame suddenly flares brightly. In one of the directions both angelic guardians open one eye, and their gate swings open. If you look through it you will see a landscape, temple room, magical room, or some other scene. Some of the circling people stop and gather by the gate, while others keep circling. Some are preparing to work for the call, while the rest keep up the momentum of the place's power simply by circling the flame.

Keep circling. Talk to whoever approaches you and learn from them. When you feel it is time to leave, go back to the side-chamber that led you here. Each cross-quarter of this circular chamber has an antechamber leading off from it, and they all lead back up to the central Library. Which chamber you use as an entry or exit determines what time-frame and power will be present in the Library and around you. Thank the guide who worked with you, then return to your work space.

Once you have become used to walking in this place and being present, you will be able to access it quickly in emergencies via the central fire. This chamber is a much higher octave of the pattern you have built in your work space. If you pass in vision through the central candle in your workroom with the intention of going to that space, then you will step out of the central flame in the Gathering place. If you are just visiting there, then go via the Library. When it is an emergency, then access it through the flame.

When in your apprentice training you first started to approach the open gates in the directions in your workroom and you saw people beyond the gate, you were looking into this place of the Fellowship.

The more you work with this place and hold vigil around the fire, the more you will learn about it, and you will learn all the different ways of approaching it and working with it.

When you are faced with an emergency

situation and need to draw on the strength, connections, skills, and power of the Fellowship, then light a candle and be aware of that place by fusing in vision the candle flame and the central fire of the Fellowship. This will let you access the power and companionship there.

You will also find, as you become more skilled in and familiar with that place, that you may recognise some of the people in the chamber. Inner contacts, other Quareia magicians, and adepts/priests/priestesses that you have worked with in vision or in life will often appear here.

You can also call out for help from the people of this place simply by tuning into it and calling out, in vision, for assistance. To receive help you need to be part of this fellowship and familiar to its members. This is achieved by going in regularly and being there as a presence. Walking around the flame as a part of the group weaves you slowly into the vast line of magicians and mystics who hold a presence in that place.

It is a place of give and take: when you need help they will be there for you, and you will go there and walk the circle regularly for those who may need your help. Just being there is enough; your presence adds to the place's power and its members' collective knowledge, skill, and spirit acts as a resource for others in desperate need, at any point in time, past or future. Never abuse this place by drawing on it when you do not really need it: you will be locked out if you try to misuse it.

Lesson 3

Inner Healing Techniques I

In my book, *Magical Healing*, I outline some of the inner visionary techniques for healing, but there are limitations and cautions in that book that trained magicians like you can put to one side.¹

In this lesson we will look at some methods not mentioned (or briefly mentioned) in the book and expand beyond its limitations. We will look at each different technique in turn, work with them, and then move on to the next technique.

3.1 Weaving

The weave is the most important aspect of inner healing, and there are different ways to approach it depending on the issue at hand. In the book *Magical Healing* I give a couple of different ways to work with the weave; here we will look at, and work with, more powerful variations of these as well as other approaches.

3.2 The Three Fates and the Sisters

Remember the Three Fates? And also the Sisters at the Back of the North Wind? They are reflections of each other, and both groups are reflections of the Light Bearer, the Fulcrum, and Restriction: *creation of life, sustaining of*

life, and ending of life. All three powers are reflected in a person's weave, which is the first layer of the vessel that contains life. When that becomes badly torn, it cannot hold life.

In most situations you would approach the weave just to check it, and if you find some damage then you would work from the outside in: organs, etc. However, in serious circumstances the weave must be attended to first if it is to contain the person's life. One way of approaching this is to work with the Fates or the Sisters. One is a stellar version; the other is an Underworld one, and you have to decide which to work with. Divination is a good way to discern which would be better.

You would approach these beings if the person needing help is actively in magical service or has a strong fate: the first layer of the vessel, the weave, not only holds a person's spirit and body together but it also holds their fate pattern. When you worked in vision on your own fate web, you were externalising and working on your own weave at the fate level.

Keep this in mind when you work on anyone's weave: is it the layer of the weave holding their life together that has been damaged, or the weave's fate aspect? Sometimes it is hard to tell—then you must work with what presents in vision.

You should also consider whether to access their body directly or through an inner place.

¹In books that can be read and used by anyone I have to limit what I say or add cautions.

If you need a lot of power behind you, go via the Inner Library. Go through the Inner Library while holding your intention of work, and either access the sick person via a platform (ask the librarian) which will plug you into the knowledge you need, or go through the Place of Gathering.

If you go through the Place of Gathering—the Place of the Fellowship—circle until you come to the direction that leads to the body you are going to work on: you will feel the pull when you get to the right direction. Stand before the gate and call for the Fellowship to work with you, then step through the gate to reach the body.

If you are working with the Sisters in vision, gather up the person on whom you will work in your arms, and take them down to the Realm and Cave of the Sisters. Work on the weave with the Sisters, then carry the person back up. Of course this is very heavy energetic work, so keep that in mind.

In emergency situations, you must simply go into the body and get to work. This immediate way of working relies heavily upon work you have done in vision in the past: if you have already worked with the various different ways of weaving, the contacts worked with in those methods will work through you. Your previous contact with them sets up a pathway of energy, so that eventually you can weave without going through any visionary structures, if that approach is necessary. Working through the visionary constructs not only teaches you and strengthens these links, it is also much easier and takes less inner energy. But if you have to work swiftly and without the visionary constructs, it takes far more energy from the magician. Hence it is important to work with these different forms structures and contacts, so that not only do you adapt to their power, you can draw upon them quickly should you need to.

Remember, once you have established work connections in any inner place or with a group of inner beings, those connects continue to live within you and can be triggered at any time.

3.3 *Task: Vision I: Reweaving someone*

For practice, you are going to be sent to someone in a hospital who needs reweaving. Set up your working room, open the gates, see the people of the Fellowship beyond the gates. Sit down and go into vision. Go through one of the gates that you are drawn to, and walk round the central flame with the intention of going to help someone who needs reweaving. You will hear a call and one of the directions in the Gathering will become active. Go through that gateway and you will find yourself in a hospital corridor. Either you will feel a strong impulse to go to a particular room, or a being will guide you.

You will find a person lying on a bed who is very ill or badly injured. You will see people working on the person—doing surgery, giving them medicine, and so forth. Ignore them and anyone else in the room, even if they are non-human beings, and focus on the person.

Before you start work, stand in stillness and feel the Light Bearer and Restriction build on either side behind you. Feel your centre, feel the stillness, and feel the two opposing powers build behind you. As those powers build you will become aware of three female presences, one either side of you and one directly behind you: the Three Fates.

The power will build until you feel like the women are merging with you and working through you. Then look into the person and examine the damage to their weave. Let the room round you vanish, and then the person's body, as you look deeper and deeper into the pattern itself. Look for damaged parts and pick up the broken threads. You will become aware of other arms working with you (the Fates), and as you reconnect and reweave the pattern it will spring to life, either with bright light or bright darkness.

Keep weaving until the whole pattern is a balance of light and dark, and all the threads are connected. As you connect more threads you will feel a pressure building behind you and passing into you. As your arms work, a power of stillness flows through you into the

weave: the power of the Fulcrum. Everything starts to organise itself round this power: all threads end or start in the centre, which is filled with stillness and glows equally with light and dark.

Once the weave is finished the pressure builds in you again and a sound comes out of you. Lean into the weave and vibrate the sound into the pattern to set it vibrating at the same frequency as your call.

Step back and look at the weave. You will notice the intermixing of light and dark, and also certain thread-junctions that glow like little balls: these are the hotspots. Make sure the threads running to and from these hotspots are strong, and light and dark in equal measure.

Your call will have brought an angelic being to the room. Ask them for a thread of vital force. The angel will reach up, grasp a thread, and pull it down. Take the thread and plug it into the centre of the weave. The weave will fill with vital force and spring to life: it will begin moving, shifting, and vibrating. When it is full, unplug the thread, seal up the plughole in the weave, and hand it back to the angel, who will vanish.

You have done your bit of the work, so now you must leave. Wait until you feel the fates withdraw from you. Then the Light Bearer and Restriction will withdraw, and finally the Fulcrum power will still itself. When you are ready, retrace your steps back to the Gathering Place.

Go back to the corridor and see the gate, pass through it, and spend some time circling the flame until you feel ready to leave: staying there for a little while will help to rebalance you. Leave when you are ready and go back to your work room. Write your notes in your journal, then type them up.

3.4 Task: Vision II: Reweaving yourself

Another good way to learn this technique is to do it on yourself. Though you are most likely healthy, most adults have weak spots or small breaks in their weave. This is normal.

Working on your weave will also teach you how much your weave shifts and changes through your life—we will look at that after the vision.

Set up your work room and go in vision to the Inner Library using the same method as in the previous vision. Then step back into your work room and work in the same way on your own weave. When you have finished, return via the Library to your work room and body. Think about why you need to do this for a learning vision, and what you will gain by looping through the Inner Library back to your body.

After the working do a reading to look at how your work affected your health and life/fate pattern. If the outcome does not look good, it means that by fixing a small break you have changed your future in a way that did not need changing, in which case you should go back in vision and rebreak or restore what you worked on to return it to its previous state. Wait three days, then do another reading to see if your pattern has been properly restored.

This work will not only teach you the technique, but it will also teach you about how small breaks can cause necessary illnesses or incidents that you need to go through, either for your own development or to shift your fate in the right direction.

3.5 Task: Vision III: Neith and weaving

Another way to work on the weave is to work with Neith. In this method you work blind, and Neith works through your arms—though sometimes you are allowed to see what you are doing. If that is the case, then often a hotspot is active in the body of the person you are working on. Your arms work instinctively, and it is a powerful method if you do not struggle against the lack of control.

You can use this method wherever you are (like a hospital room, etc). Tune into the arms of Neith² and feel them above you. When you

²The ones you experienced in the Egyptian ritual of the four winds.

feel this, let her arms pass down into yours; then get to work on the person's weave.

Active hotspots in the weave will be brighter, red, and active. Smooth out the red so that it distributes along the weave and is not so concentrated in one spot. This spreads the hotspot's impact and takes the 'fire' out of it a bit. This can mean the difference between death and survival. The person may still suffer long-lasting remnants of the hotspot or disabilities from the illness/impact, but it will nudge away a potential death so long as the hotspot does not spell the end of their measure.

One of the problems with hotspots is when they mingle with hotspots in the land or in the wider family pattern: two hotspots can add up to a serious disaster. By spreading the energy out of the person's hotspot, you give them a better chance of survival.

Practise this method by going to the Library and asking the librarian to guide you to a hospital, accident, or serious illness situation where you can be of service and learn. Go where you are guided and work with Neith flowing through your arms. When you have finished, return to your work space. Take a salt bath (consecrated salt and water, but no exorcism utterance) to break the connections.

There is also an outer technique that you can use in conjunction with Neith. You can use this if there is an emergency but you cannot use inner vision for some reason. This only works if you know the person or have had physical contact with them, as a direct link is needed. You can practice it on yourself. You will need paper, a pencil, and pens. Before you start, still yourself and remember the arms of Neith in the Ritual of the Four Winds: remembering and tuning into something like that puts you back in the ritual's sphere of power.

Draw a faint outline of a human shape in a pentagram, using pencil, over a good-sized piece of paper. As you draw, keep the intention of this drawing being you. Put the hexagram at the top and the earth sign at the bottom. Write your name in the centre and spend a few minutes focused on the figure and knowing that it is you.

Put down the pencil and pick up a pen. Still

yourself for a few minutes, then turn your mind to the arms of Neith coming down and flowing through your arms. Starting in the centre, draw the pattern of the Flower of Life or the Metatron cube, whichever is foremost in your mind, over the pencil figure. As you draw, keep your mind focused on Neith's arms flowing through you. Draw out the pattern and let Neith take over. You may find your hand drawing hotspots as large dots at certain junctions, or making breaks. If your hand starts occasionally to jerk without your intention, let it: this is Neith working through you. It may create odd lines or breaks, but don't worry; you are seeing your own pattern emerge.

When you have finished look at the weave and locate any breaks or strange lines. Still yourself and hold your hand over that part of the pattern: if it feels okay then it is meant to be that way. If it feels strange or makes you feel strange then it may need fixing. If that is the case then without thinking about it logically, let your hand 'fix' the break however it needs to be fixed, be it drawing a stronger line over it, adding in new lines, or something else—just work by instinct. When you have finished put it in your journal and keep it safe.

The purpose of this exercise is not to fix yourself, but to get used to the technique and practise it a few times if you need to. Keep all the copies for future reference. When this method is used to work on someone, you would work with all the directions open and running, and you would focus strongly on the body shape being the person you are working on. Before you start, briefly go to the Library in vision, and possibly visit the Gathering place as well if you are prompted to, so that others can work through you and with you. If for some reason you cannot use vision at this point then just remember the feeling of those places and you will begin to resonate at their frequencies. Having worked in these places many times before, it should be fairly easy for you to tune into them and recover the feeling of being there.

When you draw out the weave for another person, stay in total inner stillness as you work

so that you do not interfere with Neith as she works through you. Once the pattern is finished and any fixing done, put the paper on the central altar, bring the four directional candles to the central altar, and put them round the paper in their directions. This brings the gates right up to the paper to intensify the energy.

If you are doing this for another person then you would then give them their paper to put under their bed, directly beneath them: it becomes an inner map that can guide and remind their weave how it should be.

You can also use this technique with the Sisters at the Back of the North Wind, or the Three Fates. Use divination to decide whom to work with, as this will depend on what the person actually needs for their healing.

If a lot of healing is needed and the situation is desperate then do the Egyptian ritual of the Four Winds with Osiris in the centre before you start work on the pattern. Then once the ritual is finished see Neith's arms remain in the centre and start the drawing work. Doing the ritual will tune the space to a strong regenerative power: it will put Osiris's regenerative power right in the pattern. Before you do this, always check through divination if this is appropriate, as it can be strong and maybe not quite what the person needs.

This technique can also be used when the person is very ill, their vital force is weak, and divination indicates that working directly on them would be too much of a strain for them. It is weaker than working directly on a person, but is a fallback that can be used in certain circumstances. It can at least give them a better fighting chance for survival.

3.6 Inner Landscape

You have come across the Inner Landscape before and you should already know that it is to be worked on only when absolutely necessary: when there has been an invasion of some sort, either by violation or infection, and the situation is seriously life-threatening or they are not recovering as expected from a serious incident.

You should know by now how to get into a person's Inner Landscape. Similar dynamics to the Desert apply in the Inner Landscape, just on a shorter timescale: up is future, down is past. When you visit the Inner Landscape you must check for trespassers—beings or people who should not be there—and for any areas of devastation or serious overgrowth: you also garden the space in terms of seriously threatening appearances.

Working with the powers of the Light Bearer and Restriction, and the Fulcrum power of balance running through you, any intruder must be first restricted (using your right arm and the power of Restriction) then instructed to leave the way they got in. Follow them to find out how they got in, and if you find an opening then brick it up once the intruder has gone.

If there is a heavy overgrowth of brambles or similar plant choking up the land then cut it back: your job in the Inner Landscape—which is an echo of the Garden for that person—is to *garden*: make sure it is how it should be without imposing how you *think* a garden should be. A person's Inner Landscape can appear as a barren landscape, a snowscape, mountains, meadows, a garden, a plush landscape with trees and rivers...work with how it presents and remove or cut back anything which threatens that landscape.

How an Inner Landscape appears will tell you a lot about the person and what is going in their life path and development. It will change as the person develops, so you must be careful not to overwork the landscape or interfere too much: you are trying to save the person's life, not forcibly evolve them.

3.7 Task: Your own Inner Landscape

Visit your own landscape and see if it needs tending, so that you get used to working there. You should have already tried this once before, but as you progress in your training you should check your landscape a couple of times a year: you will start to learn how this place evolves as well as keeping an eye on your own energetic and physical health.

3.8 Organs and organ spirits

From your studies you should have an idea of the organ spirits, what they do, and what function they have. When you work on someone very ill, particularly from massive impact or a dangerous infection, you should as a matter of course check their organ spirits and work on them if they need it.

The main ones to check are the heart, kidneys (each separately), and liver. However if other organs are dangerously involved then look at those too, using the methods you have learned. Do not limit yourself to those organ spirits recognised by any particular system, for example Chinese medicine—find out yourself, by exploration, which organs have a unique consciousness of their own and which do not.

To enter a body in vision, go through the umbilicus into the body. Go to the organ with the focused intention of reaching the organ's spirit. You will pass into a chamber where the organ 'lives'. Make sure the chamber is uncluttered, clean, has light, and is not too cold or too hot. If there are problems then fix them. Use your imagination and magical knowledge to rectify any imbalances. Remember: the Fulcrum is the way everything finds its balance. If it is too hot, do not flood the chamber with cold; hold the power of the Fulcrum in you and let it flow through the chamber to remind the organ of its balance point. Then it can draw on its own set point to rebalance itself rather than have rebalance forced on it—which can cause yet more imbalance.

Then turn your attention to the spirit itself. Does it need washing, energising, or feeding? When you need energy or tools for something in a body you are working on, always reach up with the intention of reaching for vital force, tools, and energy. When you need to get rid of trash or something unhealthy, use your mind to open a hole in the ground down in the Underworld and drop it down there to compost. Use your imagination to gain tools for cleaning by reaching up for a vacuum cleaner and so forth. This triggers the beings round you to work with you.

Work methodically through the main organs and check them. The heart spirit should always be checked, regardless of whether or not the physical heart is involved: the heart spirit is the soul's voice and must be kept clear and healthy.

3.9 *Task: Regularly checking your heart spirit*

As an aside, you should check and maintain your own heart spirit a couple of times a year: he is heavily involved in your magical work and needs to be kept happy and healthy.

3.10 Energies

The next job in a healing process is to check the body's energy flow—to ensure the inner body has the energy it needs to drive the outer body. This needs you to have hands-on contact with the sick person, and is something you can, if you are careful, practise on other people in your family, and pets.

You need to have both hands on the person's head or feet, whichever you can get access to. The energy flows in a body have different layers, some of which are more complex than others. The most superficial layer is a complex pattern and network of energies that flow through the body. This is often worked with by acupuncturists: they work with the flow of qi through the body's meridians.

Magically, you work with a couple of deeper layers that underpin the more superficial and complex flow of qi. The deepest flow appears in vision as a circuit of energy that flows in the body from above the head down to the feet. From there it returns back up to the head. It flows in a figure of eight pattern in the body, crossing at the umbilicus, and is in constant motion.

If you are holding the person's head, put both your hands on either side of their face with your fingers together. If you are holding their feet, hold them by the ankles with your hands underneath each ankle to support their feet. See in your mind the flow of the

figure of eight in the body and note if it slows down or becomes weak, stagnant, or missing somewhere. If there is a problem with this flow then build up the Light Bearer and Restriction behind you and through your arms, then release that power into the pattern while using your mind to reestablish the proper flow. This triggers the energetic body to respond and take up that power to correct itself. Once that figure of eight is flowing properly, turn your attention to the second deep flow.

The second flow should look like a highway of energy that flows from above down through their arms, torso, and legs, with a downward then return circulation. Whereas the deepest flow is a figure of eight that encompasses the whole body, the second layer echoes that flow in each limb and in the torso: each arm and leg has its own flow, and each flow is connected in a bigger circuit: these can look a bit like arterial circuits. If you are lightly holding their head, with your hands on either side of their face, then spread out your fingers with each fingertip lightly placed: spread them across the person's chin, cheekbones, and forehead. Your fingertips should have only a very light contact with their skin.

As the energy flows in from above their heads, close your eyes and see the flow down the torso and in each limb: it spreads out like thick channels, goes right down to the person's fingertips and toes, and then returns. Make sure the flow is constant and reaches their extremities: feel down in the person using your mind, and make sure you can feel each arm and leg, and the meeting-point in the person's centre.

Pay particular attention to the flow in their legs. If you cannot feel into their right leg then there may be a major problem: that is the leg that stands on the Threshing Floor and can indicate that they are starting their walk into death. If the left leg is the only one limited then their future path is being limited, but death is not yet an issue. Sometimes you can shift that limitation by flowing the Light Bearer down through their left leg until it appears solid in your mind.

If your hand³ starts jerking of its own accord then you have made a breakthrough in the technique: your deeper self is responding to the deeper self of the person you are working on. Similarly if you are holding their head and your fingers suddenly jerk or want to follow a subtle movement of the fingertips you are tuned right into the person. This should never be done on purpose; it must always be a natural response.

What is happening with the movement and jerks, is that the body you are working on is asking for a catalyst of movement to release and shift something. You most likely will not know or see what it is: it tends to be a blind movement. Your fingers or hands respond to that request from the body, and small movements are enough to trigger a shift in the body's energy.

When you work at this energetic level you must never force anything, be it movement or energy: you may invite the body to shift, but you must never force it. Healing works in stages: the body has to be ready to use something, and it will resist energy or movement until it is able to process the work. If you force something then you can cause further disruption in the body and stall its healing process.

Remember this when you are working on energy flows: if the flow refuses to correct then back off for a while and try again in a few days. It means that the body needs to attend to something else first, and to force healing would stall the overall regeneration process.

3.11 Task: Practising energy flow work on a friend or family member

Don't practise this on small children: their energy flows are very delicate and finely balanced. Ask an adult in your circle of friends or family, and tread gently. If you find something odd or broken, do not terrify them by telling them, particularly if they seem healthy. However, if you see a persistent block

³If you are holding the ankles.

or break then take note of the organs in the area, and ask them to keep an eye on their health. The energy flow can slow down or act oddly when a simple cold is on the horizon; it does not necessarily mean there is something very wrong. If the situation could be serious then you will feel it: if that happens, simply suggest that they get a health checkup from their doctor and keep a long-term eye on that part of their body. Sometimes apparent issues in a normally healthy person's weave can signal future trouble that has not manifested itself yet in the body. Sometimes issues in the weave do not manifest physically for a few years when spotted in a seemingly healthy person.

I have come across disordered flows when a person had a simple virus, and the energetic body was using the infection to clear itself and reset. Sometimes the body uses minor illnesses to spring-clean, and the weave can appear disordered but not feel bad. But other times I have worked on someone for a minor issue and a hidden major issue has come to light—such as cancer. Here the energy flow vanishes or does not flow through an area at all. It can appear backed up, depleted, or chaotic when there may be a serious illness on the horizon. Such illnesses often show eventually in a person's Inner Landscape and inner energy flow a while before it shows in their body. Just be careful how you approach this with the person. I have terrified people unnecessarily by misreading what I was seeing.

Once I was working on a woman and the energy round her left breast was completely chaotic: it was not engaging with the flow at all. So I looked deeper. I saw what I can only describe as a red mist round that area affecting her whole body. I assumed it was breast cancer and told her to go get checked. This terrified her and stressed her out. It was not breast cancer; it was the effect that her hormone replacement therapy was having on her breast. In the long term it could have directly affected her breast and turned it cancerous, but at that point no cancer was there. So be cautious and thoughtful. I used to be a real bull in a china

shop with such situations until I learned to read the various signals the body puts out in a more careful way.

Remember: in a healthy person, a future issue shows first in their weave, then in their Inner Landscape, then in their energetic flow, and finally in their body. Something in their weave that is not showing in their Landscape or energetic flow can be stopped before it gets to their body. If it has reached their Inner Landscape but not their energetic flow then it can still be mitigated with work to take the power out of it. Reweave it, then take the pattern of illness away from their body. If it shows in all three levels, including the energy flow, but not in the body itself, then the pattern of the disease is already embedded, but working on all three levels can stop it from killing its host.

Sometimes a magician who has taken a major hit will appear in vision as injured, and their inner patterns will all reflect that injury. We will look at working on magical injuries later in the module.

If you try this technique on pets then you will get interesting reactions. If they need that work then they will lie there for hours and let you work on them. If they do not then they may be deeply asleep when you put your hands on them, but they will wake with a start as soon as you tap into their energy flow. This is their energetic defence mechanism going off, and is a sign that you should take your hands off.

In the next lesson we will look at other layers of inner healing, but first here are some exercises for you to practise, so that you gain in skill as well as knowledge.

3.12 Task: Further Exercises

Walk and commune with your heart spirit

Go for a walk while you work on and commune with your heart spirit. Go in and out of shops, speak to people if you have to, but all the time, be working in the chamber of your heart,

cleaning it, making sure the fluids are circulating properly in their channels, and making sure that the king is awake, talking to you, and that his clothing is clean and dust-free. Make sure nothing is blocking the channels and that light flows in the chamber from a skylight above. Learn how to enter a shop and buy something while you work on your heart spirit.

Check a plant's energy flow

Go to a noisy, busy public place which has a tree or a bush. Feel into the plant for its energy flow, and work with it to make sure it is healthy and strong. Learn to work with distractions, noise, and interruptions.

Working with distractions

If you can find a willing victim, hold a conversation with them, while also having a TV going or music playing, and go into them in vision, with your eyes open, to check their organ spirits and energy flow. Do their organs first, then their energy flow, while keeping up a basic conversation.

Preventing energy drain

Sit in a mall and work on your weave, using whatever method you prefer. Someone will probably pick up on the energy of what you are doing and will want to sit beside you and talk to you. Such people subconsciously want energy from you. You will have to learn how to hold off these potentially-parasitical people while you work on your weave. Engage all the power flows you know about and hold your Fulcrum strongly so that you cannot be interfered with too much.

Building your work space in a public place

Sit somewhere public, like an outdoor table at a café or a bench, and establish the pattern of the magical directions round you. (South before you, etc.) 'See' the pattern of your magical space round you, including above and below. See the gates round you, the central

flame before you, and build it up so you are in the centre of the magical pattern. When you have finished, fold up the directions in a package and put it in your centre. When you get home, release it into your work space. Do all this with your eyes open, and watch how people and any animals react.

All these exercises train you to develop the skill of working in vision while dealing with outer life. You have done similar things before, but the energy needed for this work is stronger and the work is therefore harder. The more you can practise your techniques, the better you will become at doing them: you need to be able to do any type of magic in any circumstance.

Do these exercises a few times until you can do them without any distractions bothering you. Not only will this help you function at a crash site on a wet and windy night, but it will also train you to operate magically under such circumstances. This will come in very handy for all different types of magic under different circumstances.

Magic is not just something you do in a quiet, tuned space; it is something to be applied practically in all sorts of life situations. Once you become skilled at working under such conditions you will be well on the road to being able to influence someone's mind in a dangerous situation. I jokingly call this the 'Jedi effect.' It should never be misused, but it can come in very handy in a potentially threatening situation, or where, you find yourself surrounded by very hostile people who want to hurt you, or a sudden massive storm is approaching at high speed.

Lesson 4

Inner Healing Techniques II

Now you have a good understanding of working on weaves, landscapes, and energy patterns, we can look at other magical methods that can be applied in healing situations. As in the last lesson, we will look at each technique individually, then work on them.

These different techniques can be used in conjunction with other healing techniques, both inner and outer. Sometimes they can be used as standalone techniques in less severe circumstances. In a severe and complex situation you would use a number of techniques over a series of days and/or weeks as necessary. You would use divination and especially health readings to track your work and make choices.¹

If the situation is not severe then the last lesson's deeper work is probably unnecessary: instead use some of the following techniques sparingly and as appropriate—remember, less is usually better than more.

4.1 Dispensing through fire

You learned the basics of this technique in your apprentice work. It can be applied in many different ways, including for healing. It works best at healing infections that are not resolving completely with medicines. It can also be used

when illness is the result of, or is being aggravated by, magical attack or injury.

You can use this on yourself, another person, or an animal. Light a candle and still yourself. Look at the candle with focus and utter:

“I reject this illness and I put it in the flame.”

See the illness's shape or pattern forming in the flame: this is the disease's inner pattern which fuels the outer illness. Sometimes it can appear as a strange sparkling pattern or shape, or a dark red lump.² See it with eyes open using inner vision, and see it trapped in the flame. Refocus your attention to beyond the flame and see two gates opening in the Void. Say:

“I cast you into the Void.”

Then blow out the candle, blowing the pattern or shape in the Void.

This can be done once a day while ill. Stop as soon as you or the person you are working on starts to improve and let the body take over. If you are doing it for another person, have them close by or even hold their hand as you work: see the pattern or shape leave them and enter the flame.

This basic magical technique can be used for many different purposes. It depends on our

¹The health layout is easily accessed in my book *Magical Healing*.

²Bacterial infections often appear this way.

abilities to focus, to understand patterns, to access the Void, and to work with elements as tools. Lots of different things can be dispensed this way, and while it rarely does the whole job in one session (though it does sometimes), doing it daily over a few days shifts the targeted pattern into the path of the Void.

Remember you are not ejecting the manifesting illness but the illness's inner pattern: once that is successfully removed then the body's immune system can mount a much more successful attack and utilise any medicines that are being taken .

It is pointless teaching this to people who lack the correct magical training. It works with inner impulse and focus: the outer actions of utterance, blowing, and flame work will not work without the inner flows, powers, and techniques. Without its inner elements this work becomes a simple externalised action of will, with no inner structure.

This technique, which you have already used to dispense magical patterns, can also break those inner connections necessary for ejecting smaller beings, decaying patterns, weak parasites, disease patterns, and so forth. Use it after outer methods have failed, and do not overuse it, particularly for the same event: beings, patterns, and viruses will become immune to it if you use it too much. Like most magical techniques, maintain its effectiveness by using it only when absolutely necessary.

4.2 Removing resonance

This is an interesting technique which, once you have practised it, can be applied in many different ways. You worked with some of its dynamics when you learned to lower a pattern into a rock or a vessel.

Many illnesses, violations, and impacts leave a resonance in the body that prevents it properly regenerating. They are like an echo of something left behind, and the person's immune system (inner and outer) and their subconscious mind will keep reacting to the resonance until it is taken out. Remember, at times, that the body's *reaction* to an invader can cause dangerous illness, and that reaction

needs to be dissipated or negated once the threat has subsided.

Such resonances can eventually fade away by themselves, but this can take many years, if it happens at all. Sometimes these resonances change our inner and outer immune systems for good, as well as causing a long-term drain on the person's energy resources. It can also affect a person's personality, their magical work, and their life in general: the more powerful the resonance, the more powerful its aftereffects can be. So in cases of serious illness, attack, violation, and so forth, one of your last jobs should be removing the resonance from the victim's body.

Have the person lie down and sit beside them. If you can do this in your magical work space with all the directions going and the gates open then it will be far more powerful, but most of the time that is impossible. If you are not in your work space then light a candle nearby, close your eyes, and still yourself. See the candle flame in vision, then see (with your inner vision) an inner flame suspended over the person's body. That is the central flame: focus on it as the flame in the centre of the directions, and see lights appear in the directions round the body and the flame.

Using inner vision look at the body, then look *in* the body. See a pattern that is not theirs but which seems to be overlaying it and which does not belong there. Once you spot it, pause for a moment and build up the powers of the Light Bearer and Restriction behind you, and the Fulcrum of balance in your centre. Once you can feel them build, cast your mind upwards and ask for angelic help. Do not specify which type of angelic being; just be clear that you want the help of angels, not deities, and the appropriate power will plug in. This technique relies heavily upon past inner work you have done, and beings that have connected to you in the past. Once those connections are made, focus and intent filters the appropriate contact.

Feel this power come down your arms and mix with the three powers already behind and in you. Reach into the body and, grasping the unwelcome pattern, shape, or shadow at both

its ends, slowly lift it out of the body in one piece.

Once it is clear of the body, see yourself turn away and, still holding the pattern, push your hands closer together so that the pattern condenses. As you push be aware of the power of Restriction in your right arm: draw on that power to add strength to the pattern's contraction. Do not do this over the person you are working on: these patterns get more dangerous when they are compressed.

See yourself put the pattern in the candle flame that you lit, and see it held in that flame. Open your eyes and approach the lit candle until you are close enough to blow it out. See the pattern in the flame, then dispense it into the Void by uttering and blowing as you did in the dispensing-through-fire method.

If you cannot work with a candle flame (for example if you are in a hospital) then hold the condensed pattern and see a hole open up in the ground, with the intention that it is a hole to the Underworld. Put the pattern in the hole and push it down. Cover over the hole. While doing this, draw on the Stone's power in the Underworld as well as the stone that you work with at your feet in your ritual space. Do this by being aware of that stone and feeling it under your feet. It will tune you to the Underworld's deep parts and let the pattern flow into the rock. That takes more energy than dispensing through a flame, but it can be useful in difficult circumstances.

Once the pattern is dispensed, return your mind to the person and see the inner flame over their body with the four directions, above, and below all lit with small lights. This is a basic pattern for existence. Hold it in your mind round the person, then see the central light slowly sink into their body and join with their pattern. Hold that image in your mind until their own pattern lights up and strengthens.

This work can take more energy than you realise, so once you have finished take a salt bath and rest. Do not do anything else on the person for a while: their body needs to acclimatise to the change. What you have done is akin to surgery in an inner sense, and the body takes a little while to recover from it.

You can practise this work on a diseased or shocked plant, tree, animal, and so forth. You can also practise it on crystals that have been blasted out of the earth. The blast leaves a resonance in the crystal which affects its inner pattern and thus its functioning power. Use exactly the same method to dispense the resonance. The more you practise this technique on such stones, the clearer it will become for you, which will allow you to work with it in very difficult circumstances.

4.3 Dripping tap mental method

This is another basic technique that can be applied in many different ways, including healing. This method too relies on the magician's training and their ability to mentally hold a pattern and project it. It can be used when work needs to be dispensed over a period of time, from days to a couple of weeks or more.

In healing it is often used once the major work has been done and a continued connection with the patient is not a risk to them or the magician (this must be checked with divination). You have already been introduced once to the basic technique; now you are further in your training you can learn to apply it in a focused manner.

First the magician builds an inner or outer ritual of regeneration or upholding with the named person in mind (and by using their name), then the regeneration is dispensed slowly and repeatedly over a period of time. The sort of ritual patterns that would be dispensed in this manner would be ones like the Egyptian ritual of the Four Winds when done for regeneration, the directional ritual with the elemental powers and the fulcrum when done instil a balance point in the patient, or an angelic 'wrapping' round the person to cocoon them as they heal. The main reasons to use this method would be to protect their weave's integrity and vital force, to hide them, or to keep them energised while they heal.

Like some of the other broader basic techniques this one can be misused, but the fact that it relies on the magician's skill and

focus, which in turn takes training, ensures at least that immature wannabe magicians cannot tap into it.

Once the ritual has been done³ then at the end of the ritual the magician fixes in his or her mind the ritual's overall feel and pattern.⁴ Some magicians work with the ritual's shape, some work with the ritual's feel and power, and others recover the ritual by words or sounds.

Whatever method works best for you, recover the sense of the ritual and focus on the person you are aiming it at. Once you have a mental fix on the person then project the pattern, word, sense, or sound at them while whispering their name: say their name and 'feel' the ritual, then either mentally project it to them or verbalise it ("I send this to you").

This act—focus, name, projection, and verbalisation—is done every few hours a day over a period of time, so that there is a constant link with and a projection of power to that person. When done with magical skill, this starts to build a strong connection between the magician and their patient, and the flow of power from the ritual to the person becomes a steady stream of focused and intent energy.

If you do this for more than a few days then you will find that as soon as you stop whatever you are doing to dispense the power, the person's face or name will appear in your mind and the power will boost straightaway.

This also sets up a two-way highway for information. When the patient has a sudden downturn you will immediately feel it through the connection, and you can project the ritual's power straight to them.

Since this seemingly simple magical act can build quite a lot of power when done skillfully, there are certain things which need considering before using this method.

This method builds deep connections between you and your patient, connections not easily broken afterwards. This method is therefore not to be used for a stranger unless

divination tells you that it is imperative that they live: if their fate is potentially world-changing then you may need to carry that connection for a very long time.

It is mostly used for family members, children, and people to whom you are already connected: in fact this method will utilise that connection and build on it. It can also be used to protect or regenerate a place in a time of great danger—again, the magician will retain strong links to the place and the beings that live there.

When magicians first start working with this method it can be a struggle to hold the various images and the feelings of pattern, energy, and person. The skill develops with practice. Eventually you will be able to focus instantly, project, then carry on what you are doing.

This was one of the first techniques I learned when I was a young woman, and I applied it in a variety of ways, mainly to protect my children who were very small and vulnerable. I learned through trial and error how it could be used in different situations—and I learned the hard way about the issue of long-term connection.

But for you as initiates, who are much further along in your development than I was when I first learned it, you will, through practice, discover the many different situations in which this simple-but-difficult technique can be used, and the power that can build behind it. A lot of very powerful magic stems from very simple techniques—and that is also a clue for you when you look at old magical texts: the very elaborate rituals are often fairly weak, and the simple acts are often the most powerful when applied with skill and power.

To develop the longer-term skills necessary for this method you are going to adopt a tree and regenerate it. Choose one that looks like it needs help: maybe one on a noisy street in a polluted city. Make sure you will be able to revisit it and keep an eye on it. Or choose someone in your family, to whom you are already connected, who is weak or sick, and where it would not be a major problem for you to be connected to them for the long term.

³You could use the Four Winds regeneration, as you know it well.

⁴It is the way you recall a ritual when you think back to it.

For now use the Egyptian ritual with Osiris,⁵ later as you learn other methods or develop your own you can apply those most appropriate to the job in hand. Go and visit the tree first, and ask it if it wants your help for strength and regeneration. If you get a rejection then visit others until you find one willing to be worked on. Do the ritual with the tree in mind, then start dispensing it by stopping whatever you are doing every two or three hours throughout the day and projecting the ritual's power to the tree. Keep this up for about a week: more if you get a strong feeling it needs or wants more, and less if you get the feeling to stop.

It is important to be able to tune into a being, tree, or person to see if more or less is needed. You also need to be able to distinguish between your subconscious mind and the actual wishes of the life at which you are projecting. When in real doubt, use divination, but only as a last resort: learn to build your skill of listening to others. If you have gone too far and have not picked up on a 'stop' message then you will start to feel a resistance to the work: you will not want to do it or it will make you feel unusually drained.

If you work with a tree then remember not to work in winter when the trees are asleep, unless it is an evergreen: the hibernation of plants, trees, and animals should never be interfered with, and projection at that time can damage that living thing.

4.4 Filling with energy

This is a simple but important method of helping someone, but you have to be careful not to drain your own energy when mediating energy to someone else. In some of the methods of healing you have learned in this lesson energy is mediated automatically to the person you are focusing on. But when you are in the same physical space as a person you can fill them with needed energy in a variety of ways. You can use physical touch or inner vision.

⁵He is all growth and regeneration; hence he is green.

We have looked at this in these lessons, but here is a recap. When working in vision, draw an energy line down from above and plug it into their umbilicus. Drawing down from above brings star/future/fate energy into the person to regenerate them. You fill them until the flow stops.

If you can physically touch the person then holding their hand with both your hands (power flows through your palm) starts the connection. Use the build-up of the Light Bearer and Restriction, the stars above and rock below, to create a balanced power pattern round you. Feel power flow down into you, through you, and into the person. Just creating that current in your mind using focused, eyes-open vision will bridge power from outside you to the person. You will feel when the power starts to flow, and you will feel when it backs off. When this happens, remove your hands, then wash them with salt to break the connection.

4.5 Replacing inner organs

This is an odd technique that I learned by accident: I was working on someone very sick with a terrible infection. As I was working inside the person, repairing their organs, I came to one especially damaged organ which would not repair itself whatever I did.

I was working with an angelic contact.⁶ They showed me that the inner organ could not be repaired, and without a healthy inner organ the outer organ would die. The angel reached up and handed me a fresh organ. It had what appeared to be a skin over it (it looked shrink-wrapped!). I broke the skin, took out the old organ from the inner body, and fitted the new inner organ. I buried the old organ in the ground, then carried on my work. I was not sure what that was all about, but surely enough that organ and the person started to regenerate.

I was curious. So the next time I came across a similar situation with someone whose inner

⁶Sometimes they just turn up when you are working and help you, or you can call them from the directions. Rather than focus on a particular angel, simply ask for angelic help.

organ looked like it was dying, I reached up in vision and mentally asked for a new organ for the person. Sure enough, a hand came down with a new inner organ and I fitted it in. All went well.

I experimented with this and found that it would not happen when the inner organ could regenerate with help. I also found that when someone was supposed to die, it would not work: nothing was handed to me. But whenever I had been presented with a seriously ill person and asked to intervene, whenever I would find a dying organ, most times I was given a new one.

Who was handing them out? I have no idea. This is how a lot of deeper magic works: on a need-to-know basis. When you work with the magical patterns, directions, beings, deities, land, and so forth, you build up an orbit of beings round you that are constantly doing things, even when you are not aware of it. When an event comes to a junction point where you need help, and you have learned how to ask for it, then that help is handed to you. I know the help with the inner organs is angelic, as I recognise the feel of that power when I am handed tools and organs. But I could not tell you which type of angel: you learn just to go with the flow.

The orbit of powers around you filters out unnecessary or unhealthy beings as you work, and often, though you think you instigated the work and made choices, you will discover that it was all in put just waiting for you to take action: a junction of fates and energies.

This way of working relies very much on your training, the patterns and beings around you, and your own balance. You learn to work instinctively, with limited control, often working blind or partially blind: you simply play your part and other beings turn up to play theirs. This is why it is important to not get tied up with an obsession over control, names, identities, and so forth. Learn to flow, and always be open to learning as you work. You never ever stop learning in magic, no matter what you are doing.

4.6 Spirit Sickness

Sometimes the illness that needs healing is not of the body but of the spirit. One aspect of this is magical impact or attack, which we will look at specifically in another lesson. Other reasons the spirit can become sick or injured include when emotional trauma reaches very deep in the person, or when the spirit takes an impact or intrusion from something in their land environment. It can also manifest when a soldier comes home from war.

If the spirit is not healed then the body will sicken and weaken. There are lots of psychological approaches to this sort of illness which treat the mind and emotions and which we do not need to cover here. But when the injury goes very deep, the spirit itself may need to be worked on.

You cannot fix a person's spirit, but you can forge a path of recovery for them that will unfold over time. Just be very clear in your mind that healing an injured spirit is not the same as healing an injured mind: they are two different things and need different approaches. The mind is an aspect of the body; the spirit, though housed and interwoven with the body, is a timeless, independent aspect of an incarnation.

Such injury is often part of a person's fate path: their experiences and healing give them a chance for spiritual evolution. Sometimes people need help taking the first few steps forward, after which they will slowly walk a path that teaches them to integrate that impact and learn to live with it. Such impacts and injuries to the spirit can never be truly healed by returning the person to their former selves: they are part of a process of change, and helping the spirit assimilate that change and draw on it as a strength is all part of that process. Think of it like a person who has lost a limb: you cannot put that limb back, but you can help the person adjust and eventually become 'whole' without the limb.

This is where inner work and inner alchemy come into their own. Such an approach can stop the cascade of destruction flowing through the body and physically disabling the

person by physical disability or mental illness. You cannot as a magician work through the whole healing and adjustment process with the person, but you can act as a catalyst for them and set them on a positive road instead of a destructive one.

4.7 Working on the spirit

The first step in this process is to talk to the spirit itself and determine whether it wishes to continue in its incarnation or walk into death: sometimes that is a necessary path for the spirit, and if the spirit chooses that path then you must not interfere. If the spirit is so traumatised that it cannot choose then you must hold a space for it until it finds its own way.

Talking to a person's spirit is not easy: when they are conscious you are more likely to reach their subconscious, which is like a halfway voice for the spirit. It is better not to have communication via a person's subconscious in such cases; rather it is better to go straight to the source. To do this the person needs to be asleep: then their conscious layer is not present and you only have to delve past the subconscious.

The mind and body often have defence mechanisms to protect the deep spirit. You have to be careful not to trigger them or you will get bodily reactions and emotive reactions surfacing from the subconscious. This means minimal communication with the person's deep spirit for the shortest time possible, while gaining as much information as you can.

This work is done in vision. It creates a link between the spirit and you, so that later you can work in more exterior ways to assist the spirit. Eventually, as an adept, you will not always have to go through places to do this work; you will be able to focus on the person and work on them immediately with full strength.

First prepare in your work space by working with the directions and tuning the room. Then do the Fulcrum ritual to pull all the power into your space and to balance yourself. Go in vision to the Inner Library with the intention

of going to the person, wherever they are, at a time when they would be asleep. This may mean having to do the ritual work in the middle of the night: if you try to time-delay the work then you will weaken it.

Once in the Library, tell the librarian that you are going to commune with a person's spirit. They will either advise you, push a book into you, or call for a person or being to work with and/or through you. Then go to the Gathering Place and circle the fire for a short while, all the time keeping the person strongly in mind. A particular direction will pull you; when you feel that, cross the threshold, through the gate. You will find yourself stepping into the room where the person is sleeping.

Sit on the bed beside them, and as they sleep call their birth name. Look into the person: you will see their spirit in their body. A spirit can appear in lots of different ways, and often it does not look like the physical person—be ready for that. Also bear in mind that a human spirit can communicate in a number of ways, either by answering in your mind, using your mind, or through gestures such as expanding in agreement or contracting to say “no.” Let your inner senses help you understand the spirit.

Once you have located the spirit, ask it:

“Do you wish to stay in this life?”

That is the first and most important question to ask. If the answer is no then the spirit will probably want you to withdraw and let them get on with the process they are going through. If they say yes then ask if they want you to help them. If they answer yes again then reach in and touch the spirit to forge a direct link with them. This will help you in the work you will do with the spirit.

Now you need to assess the spirit's health: does it glow with colour or light, does it fill the body? Or is it grey and shrivelled? What appears to you is not the spirit's health itself; rather it is the *health of the link* to the inner body that lets that spirit manifest through the body. If that link is badly damaged for some reason then they will appear shrunken, grey, or lifeless, in which case it needs energy to

regenerate (use the energy link above you to reenergise it).

A spirit manifests in a body in the same way as all creation manifests: in octaves and layers. It takes on the human pattern of weave, shape, and energy. That projection holds energy which in turn holds everything together. If the spirit layer is badly weakened then it will need help to stay in that manifestation.

You cannot directly treat whatever has gone wrong with the spirit, but you can ensure that it has the resources it needs to survive in life. If the spirit has the pattern and energy to stay in the body and has given you the go-ahead to help then you can withdraw and start the layers of inner healing. We will get to them in a moment. If it needs energy then reach up and plug the line into the spirit itself. Once the spirit's appearance starts to look more vital then you can withdraw and get on with the next step of healing. But first take a good look at the spirit and remember its shape and presentation: you will need that image to work with.

Sometimes the spirit will communicate something to you that does not make sense: if this happens then remember it and write it down straight after the vision. It may make more sense later.

The main reason to do this work is to ensure that the spirit is okay with you helping it, and that it has an energy source to use to regenerate: without this it cannot utilise the work you will do.

Once you withdraw go back through the Gathering Place to the Library. Ask to be directed to that spirit's 'book.' You are not looking for the spirit in that specific incarnation; rather you are looking for the timeless spirit that incarnates repeatedly.

When you get the book, hold it with the intention of seeing how the spirit looks in general. An image will come through of its 'fulcrum look': its own set point from which it may deviate, but to which it always returns when balanced. Compare how the spirit looked when you talked to it with how it appears in its book: there may be a difference. If so then you will need to keep both images

in mind for your work.

Either replace the book or carry it back out with you to your work space. (Don't take it into yourself: that would forge too strong a link.)

Return to your space and prepare to start the next round of work. You will need to have prepared your space for work by having two large bottles of distilled water on (or by) the central altar—enough to fill one glass bottle seven times—some brandy or other alcohol over forty percent proof, a small dispensing bottle with a dropper, your vessel that has been very well cleaned, one clean bowl for discarded water, two sterile glass bottles with stoppers, and your scales on the west altar.

The scales are out because you are working directly for someone's spirit. That means you are working on the very deepest part of a being, and as such you must tread very carefully. Having your scales out keeps the power of your own balance foremost in your mind. To misstep in this work can have devastating consequences for a spirit, so you carry the 'harvest' of that work in your scales: making a misstep can have long-term consequences for you.

Go around the directions. In each direction call for angelic help and guidance. Go around as many times as you need. Cast your mind above and ask for the Weaver's power, or Neith, to work with you to guide you, and cast your mind down to the Stone. Have the physical stone at your feet as you work. See the arms come down as you prepare to work.

Facing south and working at the central altar, pour some of the distilled water into the vessel and put it before you on the altar. Stand in silence and build up the powers of Light Bearer and Restriction behind you, and the Fulcrum within you.

When the power has connected and built, recover the sense or image of the spirit as you talked to it. Once you have a sense of it, utter the person's name over the vessel in the water. Now recover the image of the eternal spirit that you saw in the Library and remember its book. Holding your left hand over the vessel, 'see' with your inner vision, eyes open, the spirit's book descend into the water.

Now add your right hand over the vessel so that you are holding both hands, with both powers flowing through them, over the vessel, about a foot above it. See in your inner vision the spirit's eternal image or pattern form under your hands. Once you have a strong image of the spirit then lower it into the water in the vessel while lowering your hands until they cover the vessel.

Stand for a moment and let the powers behind you flow into the water through your hands. See the eternal spirit's image or appearance echoed in the water. You are imprinting the eternal spirit's appearance in the water while filling that water with the powers of the Light Bearer, Fulcrum, and Restriction. Hold that position until you feel the power back off. Look in the water and 'see' the eternal spirit's shape there: hold that image as long as you can, with total focus.

Now you need to turn the charged water in a succussed remedy that you can then dispense to the person. Pour water from the vessel into a clean bottle until it is almost full, then put the lid on securely and put it on a thick hardbound book...you have done this before. Bang the bottle with medium force ten times on the book to succuss the liquid. Pour a small amount of that water into the next bottle and the rest into the bowl. Top up the second bottle with distilled water, then repeat the process. Do this six times.

You will end up with a potentised bottle of water. Now you use alcohol to preserve it. Fill the small dropper bottle one-third full with brandy, and top up with potentised water. Succuss that bottle with ten impacts on the book. That is now a potentised essence that can be given to the person.

The rest of the water in the succussion bottle can be preserved by adding brandy in a 50/50 ratio. This will give it a long shelf-life in case they need more. Each time you go through a preparation like this for someone, even if it is the same person and the same pattern, each batch will be very different. So always store some for the future. Store it in a cool, dark place.

Give the essence to the person, who should

take three drops in the morning and three in the evening just before bed. Make sure they brush their teeth an hour before taking the essence, as the mouth needs to be clear of tastes. Ask them to keep a journal of their dreams and emotions for the duration of their using the remedy. Never give the essence to someone else to give the person: it must come directly from you, either hand to hand or by post.

How one of these essences affects someone will be individual to them. What it does is remind first the body, then the subconscious, and eventually the spirit, of its eternal spirit pattern: it is like a map that the spirit can refer to and draw on.

Don't expect to see any immediate results: sometimes the reaction can take a while. I have had some people react vigorously straightaway; others have taken a few weeks. Sometimes you get physical reactions, sometimes emotional ones, and other times you see subtle but defined shifts in their energies. It all depends on what healing process that person needs to go through to get themselves back on the path. I have seen violent outbursts that seem out of character, rashes,⁷ emotional meltdowns, sickness, fatigue, sudden bursts of energy, or sudden massive changes where they quit a job, a marriage, or have a sudden urge to move house. It really is very individual: they do whatever they must to move forward.

If there is a major reaction then it will come to a head in its own time, and they will process it slowly. Do not interfere with the process, and do not warn them of possible reactions, as they may subconsciously act them out. Just give them the remedy and tell them to take the drops until the bottle is finished, and to come back if they need more. Tell them to store the essence away from sunlight, phones, televisions, and strong smells. A dark cupboard is best.

Just keep a close eye on them, particularly at full moons, and keep a record of their reactions.

⁷Tell them not to treat the rash, just to let it do its own thing.

4.8 Solar essence

For this exercise you will work mentally with the Egyptian ritual to learn the technique. You can also do this in emergencies by adapting the spirit working that we just looked at. The key to this exercise is to learn how to lower something into water, potentise it with the sun, then succuss it.

Fill your vessel with distilled water and go outside when the sun is shining. Time it before the sun reaches its midday peak: you want the 'climb up' of solar power, the rise of regeneration. An hour after dawn or after the sun rises over your local horizon is best, if you can manage it.

Sit before the bowl of water and recover the feeling and pattern of the Egyptian ritual: see it as a shape.⁸ Once you have recovered the ritual's sense and shape, build it strongly in your mind above the water. Take your time so that the inner image or feeling is strong.

Lower the shape and feeling into the water. See with your inner vision the ritual's shape, pattern, and 'feeling' of its power, in the water. Now leave the water in direct sunlight where it will not be disturbed: let it 'cook' for at least an hour. During that time keep thinking about the water and seeing the shape in it, or even sit before it and keep seeing the ritual in the water. You will know it has embedded enough in the water when you feel no inner resistance when you go to retrieve it.

That is your basic charged water. Dilute and succuss the charged water as in the previous method outlined above. Add it to brandy, then dispense the mixture to the person.

4.9 Task: Using the method on yourself

You can also do the solar/ritual charged water for yourself as an experiment. Take the drops for thirty days. Each day record the dreams you remember as well as anything strange that happens around you and any bodily reactions.

⁸This is one of the reasons you have practised giving rituals sigil shapes or seeing the ritual's pattern in your mind.

Some of these methods for spirit healing are not easy at all. They take a lot of time, energy, and effort. This is why you must choose carefully whom you do this for, when, how often, and where. True healing is difficult, which is why you only do it when absolutely necessary.

4.10 Astrology and Divination

When dealing with spirit injury or damage you can use astrology to help decide your approach. Look at the chart and see if the injury situation is part of the overall flavour of the person's fate, and if there are dynamics in the chart that give you clues about the deeper picture happening. Remember, charts do not tell you about the person themselves; they are more like weather reports of what is happening to the fate and energy dynamics surrounding them.

When looking at a chart for someone with a spirit issue, look at their north and south nodes on the natal chart. The south node tells you *what went before* in a person's incarnations; the north node tells you *where their fate path is trying to take them*. Look at what houses the nodes are in: you will see that they work in opposition to each other, *like a pair of scales*.

The houses in which the nodes fall tell you the aspect of the person's life through which the nodes are operating in this life: the south node/past will be trying to resolve and dissipate itself in the area of the person's life highlighted by the house. The spirit's future potential development of its fate path plays out in the realm of the house the north node occupies. The astrological signs in which the nodes reside tells you the flavour or approach potential of that path; the surrounding planets tell you what help or hindrances the spirit may have on that fate progression.

Each planet carries gifts and curses, help and hindrance, grindstones and restrictions. How the person reacts to them and how they accept or fight is up to them. But looking over these chart aspects will give you a good insight as to where the spirit wants to go. In turn this can help you decide whether spirit work is

really necessary, or whether their problem can be resolved instead by how they approach the challenges before them.

What can be drawn from the chart can sometimes be complex, and it can still leave you wondering if direct action would be truly helpful. In such cases turn to divination. Use the Mystical Map layout from the Quareia deck.⁹ Ask:

“Show me the overall fate path unfolding for this person if I intervene by working on the person.”

Then do another reading to see their fate path if you do not intervene. Position three (Star Father) tells you the long-term outcome, regardless of how they get there. If you see a difficult journey but an ultimately helpful one, then that is good. A great journey with a poorer outcome is a weaker result.

Sometimes you have to let people go through terrible things which take them to a stronger path and a better development. Do not fall into the trap of wanting to make things nice and easy for people: that is not your job.

The inner healing methods in this and the previous lesson are only a selection of those which can be used. Like all Mystery training you are not given everything; rather you are given some methods to work with and the rest you must learn and develop as you work and as you need them. A lot of the basic magical methods you have already learned can be adapted and expanded for use in many different ways and for different reasons. They also have clues and keys embedded in them that will stand out when the time is right. You can learn for yourself how to recover these clues, expand on them, and work with them.

As you delve more into your magical healing you will also come across other very interesting methods that have developed in different cultures. With your training and understanding you will be able to spot which ones will work for and with you, and ones that you can develop and adapt. Learning these

for yourself is part of the process; the methods and approaches provided in this module will give you a foundation of understanding that you can then apply to your learning path. They will help you spot, analyse, and take up various different magical and healing modalities.

This dynamic runs throughout your magical training: you are given maybe twenty percent of the magical knowledge you could access; the rest you will develop yourself, learning as you go from experience to experience. The result is a unique and skilled magician who bases their work on direct experience, not simply on books. Magic is not contained in a magical system; magic is akin to nature. It is forever changing, expanding, and contracting, and you are part of that growth process: you grow magic, and magic grows you.

⁹If you are not working with that deck then use the layout with your own deck.

Lesson 5

Magical Impact, Attack, and Curses I

When a magical attack of some kind has been launched, it can at times reach the person's inner fate pattern as well as their inner landscape, inner energies, and so forth. In such cases and at that stage, the magician draws on their exorcist's knowledge to deal with it.

When a magical attack manifests in the body it enters the remit of magical healing. Sometimes such attacks only infest the outer body, in which case magical healing is all that is needed.

The advanced practical work in removing curses/attacks and so forth will be covered in the adept section, as far too many things can go wrong in such work for an initiate to tackle them.

However you are likely to come across someone who has been attacked, cursed, or badly impacted where you can help their body maintain its integrity. And in today's Western magical world, filled with a variety of disaffected people, you too will likely be on the receiving end of a magical attack. Knowing how to deal with the bodily healing aspect of this work will keep your chin above water as you continue to learn.

It is also pertinent to remember, at this point, that there are many different types of magic in the world. Magic has lots of different cultural expressions, and the ethics and morals of different cultural populations

can vary dramatically from country to country. Because of this it is really important not to limit your thinking to your own culture, ethics, or understanding of magic. If you have not spent much time outside of your own culture and country then it is difficult to understand how differently people can think. It is easy to fall into the trap of feeling that what is around you is 'all there is.'

For example, recently I was chatting with a Golden Dawn magician about Western Magic. When I used the term 'Western Magic' he said, "you mean Golden Dawn?"

"No," I replied, "I mean Western Magic."

That term encompasses a fairly wide variety of magical forms with no connection, now or ever, to the Golden Dawn. There are many different forms of magic in Europe. Countries like Germany, France, Italy, etc. all have their own flavours of Western Magic that developed in very different ways to the stream that bubbled up in England in the eighteen-hundreds. People are often unaware of them simply because they do not read German or French, and because the rest of Europe's magical community was never really infected with the modern commercial workshop circuit that blossomed in Britain in the nineteen-eighties or the occult publishing boom (albeit a small boom) of the sixties and seventies. That commercialism gripped the UK and USA and changed how people trained,

thought, and acted.

Beyond Western Magic is a huge variety of magical and mystical systems developed independently by cultures throughout the world. I am not simply talking about folk magic: I mean trained ritual and visionary magic that can be both highly effective and highly dangerous.

Because of this wide selection of very different systems, it is important for you as a magician to develop the knowledge and skills that underpin all magic, not just the surface details. If you learn only magic's exterior presentations and not the underpinning dynamics then there may come a time where, for example, a Balinese ritual magician crosses paths with you and for some reason decides to attack you badly and powerfully. If you know the underlying principles of power then you can deal with it. If you know only a narrow form of magic—i.e. Golden Dawn, Saturn Lodge, Grail/Arthurian stuff—then essentially you are screwed. None of that stuff will work because the surface differences are too great. But if you know magic's inner mechanical workings, then you will figure out what makes the attack tick...and learn a new form of magic in the meantime.

So in this lesson and the next one we will look at the underlying principles and surface presentations of magical attacks, and practical approaches to dealing with them.

I find it so very sad that someone can study and work magic long enough to gain powerful skills, then still have toddler tantrums and attack someone—or become so warped in their thinking that they attack anyone who is different from them. The reasons for magical attacks are as numerous as those for physical ones, so don't ever waste your time trying to work out why an attack happened, unless it is obvious. Delving into the cesspit of warped humanity is not necessary or healthy, and it becomes bloody depressing.

Such magical incidents tend to fall under three categories: impact, attack, or curse. What are the differences between these three?

An *impact* happens when someone lashes out magically as a one-off thing, and that

impact reaches a target. It is akin to being hit by a baseball bat. It is painful and damaging, but usually not a repeated incident.

An *attack* can come from an individual or a coordinated group. It can be a one-off thing or a long-term situation using 'dripping tap' methods.

A *curse* is a magical construction created specifically for an intended target or targets. Unless it is removed then it will stay in place, seeping its poison.

As you can see these are three very different things, and need different approaches. Most of the time when people think they have been cursed, they have not: the situation is more likely an impact rather than a true curse. True magical cursing is a craft in itself. It takes time and skill, and is not something that can be done quickly or with emotion. Some methods of attack use beings also—we will address this in the adept section, along with the magical aspects of removal.

From the point of view of magical healing, an *impact* is a one-off that needs healing, a *sustained attack* is like an infectious disease, and a *curse* is like a chronic illness that, though it may never be cured, one should aim to put in remission. This is very important to understand, as it can greatly affect both the short-term and long-term approaches. So let's look at these categories in detail.

5.1 Impacts

An impact is the most common form of magical attack and is the easiest to deal with in terms of health; yet it can be deadly if sent by someone who knows what they are doing, has a lot of power behind them, or has worked with beings to dispatch and deliver the impact in question.

Most magical impacts sent deliberately in Western Magic are minor, but ones sent from other types of magic can be devastating. The results on the body and health can be very similar to a physical impact; or if the victim's mind is not strong then it could manifest as a sudden mental health incident. It can also manifest as things happening round the person which are immediate and dangerous.

All these symptoms can be managed and mitigated by magical health methods.

Most of the time when people approach magicians for help because they think they are being attacked or cursed, they are not. They perceive very minor things around them or happening to them that most of the time have more mundane sources. If a person is impacted from a magical attack then they will be unable to get out of bed, they will be badly bruised and shocked, they will have had a sudden turn in personality, and/or animals will suddenly start viciously attacking them. Someone who keeps getting colds and is paranoid about being attacked is most likely *not* being attacked.

An impact, whether an attack or a serious impact from magical work, is a one-off event. When the impact reaches the body its shock waves trigger reactions in the body or mind, then it eventually dissipates—that is why impacts are easiest to treat. There is no ongoing power causing more injury, so you can focus purely on treating the bruise. How you approach this depends on how the body has reacted to the impact. Let's have a look at the different manifestations of a power impact.

5.2 Physical impact

A physical impact is easiest to treat, even though the magic has manifested right down into the body. First the physical symptoms are addressed, then the mind and spirit are checked to ensure that they, too, did not get impacted.

How a physical magical impact affects someone depends largely on their general health, their age, and their natural healing ability. In healthy people the digestive system tends to process the power. The body's first reaction to a magical impact is to power down and enter repair mode: this manifests as a sudden need to constantly sleep, fatigue, wild dreams, and so forth. Then the digestive system tries to process the power.

If you look at the various bodily systems in terms of what they do then it will give you a good indication of what is happening in the

body. When inner energy/magic hits a body, it will try to deal with it as if it were a physical issue. The digestive system processes food into energy, so when the body is hit by power it will first try using its biggest processor on it—the digestive system. How the digestive system reacts can also tell you a little about the nature of the power that caused the impact.

For example, if the power is Underworld power then it will affect the balance of bacteria in the gut. This will cause bloating, gassiness (very sulphurous), stomach pains, and diarrhoea. For some reason such an energy impact seems to lower the stomach acid which slows down the digestion, and the diarrhoea tries to clear the gut as quickly as possible. It will come on quite quickly after an impact and will appear to have no medical cause.

When you are looking to see whether a magical impact is involved, you have to look at the person's overall picture—and also rule out tummy bugs. Similarly if the person already has a problematic digestive system then such a digestive reaction can have a number of mundane causes. Don't always assume that the physical symptoms are from an impact: the body has a series of reactions that can be triggered by infection, stress, inflammation, bad food, and so forth.

One of the key indicators of a magical attack or impact is a major bodily reaction with no discernible cause. All medical tests will be normal, changes in diet will have no effect, etc. Magical energy affecting the body cannot really be pinpointed from physical symptoms alone, but knowing how the body can react under these circumstances will let you discern how deep the impact went.

Other physical manifestations from impact can be serious bruising,¹ spinal pain, intense right leg pain, sudden headaches, and a serious sudden drain of energy as the inner body tries to fight the impact.

So how do you figure out what is going on? If you, or someone who comes to you, has a series of unexplained symptoms, and they

¹As a one-off event: continuous bruising without physical impact can indicate serious disease.

have been checked by a doctor and no cause found for them, *and* they are heavily involved in magic, then suspect an impact. If they are involved in magical group politics, then an impact is even likelier.

First give them a ritual bath to lower any resonance of impact. If they start feeling better afterwards then that was probably all that was needed. Sometimes it can be that simple.

If you need to continue working on them, the next step would be divination to ascertain if it really is a magical impact. With the health layout, such an impact would show in position one or two. Position one shows inner powers coming into the body's sphere: the actual attack will show there. Position two is the Inner Landscape, and a skilled attack will show there if there is also a bad card in position one. Position two can also show the attack's effects unfolding in the person's Inner Landscape. If it is a low-level hostile impact then it may only show in the sleep position, which is position twelve.

If all the inner positions in the reading are okay or do not show aggression, but the bodily reactions show in the reading, then it is not a magical impact, it is an ordinary sickness.

Sometimes the types of cards will indicate what type power has caused the impact (fire, water, air, angelic, Underworld, and so forth). This will give you ideas about how to approach their healing. You can gain further information on the power used in an impact or attack by using the six-card four-directional reading. If for example the attack used fire magic then it will show in the south. If a being is involved then it will also show in the reading, most likely in the final crossing card. If the impact is not magically related then the first card will show illness in the body and the directional cards will not show attack powers.

If they are in generally good health apart from the impact, then approach their healing using homeopathy.

Regardless of the controversy surrounding homeopathy, it is excellent for treating magical impacts and injuries, as it treats the energetic patterns in the body that manifest as bodily symptoms. If I had to suggest a healing

modality for magicians to learn for long-term study and use then it would be homeopathy. I have worked with it for twenty-five years. Though it is an intense, deep, and prolonged learning process, it is invaluable for magicians who do heavy, powerful, long-term work or who work as healers.

At the end of this lesson I have added Chapter Nine from my book *Magical Healing*. This looks at basic homeopathy and different remedies, just in case any of you cannot get the book itself.

One thing to be aware of though: when a magician works with inner energy it changes how their outer body reacts to stuff. So sometimes the remedy pictures have to be read poetically, as the remedy needed and the remedy indicated may be two different things. I use divination when I am not sure.

If the person needing help has poor vital force, is chronically ill, or is weak then homeopathy can actually be detrimental: it draws on the person's vital force and can further weaken them if the remedy is ill-chosen or the wrong potency.

In such cases look at herbal tinctures first. Sometimes dispensing tinctures through creams can be very helpful. In situations of magical impact, substances like *hypericum* (swords, air, nerves) in a tincture used under the tongue, or cream on the lower abdomen, feet, or lower back can be helpful. Arnica is an excellent herb for impact, as are calendula, comfrey, and yarrow. Look them up, and in the case of hypericum (St. John's Wort), check for medication interaction. The basic use of herbs is outlined in the book *Magical Healing*.

Coffee is also a substance that can be used to process an impact, as the body can use it to expel the impact's energetic resonance. Regular medicine can also be used for a physical impact—for instance using anti-inflammatories or calmatives. The main reasons to treat a magical physical impact are to modify the body's reaction, to calm things down, and to let the natural healing process begin. It generally takes about six weeks for an inner impact to settle.

5.3 Mental impact

Mental impacts can be more worrying than physical ones. A mental magical impact can cause a sudden shift in personality (which will be temporary), or an exaggeration of personality traits, sudden depression, sudden fear/adrenal reactions and heightened vigilance. Once you are clear it is a magical impact and nothing else, the best way to deal with a mental impact is homeopathy. With impacts you want to stop the reaction and settle the body down.

Chose the remedy according to the mental picture presenting. For example, the majority of magical mental impacts generate a sense of fear, chest fluttering, and a feeling of constant vigilance. Aconite 30c, one dose taken before bed, is usually enough to settle things down. Sometimes two or three doses, spread over three days, will be necessary. The key with these remedies is *less is more*. You are not treating symptoms; you are giving a catalyst—a very different approach.

The catalyst triggers the healing process; you, as the healing magician, take a ‘watchful waiting’ approach. As always with any magical impact or attack, a ritual bath should come first. It can also be useful, once you have started treating the person, to put a talisman on them for a month to give their minds and bodies some breathing space.

If the mental impact has been identified as one that involves swords/angelic/air power, and the victim has slumped into depression or mental exhaustion, then tincture of St. John’s Wort, five drops three times a day for a day or two, will usually get them back towards recovery.

5.4 Spirit impact

Impacts on the spirit itself can be a bit more serious. In such cases there are often few or no physical or mental symptoms; the person simply seems to be fading away. If an impact has been identified as the cause (as opposed to an unidentified disease) and there is no continuous attack then you can get straight

to working on them. A ritual bath always comes first: get them clean, then lie them on a bed. Light a candle and tune it to the four-directional pattern. Rub St. John’s Wort cream on the soles of their feet and dab frankincense on their forehead and between their eyes.

Place your hands on their head or feet, and go into the body in vision to look at the flow of energy in their body. Restore it if it needs restoring. Do the same for their weave. Check their Inner Landscape, then enter their pituitary gland. See it as a cave² with a light bulb in it. Make sure the light is bright and that whatever appears there is vital and healthy.

In vision, the pituitary gland has different layers of presentation. It can appear as a cave, as a cave with a tree and plants, or as a cave with a small person in it ‘running the show,’ as a form of controller. Just work with what appears, and make sure everything is healthy, active, and doing whatever it is supposed to be doing.

Then go down through the body in vision and check the heart spirit. Often with a severe magical impact the heart spirit takes a hit. Once everything is okay with the heart spirit then reach up for a power line and fill them with energy. If you are holding their head as you work then take your hands off their head and slide them under the person’s shoulders. If you were working through the feet then stand behind them and put your hands under their shoulders.

Feel the Light Bearer and Restriction build behind you and pass through your arms. Establish those two powers running through the person’s shoulders: look on this as resetting a battery and reminding the body of those two powers in all creation. Allow the powers to flow through into the body but don’t interfere with where it goes or what it does: just bridge the power into them and let the inner body of the person do the rest.

When you have finished, leave the room and let them rest on the bed with the candle going. While they are resting, do a reading to see if their body/spirit will recover okay over

²Ensure you know the anatomy of where it is.

the next week or two if you do not intervene further. If it shows resolution and rebalance within fourteen days then do no further work on them. Their body and spirit need time and space to regenerate in their own time without being rushed or forced.

If possible have them sleep with a safety candle going at night for a few days so they can have restful sleep. Never overtreat someone, particularly when it comes to spirit injuries, as recovery, if it is to be lasting, needs to happen gradually. In today's world we want to take a pill and be immediately better. That is not a cure; that is masking symptoms.

This approach for a spirit impact can also be used if someone has been affected by a clinger; someone who has died who is hanging on to them. Once the clinger is removed, treat the person's spirit for impact.

5.5 Magical Attack

While we will deal with the magical side of a consistent attack in the adept section, here we can look at someone's physical upkeep and survival who is being magically attacked. A sustained and powerful magical attack can take a serious toll on a person's health, even if it is not aimed at their health: the victim's inner and outer immune systems will be triggered, which can cause a cascade of physical symptoms.

A real magical attack is not a matter of 'throwing' something (that is an impact); rather a true magical attack is continuous and sustained until it does its job. That can be to silence someone, kill them, weaken them, trap or bind them, force them to behave in a certain way, break up a relationship or isolate them, force them to leave their job, house, magical group, stop them working, and so forth. All these variants have energetic repercussions on the victim's body as well as their life circumstances and can, if the attack is skilled enough, do serious and lasting damage. A skilled and well-crafted continuous attack can even kill in certain circumstances.

Sometimes the victim's bodily reactions can tell the magician what sort of attack it is, and

what it is trying to do. The victim's inner energy will be totally focused on resisting the attack to the point where the body has little energy to run its day-to-day functions. This in turn begins to draw on the victim's deep vital force—and when that becomes seriously depleted the person's life is at risk.

Attacks can be aimed at a person's organs in relation to the magical intent: for instance silencing the heart spirit, binding up the liver's power (to drain their fighting power), harassing the kidneys to instil fear, or binding up the throat to silence them. Other types of attacks can tangle a person's thought processes so that they cannot think clearly or focus on anything.

Added to that picture is the aggravation and eventual collapse of the victim's own 'coping organ.' Everyone has a dominant organ that processes inner energy, be it magical work, magical attack, magical service, and so forth. It is usually a creative or processing organ, like the reproductive organs or the digestive system, skin, or the lungs. That organ takes on the majority of the disruptive energy that flows from heavy magical service or attack. This is a key thing to understand, as it not only tells you about the attack's power but it also tells you how a person processes power, which often gives you clues as to their magical 'purpose.' That in turn tells you how to help the person in processing the power by supporting and strengthening that organ, or treating it directly.

To understand how this constant stream of disruptive energy affects the body you need to understand a little bit about how it is sent. Figuring out how the magic is created and dispensed will give you clues as to how to help the person.

There are many different ways that attacks are dispensed, but here are two of the most common ones that you may come across, regardless of the magical system or culture of the person/s sending the attack. Also bear in mind that these continuous attacks often have beings bound into the work, and they will be involved in dispensing the attack. Many beings are forced into this 'service,' though some can be bargained with, and some are also

used as scapegoats: the attacks magically only track back to the being and not the sender. An inexperienced magician would identify the being as the source of the problem and attack or remove it—that would do nothing to help the victim as the magical attack is still running, and only a bit-player has been removed.

5.6 The recharge method

This is where the first layers of magic are created as an inner and outer ritual pattern that is linked to beings, and everything is aimed at a particular person with a specific intent. It is often timed to particular cycles, like the full moon for instance, then set in motion. Such magic runs out of power pretty quickly, usually in a couple of weeks or a month, then needs recharging. Such recharging needs an energy source, and often magical groups, groups of students, or meditation groups—usually unknowingly—are used as a battery.

A magician who leads such groups can tap their collective energy, drain it, and link it to the attack's magical pattern. Sometimes this is done through a physical focus/object, though cleverer attackers will create an inner vision/meditation where the people are asked to pour energy into a construct which is then drawn on to fuel attacks. This is an old and well-known method that crops up in Western Magic.

It can be spotted when the victim keeps getting repeated surges of attack, with lulls in between. With careful attention and a bit of investigating you can usually pinpoint the timing cycle and the group being used. No one is ever attacked at random, and when there is a powerful, sustained attack then the attacker is generally known to the victim: someone with a group, with a lot of magical knowledge, and an axe to grind. The rhythm of the attack will tell you how it is being timed, and once you understand the cycle, you can be ready to deflect it, or to cause the victim to 'vanish' through use of a talisman. Or you can use that pre timing to boost the energy of the

person, cleanse them, and give them herbs at key times to help offset or reject the next wave of attack.

5.7 The creeping method

This is a far more skilled method than the recharging attack and a far more dangerous one. Because of the skill needed it is usually done by a small group of highly skilled adepts. Though the occasional 'rogue' adept who is immature, nasty, but very skilled is by no means unusual, to come across a small group of them is rare. However, if they feel it is justified,³ a skilled group of adepts may try something like this, and I have come across it more than once.

Such warlike justification points to a group with either very rigid magical beliefs or very narrow religious ones. If you do something they think is powerfully opposed to their 'worldview' then they will feel justified attacking you.

This sort of behaviour reminds one of the story of the rabbis in Pardes. One of the rabbis felt religiously justified in attacking the angel Metatron with the lashes of fire because he felt that the angel was being disrespectful before God (sitting writing in the presence of God), and to prove Metatron was 'just' an angel and not Divine.

As a result, Metatron got hit with the lashes of fire (attacked by the Pulsa De Nura) but survived it and carried on being the scribe of God. The rabbi, however, was cast out of Pardes forever and lost his spiritual identity: he became known as 'the Other'—the person with no name and no home, locked out of the Divine pattern. That story has a great deal of hidden magical wisdom in it, and points to situations that happen repeatedly, as humans in general tend to be dumb and not learn lessons.

A knowledgeable creeping attack is done using a specific pattern that connects to the victim's life and body. In Kabbalah it would be the Tree of Life specific to that person; or it could be an astrology chart, an image of

³Is it ever?

the person, or a likeness in clay that has been magically linked to them...in any case the target is magically patterned and linked, and this pattern becomes the attack's focus. The use of a clay likeness or an image is not the same as modern Vudon-type magic, so do not be fooled by that: the image is linked to the person's fate pattern, their Inner Landscape, as well as the person's physical structure, so that it affects not only their body, but their fate and spirit. It is skilled and it is deadly.

For instance, once the person's Tree of Life has been linked directly to the person, the attack starts at the bottom of the tree and works its way in. First the victim's body is affected and limited, then their mind and visionary/dream life, and then the next two Sefirot are limited so that the active principles of power in the victim's life are bound out of action: they lose the ability to 'act' in their own life and magical work.

Next comes the power of Restriction which is amplified in the person; the creative impulse is blocked, and the central axis of balance is disrupted. The final stage is cutting off the person from their deeper spirit, which is done by blocking deeper access to their own inner 'hidden knowledge': this is done literally to divorce them from the presence of the Divine. Once this is achieved the person becomes 'The Other' and is cast adrift from their unique connection with the Divine. Nasty huh.

Can you see the replaying of the story of the rabbis in Pardes? Then you-know-what is the outcome for an attacker who feels 'justified.'

So how does this manifest in the body? Such an attack starts from the ground up. First the right leg becomes involved, and the right side of the body: unexplained pain, inflammation, and weakness. The attack on the right leg weakens their grip on life and also interferes with the truth of their scales, and as the right arm becomes involved they lose the ability to 'uphold' their own scales.

They have problems sleeping, visionary work is blocked from them or makes them very sick, and their reproductive organs start to become weak or sick. The digestive system will either become badly inflamed and overre-

active or grind to a halt (a defence mechanism), the adrenals will kick off, which in turn will affect the kidneys—this can present as kidney infections.

By this time they will also be displaying an imbalance of elemental energies such as 'too much fire' or 'too much air' in their body. They will become weak and fatigued.⁴ They will lose their ability to create: artists, writers, etc., will find themselves blocked from their creative energy, and if they try to force it then they will manifest the elemental imbalance: they will literally 'burn' or pant, and may even manifest physical burns on their skin if fire has been an element used in the attack.

Once the power of Restriction has been reached their organs will start to show that restriction: the body will not digest food, the urine output will be reduced, they will not be able to take a deep breath, they will not be able to speak properly or think properly, everything about the physical and inner body will be restricted, and there will be no sense of balance in the body.

This is usually the stage where doctors become involved. Such a picture can be extreme and cause a person to end up in hospital, as all these symptoms point to serious diseases. However, medical tests will show nothing: the body will, despite its symptoms, keep ticking along at this phase.

5.8 What to do

If the magic is not attended to, the symptoms from magical attacks will eventually wear the body down until it does start to collapse—and by that time, the damage is done. Usually at this stage the victim cannot connect to anything magical to protect themselves and they need strong magical help. Though rendering such help is adept work, an initiate can do a lot to protect the integrity of the victim's health until the attack itself is dealt with.

This requires the magician helping the victim to recognise the picture and see the

⁴Loss of energy is always a symptom in a magical attack, though not all loss of energy is magically related.

pattern the attack is taking, not just in the body but also in the method of dispensing the attack.

First divination is used to look at the attack. The sorts of questions that need asking are: what elements are being used (fire, air, etc.), what is the attack's intention, how far in the body has it got (using a health reading), what areas of the body are most at risk, and what effect is it having on the person's fate pattern (Mystical Map layout)?

Once you have those basic questions answered you can start to look at how to uphold the person's body. The important things to focus on are: protect organs at risk, shift the body's reactions to the attack, redistribute the attack to areas where the energy can be converted and used, and establish a balanced fulcrum not only in the body but in the victim's life and actions: that is very important if they are to survive and thrive in the face of a powerful attack.

Here are a series of actions that can be taken to modify a person's reaction, in body and in spirit, when they are under intense attack:

Ritual baths at full moon. The first step should be to clean the person and possibly also ritually clean their house. Passive protections can be placed around the house,⁵ and salt water cures in the most vulnerable or disruptive areas of the house will be useful. In many magical attacks a particular area of the house can become a hotspot: when this happens it needs to be identified and dealt with. Sometimes a candle burning safely at night in the bedroom can also be helpful: do a reading to check, as sometimes this can be disruptive.

Remedies. Homeopathic remedies shift how the body processes magic. They can move aggravation away from the body's vital areas and trigger a processing through less dangerous routes. If the organs are being affected then work with the health reading layout to find remedies

that will shift the power to the skin or digestive system, away from the central organs, immune system, dreams, Inner Landscape, and central nervous system.

If you work carefully with the readings, looking at different remedies and seeing what taking a dose, or a few doses, will do to the health over a month, then you will be able to pinpoint a remedy that either stops the aggravation in its tracks or moves it outwards.

In the case of a magical attack, Nitric Acid 30c or 1M is the first remedy to look at. If the attack still shows in the first card laid down but not the others, or appears in the first position and the position of the skin, then, though the attack will not go away, the body will deal with it much better. What is in the Inner Landscape position will tell you a lot about how invasive, or not, the attack has become. Sometimes a single 30c taken the night before the full moon each month for a few months can be enough to hold it right off.

Dispensing through candles. This has to be done by the person attacked, so if the magician you are helping does not know this technique then you will have to teach them. The attack is given a shape, or the inner senses show you the shape, the shape is seen in the candle, and it is then blown in the Void using the breath. This should be done daily for three days, then once a week while the attack is strongly active, then once a month. It must not be overused. Like all aid in this sort of situation, too much will negate its effects.

Talismans. Once the person is ritually clean, a directional talisman specified to protect them against magical attack should be done by them and put on, and *not taken off for any reason*. As it is not taken off to bathe, sleep, or for any other reason, it is wise to use a necklace that can be hidden under clothing and is comfortable to wear all the time.

⁵Things that you have already learned.

Substances to deaden. When a person is very sensitive and is under attack, certain substances can be used to ground and deaden the victim's energy, to make them more solid. Something they do not normally consume will work best: coffee, tobacco, meat, occasional small doses of codeine if available, and garlic in every meal. Wearing frankincense oil on vulnerable areas like the soles of the feet, back of the neck, and forehead can be helpful, as can an occasional camphoring (if beings are involved, a lot do not like the smell).

Using herbs. A sprig of rue over the bed, St. John's Wort tincture taken in occasional drops, Lavender oil on the pillow,⁶ and wearing a mix of the exorcism oils you learned about earlier in your training.

Stop all magical visionary work and meditation.

Using outer ritual work to centre, like the Fulcrum ritual, will be helpful, but when under attack, particularly when beings are being used, a magician is likely to be attacked as soon as they go in vision. Stopping temporarily until the actual attack can be diverted or dispensed with, is important.

Don't counterattack. Similarly, the magician should not be tempted to counterattack. There are a lot of magical things that can be done, but if you do not know exactly what you are doing then you can make a bad situation a lot worse. A temporary stop while the body readjusts and defends itself will let it draw all the energy it needs. Continuing magic or trying to use magic in such a situation will just dig the magician into a deeper hole.

Using passive magic defensively. You can do things like putting the stone shield under the bed, directly under where you lie or under the bedclothes by your feet. When you are asleep you are at your

most vulnerable, particularly between three and four a. m. when the body is at its lowest ebb and the immune system downs powers to restructure itself. The Limiter put at the bedside, the stone beneath you or at your feet, a tuned eight hour tea light is kept burning at night, and a salt water cure kept by the bed. These will protect you from the worst of the attack. Putting the cloth shield over the bed when the attack is intense will also help—just don't use it every night.

Outer protection. Make a talisman for your car to protect you from the effects of magical attack while you are driving.

Working with deities. Having goddesses working with you while you are under attack is very useful. Under such situations, work with a goddess, or two subdivisions of one, and make sure that you fully understand who they are and what they do. They will provide a layer of protection for you. Choose carefully and draw from pantheons that you have worked with magically. It is pointless working with the Virgin Mary or a flower goddess when you are under an aggressive, sustained attack. You want a battle goddess who is also connected to illness/healing and magic/wisdom, and you may possibly need both sides of her if she is subdivided. Make sure she has a tuned candle going twenty-four hours a day, and see if she needs substances like food, coffee, incense etc. Ask her once to protect you from the attack, but don't keep asking, just let her do her job.

Another layer that can be added is Divine connection and recitation. Use a reading to check to see if this is necessary and also if it is the right thing for you to do. The deeper into the Divine you go, the more your scales become important. If you are behaving badly⁷ and you ask for Divine help then you will get a smack round the back of the head from the inner lot. I

⁶Don't laugh, it has worked for me before.

⁷From a spiritual point of view.

will outline the method in the next lesson when we look at curses.

Deal with minor illness. Understand that when under an attack you are far more likely to get infections and various illnesses popping up. Your inner strength will be holding off the attack, which in turn may weaken your vital force. Keep a close eye on your health and if you get a minor infection that you would not normally take medicine for, go see a doctor and get some. A magical attack can seriously amplify minor illnesses.

Use water and cold. Most magical attacks use an element of fire, and you need to counter that in terms of health by drinking plenty. Weak teas are best as they moisten the body's energies—more so than plain water. Have plenty of water around the house, go to places of water and spend time there, and bathe regularly. The same goes for using 'cold.' At night, if possible, have windows open, no matter how cold it is. Put on extra bedding and make sure fresh air is getting into the bedroom. Giving the body access to cool air at night assists the inner and outer immune system. I sleep in a cold room every night with the window open, even if it is below freezing outside. Sleeping in a cold room helps the body reset its system and keeps it healthy. The same goes for inner vital force.

Do outer service work. Processing and diverting the attack's energy can also be useful. If the magician does an outer job of magical or mystical service then it should be extended and focused on. It can be as simple as tending a particular tree, daily recitations for the land/area where you live, writing to guide new students, working on texts that are given away freely, or making tinctures for people—simple, regular things that the magician knows are a service that has been asked of them. The body and spirit will convert some of the attack's energy

and channel it into the work as fuel. There is also a dynamic that when under attack, if you continue to serve in an outer way, then the beings round you will uphold and protect you. This in turn takes a lot of power out of the attacks.

See to your own scales. Ensure that everything you do walks that fine sword edge, that you *do no wrong*: you know for you as an individual what you must do and not do, and it is not about outer laws and civil rules. It is about knowing deeply in yourself if some action is right or wrong. When you are attacked, the scales are stacked against you. However, if you are doing what you are supposed to be doing and walk a path of Ma'at, then no matter how powerful the attack is it will not gain its desired result. This is the root of the old saying in magical training, that "a curse is a blessing in disguise." Through walking a path of Ma'at, you learn slowly to make such attacks irrelevant to you: you survive them and grow despite them. This in turn strengthens and teaches you, your body adjusts and dispenses the attack, and nothing 'sticks' to you. That is the wisdom in the tale of the rabbis in Pardes. Do your job as a mystical magician in service to the Divine, and nothing will take you down. You may have injuries, but you will not be destroyed. Some of the best magicians I know have lived with curses for decades: they have become their teachers and strengtheners.

All the health approaches are temporary and must be changed from time to time. It is like dodging something: taking one course of action will be powerful at first, then it wears off. When something starts wearing off, add another layer. Some power will still get through, but it will be substantially less. The affected person will also start to adjust around the attack, so that slowly, over time, it becomes less dangerous and more of an annoyance. This is the best approach if the magical skill to

counter the attack is not there: you adjust and survive it. Or you use this approach to buy time until it can be dealt with magically.

The rest of this lesson will continue in the next lesson, as this lesson is already rather long. In the next lesson we will look at the health aspects of curses, which are similar to magical attacks but with some important differences. Bear in mind that even though this subject matter has a module focused on it, the whole subject area is vast and there is a great deal to learn. We are barely scraping the surface of situations and what to do about them. You have been given only the most useful and pertinent information.

Beyond this is a lifetime's learning, and should you work in this area of magic over a long period of time you will learn as you go along. Being connected to the Inner Library will let you access and learn the many and complex areas of this subject matter, particularly attacks and curses. You learn by experience, and if this is an area you choose to specialise in then you will be placed in many different situations where you will have to learn as you go. Practical experience is always the best teacher.

Below is the chapter from *Magical Healing* that covers homeopathy. Get a *Materia Medica* and have it handy as a reference book. Get yourself familiar with the polycrest remedies, and approach the texts from the perspective of alchemy and magic. Learn what substances do, why they do it, and how the mind and body is affected by certain substances. And learn the principle of *like treats like*, and also the sideways approach of *treat substance with substance*. For instance, when gold has been used magically in an attack, look at homeopathic gold. Look at the bodily picture of what symptoms it causes, and use readings to see how that substance affects the inner person. It can be a long and very fruitful learning curve.

5.9 Extract from *Magical Healing* by Josephine McCarthy: Chapter Nine—Homeopathy

Little Pills That Pack a Punch

Homeopathy is a fascinating form of treatment, particularly if you are a magical person. It is not the cure-all that it is presented as; nor is it the sham that the drug companies and mainstream western medical practitioners would have you believe it is. After twenty years of working with it I now call it 'magic in a bottle' because that is exactly what it is. Homeopathy is complex and can be very powerful or totally useless depending on how it is applied. These days it has been relegated to the corner of 'feel good' medicine with a sprinkling of New Agenes; a form of treatment that people turn to when all else has failed.

Usually in such cases it will not work: in chronic disease if there is poor vital force or the person lives a very toxic life then it will have little or no effect. Also it can only rarely be applied as a blanket treatment for illness. Unlike things like antibiotics, the substance of homeopathy is not applied to the illness; rather it is applied to the person. So while a hospital ward of ten people with the same illness can all be given the same drug in allopathic medicine, in homeopathy they would most likely all be given different substances at different strengths depending on the person, their presentation of the illness, and so forth. So you can see how this can never really become a mainstream medicine; too many people, not enough time.

With magicians it is different again. When you work in depth with magic, it changes how the body reacts to certain energies, including homeopathy, so often the basic rules of application change. Hence it is important to be able to work with the health layout so that you can look at the potential effects a remedy will have on you and choose the correct potency with full knowledge of what it will do to your system. You will also be able to determine if it is indeed

the right treatment for you, or whether your body needs a different form of treatment.

Homeopathy is subtle. It acts like a catalyst, prompting the body to shift how it reacts to an impact or illness: often it is the body's reaction to an illness rather than the illness itself that causes the most problems. These remarkable substances are a total enigma to us: in truth we have no idea how they work⁸ and science has not yet found the right questions to ask, nor the right parameters of research, to look at it properly. There is also no financial incentive for these substances to be looked at properly: they are cheap to make and therefore millions cannot be made from them. The result of these dynamics is that homeopathy is ridiculed, rejected, or ignored by mainstream science.

The major sticking point with homeopathy, besides its limitations being dependant on the patient's vital force, is that it can be so complex to truly learn how to work with it. I have been studying homeopathy for twenty years and I now realise I am still only scratching the surface. But a basic background knowledge of key substances, along with an understanding of how the body works with catalysts, vital force, and timing, can be invaluable, lifesaving tools for a magician.

I have used homeopathy very successfully on severely injured or very ill animals and birds, babies, children, magicians, and general folk. I have used them in many ways from major head injuries to magical impacts to epidemic disease. Through working this way, I have found that it can work spectacularly if applied at the right time in the right dose, and work adequately alongside other healing modalities at other times. In the case of magicians with major magical impacts, homeopathy becomes one of the layers of healing applied rather than the only one. Sometimes, though, a single well-aimed dose can stop something in its tracks; learning how to get to that point of knowledge can take time, however.

The best way for a magician to learn how to use homeopathy magically is to start simply:

⁸With our current science knowledge, they should not work.

if you try to crash course yourself then it will not work. Like all deeper dynamics, learning becomes a long path walked at a steady pace, not a two hundred meter dash.

The first steps to take are to obtain a good *Materia Medica*, which is a book of all the substances, their actions, etc and a *repertory* (symptom cross-references). I have worked with a few different *Materia Medica*, and the best I have found by far is *Lotus Materia Medica* by Robin Murphy ND. It is a mix of homeopathy and Spagyric medicines and is detailed, yet clear and concise.

Familiarising yourself with a few basic remedies, their actions, histories, and applications will give you a starting point (we will look at those in a moment). Then, once you have gained a basic understanding of how the substances operate and have used basic 'first aid' ones on yourself, it will be time to dip into the *Materia Medica* and look at a chosen substance. There are literally thousands of substances used in homeopathy, but in reality you will only use a few specific ones. I have a stock of about a hundred key remedies in different potencies that I keep and use, and that has sufficed over the years.

As a magician, when you look at different substances, use magical poetic application. If a magical impact has come from working with Underworld fire magic or you have been attacked by such power, then the first step would be to look via readings at Underworld 'fire' substances like Sulphur or Phosphorus, or Aurum Metallicum (gold): gold is heavily linked with dragon power which in turn is linked with Underworld volcanic power. If the magician has been attacked with focussed utterance/air magic, then the injury often appears like a 'sword in the back'. That would lead me to look at Hypericum (St. John's Wort) which is excellent for stab wounds.⁹ So you begin to see the poetic application of the substances in a magical setting.

So now lets look at some key remedies that every magician should have in their home or to hand, then we will look at how they can be

⁹And head injuries, crushed fingers, etc.

applied and how to take them and how to work magically with them.

in the 30c potency as a minor acute is usually sufficient to soothe and heal.

Key Remedies

Rather than block this section with too much regular homeopathic information which you can look up in a *Materia Medica*, I will give you more of the magical background along with lesser-known 'regular' information plus anecdotes. Most of these remedies have a deep-acting and wide-ranging action on the body, and if you are interested in healing then looking further at these substances with a *Materia Medica* would be very educational.

Aconite Napellus (Monkshood)

Aconite is essentially used when a magician has had the shit scared out of them or has had a particularly adrenal attack. From a magical perspective it acts directly on the adrenals when they have been pushed into instant overdrive (as opposed to worn out). If a dangerous attack is incoming or the magician has reached too deeply into the inner worlds and has come up against a major destructive being, then the body will physically respond with palpitations, panic attack-type symptoms, a feeling of fear, or shock.

Sometimes if an attack comes in at night then the magician can wake up with feelings of foreboding, a fast heart rate, and a sense of being hyper-alert. In these circumstances taking Aconite at a potency of 30c would be helpful.

Arnica

This is usually the first remedy that most people come across in homeopathy. Arnica 'cushions' from minor impact and is most often used for bruising or a 'bruised' feeling. It is a simple remedy and can be used after a heavy vision that has left the magician feeling like they have been moving bricks for six hours!

For minor magical impact, a bruised feeling, or actual bruises from magical work, Arnica

Arsenicum Album

Arsenicum is a deep-acting, profound remedy that acts on every part of the body. From a magician's point of view this remedy is a 'must have' if you do visionary work deep in the inner worlds. The type of incidents that would warrant this remedy are a major physical reaction to angelic work or taking in knowledge by ingestion.

The major indicators for this remedy are physical: the person is cold and wants to sit almost on top of a fire, sometimes they feel cold but have a high fever, lower abdominal upsets with burning pains and a burning rectum, dull hair, and a pale face with dark rings under their eyes. They may experience complete exhaustion, and be oversensitive and irritable.

When a magician takes in or encounters a lot of power then it can sometimes send the body into freefall. If a few days after the work their body begins to display symptoms similar to the Arsenicum description, then this remedy in a 30c would be something to look at.

Hypericum (St. John's Wort)

Hypericum in its homeopathic form, and also in its herbal tincture form, is a substance par excellence for magicians and their various injuries. This substance works directly on the brain and nervous system and is truly astonishing in its action on head injuries. Sometimes when too much power is mediated, or a powerful being not used to connecting with humans inadvertently causes nervous system damage to one when they attempt communication, then Hypericum restores the fried central nervous system.

Sometimes a homeopathic potency is needed and other times the herbal tincture itself is best. For immediate 'blast' impacts that are very deep, a higher potency of 1m in a single dose is needed, or repeated doses at 30c (see *Choosing Potencies* below). The symptoms that would indicate a need for Hypericum

are a lasting headache after powerful magical work that does not go away, or a migraine or prolonged, increasing headache that builds over days.

The other condition that this sort of magical impact can trigger is Shingles or Shingles-type neuralgia in parts of the body. In such a case Hypericum (or Rhus Tox) would be indicated. Another thing Hypericum can be used for magically is magical 'stab wounds.' Sometimes a magician can be attacked using the sword power of utterance, which can appear in the inner body as a stab wound or literally a 'sword in the back'. Taking Hypericum after magically dealing with such an attack will begin the healing process. This type of attack can appear in the health or directional reading as the Ace of Swords.

St. John's Wort bushes grown round the boundaries of a house will also help filter such attacks. They will not stop them, but they will lessen the blow.

Gelsemium

I call this remedy the 'great awakener' as that is what it tends to do. Sometimes if a magician reaches too far and too deep in vision, they can become overstretched and lose their anchor to their body. The magician goes into a slump far beyond fatigue: they cannot open their eyes or can barely keep them open, they sleep for prolonged periods of time, and they are barely conscious.

Gelsemium used at the right time and at the right potency will wake up someone whose energy is trapped or inadvertently shut down. It is not a miracle cure but it is one of a number of valuable tools that can be used if properly indicated.

Nitric Acid

This remedy is very useful for magically blocking the bodily effects of incoming attacks temporarily. It is not a good idea to use it more than a couple of times in any one period of time simply because of the magical dynamic: it does not take the magic away; it simply gives your body a bit of respite so that you can

better tackle the attack itself. Misused it will mask the magic's effects until the attacks have become so powerful that they can overwhelm you.

Use it sparingly when absolutely needed, and ensure you do readings to look at the longer effects. Sometimes we just have to hunker down and deal with an attack, but if you are already sick, weak, or drained then this remedy can take the pressure off a bit so that you can focus and get to work.

If the body is reacting with the Nitric Acid symptomatic picture then this is safe to take as an acute treatment at 30c every few hours for a day. The picture of physical symptoms to look for are sore/burning cracked corners of the mouth/nose/anus.

Sulphur

The use of sulphur for healing and in magic stretches way back in time and can be a brilliant substance to work with magically. Magically, sulphur in its elemental form will attract Underworld/demonic forces and homeopathically will assist in the job of repelling those same forces from the body. If you have been working deep in the Underworld or the Abyss and come back feeling dirty or sticky then a well-timed dose of sulphur 30c will help in the clearing process (along with a ritual bath).

If you have been sludged magically and do not realise it, then your body will feel sticky and dirty. You could possibly develop flatulence (yum) and red eye rims, you may break out in spots, and you will generally 'smell.' Sometimes a ritual bath is enough to shift things, but sometimes a dose of sulphur is also needed.

How to Take Homeopathic Remedies (And How to Store Them)

Homeopathic remedies are best taken when the mouth is clear of tastes and smells. Hence they are taken after thirty minutes of no food or drink and nothing by mouth for thirty minutes after. Mint (toothpaste or gum) or any strong-smelling substance should not be used at the same time of day as taking the remedy, and

it is best to leave at least two hours (before and after) between taking a remedy and using anything of strong odour (onions for example).

Perfumes, camphor (tiger balm), or strong-smelling chemicals can cancel out a remedy. They should not be used on the same day (or preferably for a few days) as taking the remedy.

Coffee can also cancel out many remedies, (it is an antidote) though it has no affect on Arsenicum. If you are only using a remedy for a day then stay away from coffee for that day and the subsequent day to ensure that the remedy's action can really get into the body. It is not the caffeine in the coffee; rather it is the coffee itself. Decaf will have the same effect.

To take remedies, put the tablet or grains under your tongue and leave them there to melt. If they are hard then crunch them and put the bits under your tongue. Some modern homeopaths will reel off a long list of things you should not eat or drink while working with remedies. In practice I have not found them to be true.

Store your remedies away from heat, light, and strong smells. I have a strong wooden cupboard that all my remedies live in (I have a very large selection). If properly cared for, your remedies will last for many years.

Choosing the right potency

The right potency is as important as the right remedy, as is taking the remedy at the right time. The basic rule of thumb for general use is: acute use or for prolonged treatment over weeks, the lower doses are best. A potency of 30c is perfectly adequate for most use and it is hard for a beginner to do themselves or anyone else damage by using such potency.

When serious damage has been done then a higher potency is sometimes needed. The only time not to use a high potency for a serious issue is if the person's vital force is very low: the higher the potency, the more it pulls on the vital force to initiate a healing crisis and resolution. If the vital force is very low then a high potency can do a lot of damage; under such circumstances it is better to use other forms of healing, such as herbs or acupuncture,

until the body has a better supply of energy to work with.

When there is a 'stab' injury from an inner magical attack or a full-on angelic encounter, the use of Hypericum at 1m dose can do a lot of good. Unless you are experienced in the use of homeopathy, I would not suggest going above the 1m potency. The reason for this is the higher the potency, the deeper in the person's pattern the remedy goes. A very high potency can change fate patterns and also alter how the immune system works, which is not often a good thing to do.

Similarly I have found that potencies below 30c can often aggravate a magical condition without bringing it to a resolution. When I was first studying homeopathy I would do it the traditional way which is to try and work out the best remedy and potency, then observe to see what happened. For a very long time it did not occur to me to do health readings to see whether in fact it was the right remedy and potency.

I did finally discover that it made life a lot easier to actually check if it was the right remedy, potency, and dosage; but what also emerged from those readings was a wealth of information as to how the remedies actually worked in the body.

I became able to observe through the readings which potencies would suppress a condition rather than bring about a 'cure,' which remedies would aggravate things, and which remedies simply moved the symptoms round the body without bringing resolution.

As for timing, in an acute situation take a remedy immediately, and then hourly or two-hourly for a few doses (check with readings). For a deeper action it is best to take the remedy at threshold times like dawn or dusk, or at the height of an aggravation. When a deep but subtle shift is needed, particularly if the endocrine system is involved, taking the remedy as a single dose on a full moon can be very powerful.

For those who are experienced homeopaths, using endocrine sarcodes at the full moon in lower doses (30c) can be very powerful indeed; though caution must be used as this

can drastically alter how a gland operates. If a particular gland has been affected by magic then sometimes it is not the actual gland that needs the remedy; sometimes it is the 'controller' of that gland that needs the treatment. For example when the thyroid has been hit by a magical impact it is often better to treat the pituitary rather than the thyroid.

How they work and what to expect

Remedies tend to work from the inside out and from the top down. So for example a magical impact or hit that has affected the internal organs or nervous system needs bringing out to the surface. This can be done either through the skin or the emotions. Sometimes a healing crisis will begin to resolve when spots or a rash appears. If that happens then do not suppress the rash; better to 'let it all come out.' It is the body's natural clearing mechanism swinging into action: if you suppress the rash then you also suppress the healing process itself.

Other times the aggravation can express itself through the emotions. If this happens, again do not take anything to suppress the emotional shift: is better to be bad tempered, angry, sad, etc. so that the energy dissipates through an emotional crisis. It only becomes a problem if the emotional outlet becomes 'stuck.' If this does happen then further treatment is needed to clear out that emotional expression. Just be aware of what is happening and that the emotion needs to express and release. Warn those close to you and do not identify with those emotions, just let them flow and wear themselves out.

An interesting dynamic that can also happen with remedies, particularly if it is the nervous system that has taken the magical hit, is that the aggravation will work its way out through the feet or hands. This often happens after the healing crisis has passed: a few days or even a couple of weeks after taking the remedy, a sharp pain can develop in a foot or toe. Similarly a rash can appear on the foot or hand; this is the CNS clearing out the problem. If this happens then just let it do its job: the rash/pain will pass as the body uses its own healing ability to restore balance.

Often the remedies used to clear a magical impact bring on a minor 'crisis' or initial aggravation of symptoms before resolution. This is normal and unless it continues it should be left alone. At other times, particularly if the person's vital force is healthy, a well-timed remedy can simply and quietly resolve an impact. When the healing is almost complete then a spot, boil, or small rash will often appear, or there will be a day of crying: it is as though the body gathers up the magical impact and pushes it out of the body. It is truly fascinating to see this in action.

Another even more fascinating dynamic to see in action is a very strange but powerful display of time/energy expression that can happen with remedies. When the magician is struggling hard under the weight of an attack or impact and the correct remedy and dosage is chosen, a remarkable thing can happen: at the moment of choosing the right action, the symptoms vanish even before the remedy is taken. But then if the magician decides they are not going to take the remedy after all, the symptoms come back.

I have come across skilled homeopaths that would treat a patient by choosing the right substance and dosage, then just have the patient hold the remedy rather than actually take it. I have never been able to achieve that, but I have seen it in action and it is truly astonishing. It is not a psychosomatic healing, as I have seen the same done with animals by simply choosing the right remedy then projecting that choice towards the suffering or injured animal. It is a truly magical skill and is very rare but impressive when it is done by someone who is adept at working to such a level. The healing seems to happen in the person's Inner Landscape which in turn triggers the body to act.

Demons/Disease Consciousness and Nosodes

Something I stumbled on quite by accident was that some disease nosodes can help clear or protect against beings that flow through certain diseases. A nosode is a homeopathic

preparation made from diseased tissue, pus, blood, and other discharges. I had already come across what I call *hive* consciousness in some diseases which would be labelled as ‘demonic forces’ by some.

When I was doing a lot of work in the Inner Desert¹⁰ I noticed that some forces which were destructive forms of consciousness would embed themselves in certain large patterns that would then flow out into the world. I spent some time observing, following, and attempting to interact with these forces to learn more about them.

Over time I came to observe these forces as they crossed into Malkuth and watched as they expressed themselves as epidemics in animals and humans. They seemed to have a variety of functions, some of which were very surprising.

Not only did they cull or weaken, but they also seemed to change the consciousness of the human or animal that they infected. I was fascinated. The implications for this could be huge: if a virus or bacterial infection can radically change how a population expressed themselves intellectually and emotionally, then this in turn would change that society.

This was the beginning for me of a much wider understanding of how demonic forces work out in the world and what their various functions are in the larger scheme of things. I was already aware of how the use of metals and precious stones brought to the surface and used indiscriminately could shift how a society functioned (lead, for example). But it had not occurred to me that infections in populations could also shift how that population functioned. From a medical perspective it is also fascinating and is something that is only just being looked at: if a virus infects a large portion of the population and is not deadly (herpes, for example), but shifts how the brain, nervous system, immune system, and endocrine system works, then you have a changed society.

From a magical perspective we see this as various forces flowing in and out of the world in an attempt to restore equilibrium to the balance of creation and destruction. This

also then leads to the discussion of inherited disease patterns. Certain infectious diseases cause a permanent shift in how the immune system works. That shift is then inherited by subsequent generations, which in turn slowly brings about a change in how the human body reacts to disease in general. This can bring about changes to the society, particularly if that immune change affects the mind and emotions. Certain diseases can literally ‘change the world’ for humans.

This can be a good thing or a bad thing, but is probably a bit of both. Like the outer manifestation of certain diseases, the inner pattern/consciousness of a disease can also ‘prime’ our inner immune systems against much larger and more dangerous intrusions, so they should not necessarily be considered a danger.

Back to the magical importance of this topic. If the magician is working down the Abyss or deep in the Underworld then there is a chance that at some point they will bump up against one of the beings that manifests through disease. If they are deep down the Abyss then the disease that they manifest through will probably be extinct or almost removed from humanity. Anything down the Abyss is in a process of moving away from the manifest world. The further down the Abyss they are, the longer they have been out of circulation.

When you come across these beings it is often because you are being asked to help ‘seal them up’ or bind them further down the Abyss. In the process of such work the magician can become ‘infected’ by the being and become ill. This is where homeopathic nosodes come into their own. Once an inner infection has been triggered by these beings, particularly if their disease expression is a virus, then you never really get rid of it—but you can keep it dormant through the use of nosodes.

If after such work you find yourself coming down with an illness then look to the symptomatic picture that presents itself. If it is a simple illness from overstretching yourself or a basic impact then you treat it accordingly. If, however, you start to get strange symptoms, then it is not that you have

¹⁰The Tree of Life is a map of the Desert.

caught the disease itself from the being, it is more a matter of your body manifesting the disease pattern: the body reacts to the inner being as it had been fully infected.

One such incident that happened to me had my doctor fascinated. After deep work down the Abyss I developed a fever, horrific back pain, and a large single pustule deeply embedded in my skin. It was like a smallpox pustule—whereas chickenpox, which I had already had, sits on top of the skin, smallpox embeds itself in the skin). The pustule was photographed by the doctor, samples taken, blood tests, etc., which all came back negative. My doctor was stumped. I took a smallpox nosode (Variolinum) and the symptoms settled in hours. The pustule left a little scar... and I was left with a lot to think about.

In such cases, treatment with the disease nosode at a potency of 30c will nudge the body to normality and will cancel out the bodily reaction. If you intend to work deeply in the Abyss then it would be wise to familiarise yourself with the symptomatic picture of some of the deadlier diseases and have a small bottle of the relevant nosodes to hand.

Summary

In terms of medicine that works energetically, homeopathy is second to none. If your hit was a deep energetic one and the body starts to struggle under the weight of such power, then homeopathy should be the first thing to look at in terms of a treatment reading. When you do a health reading to choose a homeopathic remedy, do not simply look at the short-term effect, look at the long-term effect too.

Some remedies can bring about healing in the short term but wreak havoc in the longer term: many powerful remedies can keep working for a long time, so bear that in mind.

When you do a health reading to choose a remedy, it is important to see if the body's vital components would be brought back in balance. You are looking for balanced or regenerative cards in the Inner Landscape, the head, the vital organs, the sexual organs, and the longer-term immune system. If aggravating cards appear in the positions of lower intestines or

skin, but everything else is fine, then you are being shown the route that the body will use to process the problem: expect a tummy upset, runny butt, or a rash as the body clears itself out.

If you wish to experiment and learn through using readings then a good way to do that would be to choose a group of remedies and look at the effects that each one would have on your body. It will teach you a lot about how the substances work and how your own body works to process issues. You will see how, with the right remedy, the body will push the aggravation away from the vital organs and brain in a centrifugal pattern, whereas an illness brought about by one of those deep Abyssal beings tends to affect the body in a centripetal pattern; it attacks from the outside in with symptoms inching their way to your centre.

Always look for a centrifugal pattern in the reading, with the problems on the periphery and the healing in the centre and head. Also look closely at the relationship between the small intestine and the brain: make sure that if the lower intestine is aggravated then it is not affecting the brain. If it is then you need to find a remedy that will use a different route.

A lot of this information can be overwhelming for someone new to homeopathy, so don't try to bog yourself down with too many irrelevant details: simply learn the very basic remedies for emergency use and take it from there. As you progress and explore more you can revisit this text and learn a little bit more. Take everything a step at a time.

Lesson 6

Magical Impact, Attack, and Curses II

This lesson continues on from the last one. In this lesson we will cover health issues related to curses, tangles, and scapegoating, all of which are forms of attacks that can directly affect on a magician's health.

Towards the end of the last lesson we looked at serious magical attacks and how to help the body deal with such an onslaught of disruptive energy. Now we will look at serious curses. Though some of the health methods for dealing with a curse are the same as for a magical attack, certain details are specific to curses, and you need to understand and be aware of them.

6.1 Curses

Most people confuse a magical attack with a curse. In fact the two operate very differently. As such they need to be handled differently, both magically and in terms of health. A proper, skilled curse can have devastating long-term consequences for a magician, and many serious curses cannot be removed—they can only be 'outlived.'

Regardless of whether a curse can be removed or not,¹ the bodily reactions and effects must be addressed if the magician on the receiving end is not to be destroyed. Some curses are stronger than others, others affect only a very specific part of the magician's life,

and some are weaker and can be fairly easily disposed of.

So what makes a curse different from a magical attack?

Whereas an attack must be recharged regularly, once a curse is formed and set in motion it takes on a life of its own. Often beings are involved that weave themselves into the person's pattern. Essentially a curse permanently locks down some area of a magician's life. If it is a curse *to the death*, which is rare but does happen, then it causes a slow cascade through the victim's inner and outer body which ultimately destroys them. Imagine throwing a skin round a person, one that tightens until they can no longer draw breath.

If the curse is heavily crafted with a specific being then they will slowly absorb the victim until their spirit is squeezed out; or the being will attack the person until first their inner and then their outer defences crumble and they are consumed.

Sometimes a curse is heavily interwoven with the powers of creation and destruction, in which case deep angelic beings are drawn on. Such curses are *patterns of false creation*. The victim's spirit becomes entangled in the pattern and then repatterned by it until there is nothing left of their original fate pattern. Such curses are rare, as they take great skill, and a magician would need to have a lot

¹Covered in the adept section.

invested in such an act for it to be worth it.

So let us look at different presentations and structures of curses, how they present bodily, and how to upkeep the body until the curse is removed, if that is possible.

6.2 Strong, skilled curses

A strong, skilled curse will look at first like a sustained magical attack. But it will not wax and wane, as it has its own power that in turn taps into the victim's vital force. Essentially the victim's own energy powers the curse and keeps it running until it is removed, they die, or they become immune to it.

This is an important aspect of real and heavy curses: they can be made irrelevant over time, but it takes a long time and a lot of life adjustments.

Contrary to popular belief, some curses cannot be removed. Most lesser ones can, but a well-crafted, serious curse is with the person for life. It may even cascade through to future generations.

It is important to know this, even as an adept. As an initiate your job is to modify the bodily effects and help with healing. It is an adept's job to deal with the actual magical construct. Sometimes they cannot be deconstructed. Knowing that is essential if you are to help someone. In such cases the cursed person has to learn to transform the curse into a *grindstone*: they develop and grow not only *despite* the curse, but *because* of it.

For some magicians, ones whose long-term development holds great magical prospects, it is likely that a serious curse will be in their fate pattern. At some point in their life path they will be heavily cursed, and that process will push them to the extreme in their magical development. This may sound unfair, but real life is not fair. These difficulties come to push the adept's development and knowledge.

In many countries some magicians will claim to remove a curse for a fee. What they are actually doing—if they are doing anything at all—is removing an attack or a minor curse to make money. This has caused modern magicians to misunderstand the nature of real

curses and to feel they are something that can be dealt with easily.

When a person has been seriously cursed, everything will fall apart round them. They will have a continuous stream of freak accidents, strange illnesses, and people will start to be repelled by them. Such curses affect not only their body, but every aspect of their life.

They will become quite seriously ill for no apparent medical reason. Their energy will be jarring, their minds are often tangled or scattered, and they will not be able to clear themselves nor muster the energy to help themselves. Likely both their mind and body will be affected, which can cause quite a shift in their behaviour. They will probably be in adrenal mode, rebuff attempts to help them, and be unable to function rationally; at the same time their body will have constant night sweats, pain, immune reactions, and so forth.

The magician's first step is to use in-depth divination to establish if there actually is a curse, and if so whether it can be removed. They must also discover what effect the curse will have if it is not modified, the best approach for modification, the elements and beings used, and how the body can be best upheld until the person adjusts round the curse.

A serious curse is like a chronic illness: it cannot be cured, but it can be survived and lived with. This is important to get across to the victim. Often people just want rid of it and will fight the idea of having to live with it. Such resistance will just make things worse.

Impress on them the mental approach of "how do I live with this and still flourish?" In such a state of mind they can be helped. If the curse can then be negated or removed, so much the better. But if they are stuck with it then they must understand that their life will change and they must change round it.

So how do you *survive* a curse?

Besides the various methods outlined in the last lesson, all of which also apply for curses, here are further approaches that can help the body contain, dissipate, and convert a curse's energy until it finally has little, if any, effect on

its victim.

These methods can take time. It took me several years to adjust around a serious curse. Others can adjust more quickly. It all depends on the curse and the circumstances. What this approach does, however, is greatly strengthen the magician, so that you become far less vulnerable to such attacks and eventually become immune to them.

Fuel.

How you fuel the body is very important in magic. If the physical body has good sustenance to work with then it will stay strong. This is very individual to the person, despite what we are told from health authorities. It is literally a matter of “one man’s poison is another man’s fuel.”

Learn to listen to your body, and to feed it according to how it copes with food. One good way to experiment is using traditional Chinese medicine. The Chinese approach to food is about balancing the elements, moving things round the body, and countering energies through the Ying–Yang system. If you are attacked by fire then eat water foods, and so forth. If your digestive system is operating well then it will process a great deal of the energy generated by a curse or attack.

Walking the Plain Path.

This can be very hard for younger people, or Westerners used to a life of plenty and free choices. When you are a magician working with deep or/and mystical magic, you reach far into the powers of creation and destruction. This brings you into line with the ‘Sword of Damocles’...remember all that?

Walking the Plain Path is a very effective and very ancient way of dealing with situations like serious curses or attacks. It boils down to doing what is right and staying away from places and people who are badly parasited. It is a matter of living a very disciplined path focused on your work and everyday responsibilities.

This is why a bad curse, for a magician, can become their personal trainer, and why

it is therefore often in the fate paths of many potentially great magicians: it leads them to the Narrow Path of Hercules. Such curses create restrictions that you learn to operate in, then flourish in. It also leads you away from the mundane and into the depths of magical service, learning, and power.

A badly cursed magician cursed cannot live a mundane life: they cannot do magic on the weekends and whatever they wish the rest of the time. However they can walk the Plain Path. This means everything operates around necessity and not want in a very powerful way, and their life is very much about everything they do being a mediation of magic of some sort. No matter what you do in life, you live it as a magician, within the ethics and boundaries of Divine magic.

This takes you out of the mundane pattern and puts you in a Divine one. If you are doing the work and challenges of the gods then anything that would interfere with that, curse or something else, it is held off of you so that you can do what you need to do. It truly switches the magician fully onto the Path of Hercules.

This in turn protects the magician’s body and health. If the magician does everything in their power to uphold their health then the gods will deal with what you cannot. This is not a theory; I have worked with it for years, and I know other adepts who have also been very badly cursed. They, and I, chose the Plain Path, and we flourish despite it.

At the end of this lesson I will include something you have looked at recently, but now in the context of curses, and how to work with it as part of the Plain Path.

Doing and being where you are supposed to be.

This links into the Plain Path. And it underpins the complexity of the adept’s fate pattern.

When an adept has a strong magical fate, a curse becomes a grindstone to get them where they need to be and doing what they need to do. It is used by the fate pattern to bring necessity into sharp focus.

The curse will often bring massive changes to the magician's life pattern, changes that get you where you need to be and doing what you are supposed to be doing. If you are on the right bit of land and doing work you are fated to do then the curse will have a minimal effect on your life. Instead of being deadly it becomes an annoyance. Often the land you are driven to, if you are not already on it, will contain magical signals to show you that you are in the right place. And no matter how hard you try to take up different jobs or magical service, you will be blocked until you step into the right one. As soon as that choice is made, everything comes rushing in to help you and events take on a life of their own.

All this really calls into question the meaning of free will. A badly cursed magician, if they handle things correctly, will learn that in fact a lot of their life path walked them towards their curse. Such curses can become difficult tools that, if handled properly, make you the best magician you can possibly be. But if you struggle against them or ignore them then they will degrade and ultimately destroy you.

If you are older, getting into your late forties or beyond, and already have some health issues, then a curse can be tough to carry, regardless of the actions you take. In that sort of situation, learn to back off everything in your life that takes unnecessary energy. Learn to say no to jobs that will drain or weaken you, and learn to back off magical work that your body can no longer uphold.

You will know when you are doing something that threatens your health as you will get an immediate energy deficit that you do not recover quickly from. Repeatedly putting yourself in such situations will seriously weaken you to the point of destruction. It is about knowing your own limitations and also knowing when particular part of magic is no longer suitable for you.

Other aspects of magic will surface, ones you will be able to work with safely and strongly. This sort of situation, in older magicians, is also part and parcel of the

mature adept learning that they really do not have to do much in terms of magical action: they have *become* magical in themselves.

A mature adept under a curse, and there are many of them in the world, must learn to shift into a different space, a different way of being magical, and this steps them into another phase of magical life. It is a phase far more powerful than their active magical life, which was in fact, lesser.

6.3 Specific target curses

Such curses are aimed at doing one particular job: to stop you working, to stop you living somewhere, to silence you, and so forth. Having one is like having a huge weight focused on one aspect of your body or your life. You can either collapse under the weight or learn to weight-lift. Such a target curse will only trigger when you actively do whatever the curse is designed to stop.

Such curses can be quickly recognised: doing the proscribed act causes your energy to suddenly drain off. You are blocked from doing it, and anything connected to it goes badly wrong. If part of your body is directly involved, for instance the throat to stop you communicating or your hands to stop you writing, then they will become inflamed and painful.

If whatever has been targeted is magical service that you should be doing then you will still be able to continue with it, but the curse will still affect the related body part. This should be dealt with using the last lesson's methods, while continuing your work.

For instance, I have had numerous attacks on me in the past, for lots of reasons. One curse aimed to attack my hands and voice and stop me writing. Obviously it didn't work, even though it was a skilled attack. But it did cause months of pain in my hands and throat. Because I was doing what I was supposed to be doing, certain deities turned up almost immediately and told me they would help me. They guided me in how to work with them to lessen the impacts and gave me energy to keep

up my work. This curse also set my determination not to be magically bullied.

What had triggered the curse—which had been placed on me and was dormant until I started to work—was the writing of a particular book. I have voiced publically that I was going to write that book and I was immediately attacked, hard and fast. I knew who it was and made a choice not to play into that drama. I started writing the book. My hands hurt like hell and my throat was constantly sore. So I did magical work to unbind my hands and throat, and the goddesses gave me strength and protected me in my sleep. I got to work. I finished the book in twenty-one days... mainly because it pissed me off that someone had tried to stop magical information getting out.

I worked throughout the day, every day, took remedies, used painkillers, and stayed away from everyone while I wrote it. It became the book *The Work of the Hierophant*.

By going through that process my body learned to handle this sort of focused attack. This in turn trained me up and prepared me for writing this course, the writing of which also triggered a great deal of magical opposition. The attack and cursing of my ability to write and communicate, and my switching to a Plain Path while writing, got me to a state where I can write regardless of what is thrown at me: I am now immune. My hands have recovered, and though they and my throat did flare up again when I began this course, it was brief and minor. I also started to use particular metals in a magical way, both alchemically, and placed on my body as I wrote. It blocked out the crap and took the pressure off of me. Copper is excellent for such application.

At the end of each day of writing I would rub arnica into my hands. At the full moon I took remedies. I drank herbs that soothed my throat. I taught my body to live with it and become used to it. Always look on such curses and attacks as an attack on the body's immune system: if you help the body cope then it begins to form its own immunity, until eventually such attacks have little conse-

quence.

In the event of such a targeted curse, from a healing perspective, identify the body area involved and treat it with supporting inner and external help—remedies, herbs, diet—while continuing the work or activity that has been targeted. Take it slow and steady, but with determination to not be affected or blocked. Use divination to look at the best way forward, what action to take for your health, and whether what you are doing (in terms of why you have been attacked) really is what you should be doing. If it is then you will be protected by the inner contacts and deities. If not you will have to rethink. Also look at regular ritual clean ups, uses of limited talismans, and working with flames to tune, protect and also dispense.

6.4 Weaker curses

Weak or badly-formed curses can be fairly easily removed—and should be, as like a grain of sand in your shoe they can end up causing problems.

Generally a magician first notices a curse at work when the body starts to react, or inner contacts start to gather round them, and their life starts going crazy.

The first step is to uphold the body and protect it, usually through homeopathy, ritual bathing, and backing away from unnecessary life situations that will drain you.

The second step is to work in your workspace with the directions going: sit in the centre and, using inner vision, look at your sphere or boundary. This often appears as an egg shape round you or, if you have wider boundaries, a density of energy round you that slowly fades out away from you. This is your energy field in which you live and operate.

Look at the energy field. You are looking for constructed patterns, shapes, beings, or all the above, sitting on your boundary's periphery or creeping inwards. Work with the arms of Neith to untangle them from your sphere and dispose of them in the Underworld. Also look

through your body to make sure that nothing sunk into it.

Reenergise the sphere with energy from above and direct some of that energy to the boundary's edges. Also add in plenty of energy to the liver: it is the outer organ connected to the inner boundary.

Then use the flame dispensing method, take a ritual bath, and put on a talisman. Sleep with your sword and stone, and with a tuned candle going: this will deter a repeat of the situation.

Use divination sparingly (it can make you more visible) to ensure you got everything off, and be vigilant for a month or two.

Weak and poorly constructed curses are fairly easy to get rid of, and are also very visible in a person's sphere, or in their inner body or Inner Landscape. A truly skilled curse is usually invisible and barely detectable, which is what can make them so dangerous: they have the time and the cover to get right into the persona and do damage before they are detected.

A weak curse, however, will stand out in vision and be obviously alien to the person. Use the Limiter to stop the action in its tracks and cut it away, then the Weavers to disentangle then repair and reweave, then the power of Restriction to restrict the curse's action, and finally the Light Bearer power to clear the path ahead. This will serve to get rid of the curse.

Never think in terms of the person or people who threw the curse: if it is weak then they are unskilled and most likely stupid. Do not think of revenge or tit-for-tat actions; just clean it off and carry on with your work. The worst punishment—and best teacher—for a stupid person is to realise they are inadequate, ineffective, and irrelevant. Never lower yourself to another person's level by acting as they do; always forge a strong path for yourself and ignore the morons round you.

6.5 Scapegoating

This is a horrible but sneaky form of attack and can often come in under the radar. This sort of situation is where you have been magically linked to something else, or someone else, that

will drain off your vital force; or where you will bear the consequences of another person's actions.

Your fate pattern is tapped into and joined to the fate web of another person. When they act badly, you appear to be the instigator of that action. This is most commonly done by a group leader, or someone with magical connections to you who also has good magical skills. It is something that can have very bad consequences for the victim, worse than a curse, as it directly affects their scales and heart. It is akin to having false crimes written in your Book of Life, and you will be held to account unfairly.

There are various streams of magic that can be used for this, and various ways of approaching it. The forms that can directly tap a person's scales or Book of Life tend to be Egyptian Kemetic magic or Jewish Kabbalistic magic. Other forms of magic tend to align the victim with objects, patterns, or images, to identify them as the carrier of deeds, cause, and effect.

Luckily this takes a lot of skill, so it doesn't happen too often; but if there is a magician with a lot of skill and no ethics then this situation is a possibility. The magical approach to dealing with this can be complex, which is why it is dealt with in the adept section, but there are things that an initiate can do should this happen to you or someone who needs your help.

In such situations, often the deities and contacts that you work with will handle the most powerful layer of magic while you deal with those levels you are capable of dealing with. As an initiate, that means care of the vital force and basic backing-off techniques. However if you expect a deity or contact to deal with everything for you then they will back off and leave you to it.

One of the most important dynamics with any of these situations is that you must do everything in your own power to help yourself. Not only do you then gain strength, but you also gain skill. The inner contacts and deities round you will uphold you and help you if you are helping yourself: always treat such

situations as learning curves, as a magician is expected to learn as much for themselves as they can.

Another dynamic, very important in all these situations, is doing what you are supposed to be doing. If you are working in magical service, no matter what it is, and it is something you are supposed to be doing, then the inner worlds and deities will give you a layer of protection and will help your every step. If you are not then they will not help you.

Scapegoating appears as a sudden loss of vital force² and things happening round you that appear to be *rebound events*. In the life of a magician, one of the universal training tools is a rebounding of the scales. If you knowingly do wrong—and I mean wrong from the universe’s point of view, not from the point of view of your culture’s laws or morals—then you will get an immediate rebound or lesson. For example, if you steal then you will be quickly stolen from, or you will lose something precious. This is not punishment; it happens to teach you how certain actions affect people, and to keep the scales moving towards balance.

When you have been scapegoated, a lot of things will start happening to you: being mugged, stolen from, accused unfairly, and so forth. It will not be one thing; it will be a lot of events continuously happening. Your body will start to react, usually your heart in particular, as the heart is your spirit voice: heartache, heart fluttering, panic attacks, and so forth. And you will feel a constant sense of unease and guilt. Obviously these can be caused by physical illnesses, but if no cause is found and outer events suggest you are being unfairly accused, then it is time to use divination to see what is happening.

The magical healing aspect of this situation involves talking to the heart and making sure there is nothing in its inner chamber that should not be there. Sometimes you find the heart spirit bound there and silenced, or surrounded by patterns that do not belong, or another being there who will not let it speak.

Clear the heart and cut any cords that appear to run from the body to beyond the body’s sphere. If you follow the cord in vision and find a being or person on the other end of it who is not your direct relative, then cut the cord.

The main focus, however, of healing and upholding the body in these cases is work with the Fulcrum and the Scales. The Fulcrum Ritual should be done daily, and the magician’s physical scales carefully protected and watched.

This is one of the reasons why you had to buy a set of scales and watch over them: magically, the outer scales were connected to your inner scales, and by tending the outer scales with the Ma’at feather you are protecting your inner scales. It is very hard to magically interfere with a magician’s inner scales and fate if that magician has them externalised. It is like a layer of protection.

By working with the Fulcrum Ritual on a regular basis, with the physical scales on the west altar, such a magical attack is much harder for someone to throw at you. Make sure the scales are never knocked off-balance, that they are even, and that the cup with the feather is always level with the other or slightly lower—though only by a fraction.

If your inner scales are heavily magically attacked then you may find that your physical scales keep moving off balance. If this happens, simply reposition and rebalance them after doing the Fulcrum ritual. If you are connected deeply to the powers of creation and destruction, to Divinity and the gods and goddesses, then it is really hard to do you much damage magically, as you are in such a powerful and deep pattern.

Like all magical attacks, scapegoating attacks lean on and emphasise the slightest imbalance in the magician, making those imbalances much bigger until they become destructive. A small imbalance in the inner scales will become a big one, a small hotspot in the fate web will become a big one, imbalances in the person’s life will be magnified, and so forth. This is, again, one of the reasons why true adepts walk the Plain Path and work with

²Which many different things can trigger.

the Sword of Damocles dynamic: if the path is walked carefully and with integrity, then it is much harder to be knocked by an attack.

You would treat a scapegoat attack with all the usual remedies: flame, ritual bath, body remedies, and also the protection and upholding of the scales, along with regular ritual rebalancing (Fulcrum). If you identify cords connecting you, cut them. If you are shown in dreams a pattern or image of you that is the centre of the magical attack, remember as much of the dream as you can. Use what you remember to track back, in inner vision, to that representation of you, then remove it by putting it in the Void. Often deities will talk to you in your dreams to warn you and show you what to do. Always go via the Library (so that you learn), and always clean yourself off afterwards.

Scapegoating is virtually never done to a stranger, as a connection is needed. Once you have identified what is happening you need to identify who is doing it to you. Divination is good for this, as is watching your dreams carefully and looking at those who have a very large grudge against you.

Once you have identified your assailant, you need to break all inner, outer, and energetic connections to them. Again, use the flame to dispose of them: verbalise that all connections from you to this person, and all connections from them to you, are broken and put in the flame. If you work with a battle or destroying goddesses then ask her to tear the connections to bits; then use breath to dispose of them into the Void. It is simple, yet hard work, and most importantly it works well. And of course, if you own anything given you by that person or connected to them, no matter what it is, then get rid of it: burn it in a fire and send it into the Void.

One thing to be careful about is discerning between scapegoating *as a magical attack* and the natural load-sharing that happens between partners and family members: these can appear the same in a reading. When it is a magical attack, *the magic will show* in various parts of the reading. Family loading sharing, which can affect the body the same

way, usually happens when someone closely connected to you is fighting for their life, or has a short-term but crippling burden to carry. In those cases the magician in the family is the one most likely to load-share. So keep that in mind: you do not want to inadvertently cut them off in their hour of need!

Divination really helps isolate what is happening. You can use straightforward yes/no questions, the six card/four-directional spread to ask specifically if what is happening is actually a magical attack, and the mystical map layout to get an overall picture of what is happening and how. Your fate web can be checked using inner vision: look for beings that do not belong there, strange connections that are not yours (they will stand out), and so forth.

6.6 Magical practicalities

Here are some magical approaches that can be used besides those we have already discussed. These methods can be used if the situation is serious and physically threatening. Once all the physical healing aspects have been attended to, and ritual cleansing/dispatching has been done, then these methods can be engaged if divination still shows a major threat to you, and you are not yet an adept able to cope with the intricacies of the magic.

6.7 Reestablishing the flow

This is a layer of action that you can take to reiterate the flow of creation and destruction in balance as it continuously flows through you. Using the *Quareia Magician's Deck*, or your own version of it, take out the numbered cards of the deck: there are ten.

Set up your work room, light the directions, open the gates, and greet the contacts. On the centre altar lay out the cards in the Tree of Life pattern: each card has the Sefirot number on it. Put the sword to the left of the central altar and the vessel to its right, and have the stone by your feet.

Facing south in front of the altar, look at the cards in turn, starting at the top with the

Star Father. Once you have looked at them, close your eyes and still yourself. When you are ready, recite the following, while looking at each card in turn.

In the beginning is the breath, the word that flows from the stars: I observe and remember.

The river of time that seeks the light: I observe and remember.

The river of healing that gathers the light: I observe and remember.

Take a deep breath and breathe out slowly, aiming the breath to the south.

Put your right hand on your left shoulder.

The Divine is my light and my guide; whom shall I fear? Light Bearer, servant of the Divine, guide my way.

Now put your left hand on your right shoulder, so that your arms are crossed.

The Divine is the strength of my life; what should I fear? The Prisoner, who restricts, from you I draw strength.

Keep your arms crossed across your chest.

Though a host should encamp against me, my heart shall not fear; though war should rise against me, in this I will be confident. One thing I desire of the Divine, that I seek after, is that I may dwell in the house of the Divine all the days of my life, to behold the beauty of creation and to enquire in their temple. The Fulcrum of Perfect Balance, be my guide and the advisor of my heart.

Drop your left arm from your chest and hold it out to your side, and put your left foot forward.

Teach me the way, and lead me in a Plain Path because of my enemies. The compassion of the Grindstone will be my companion and my teacher.

Drop your right arm from your chest and hold it out to your side and put your right foot forward.

Deliver me not unto the will of my enemies, for false witness has risen against me and as such breathes out cruelty. May the Unraveller prevent me from being entangled in the web of my enemies.

Cover your eyes with your hands.

With my eyes of flesh I behold the beauty of the Divine in the land of the living; with my eyes of spirit I seek to gaze on the face of the Divine; with my heart I seek to speak with the voice of the Divine.

Reach down and touch the stone.

They shall set me on a rock, hidden in the wilderness, in a prepared place where none shall find me. Trust in the Divine, be of good courage, for they will strengthen my heart. Wait I say on the Divine.

Now do the Fulcrum ritual. When you have finished sit down, be still, and bathe in the room's energy for a while.

You should recognise where some of that text came from. This shows you one of the many ways that sacred and religious texts can be worked with magically. They are not worked with in context of the religions from which they come, rather the work reaches beyond the religion into the realm of the powers of creation, destruction, and Divinity.

This is a simple but powerful ritual recitation that works by building its power through repetition. Once done in a ritual context, it should then be used every morning when the sun rises or before it reaches its zenith. It can be used anywhere and needs no pomp or preparation. Simply turn towards the rising sun and recite it. As you recite each power, cast your mind to the shoulder or foot

connected with it, and use visualisation of the Lightbearer and Restriction

This simple but strong recitation plugs you back into the flow of creative power, reminds the spirit of the flow of power, and draws the Divine and angelic powers of the Sefirot into your orbit. It reminds you at a deep level that this is the flow of power that you came into life on. This in turn will start the process of coming into balance, and the nearer to balance you are, the harder it is to attack you. It refocuses and retunes you, and if you work properly with it then it will bring those powers into your immediate sphere, which will obviate some layers of the attack aimed at you.

For it to work, though, you need to be working and living in the balance of the powers that flow down the Tree—living in Ma'at, or as close as you can come to it. The more you attend to your own way of living and how you live your life, the more these powers will flow freely through you and so engage round you.

6.8 Working with the axis of destiny

This is work an initiate can do under dire circumstances of attack to help themselves. The axis of destiny is the alignment of the two nodes in the astrology chart: the moon's north and south nodes, also known as the *head and tail of the dragon*.

As you should now know, the north node, the head of the dragon, is an individual's future fate path, and the south node, the tail of the dragon, is the fate that they have gone through, that has brought them to this point in time. Working with the nodes' astrological positions, both in your natal chart and their current house positions, will give you a lot of insight into the bigger picture of the driving force behind situations that affect your fate.

There are various levels at which the nodes can be worked with magically. The first step would be to look at your natal chart, which will give you an overview of what area of your life your fate is working towards and what you are trying to leave behind. Then when you look

at the those nodes' current positions you will see what stage on your fate journey you have reached: what phase of fate action is playing out, and what the 'weather' is for your current situation. In terms of reading and researching the nodes' meanings in various houses, look to older astrology and not the more modern, psychology-based astrology.

This will give you an idea of where you are going or what you are trying to achieve in fate, and what part of that path a current attack could be playing in your fate path. You will also be able to discern what part of your past is trying to resolve itself. It could be past fate patterns falling away in this life, or it could be that you were born with some remnant of a past life's fate which is still having an effect on your present life: the power of the Unraveller.

When you have drawn as much information as you can from your chart, then you can decide if you wish to work ritually or in vision with these influences. To work ritually you would map out the current active planets in the magical pattern of your work room, and include the two nodes in that pattern. Remember the work you did with planetary sigils on the floor and ritual patterning with them? It is the same, but with the nodes added. You can then deepen that work by working in vision with your fate web and with Decima,³ and ensuring that the web pattern in the areas of the nodes is active, healthy, properly woven, and has no beings or imposed patterns upon it.

Then using the Quareia Magicians deck, working with the ten numbered cards which are the Sefirot, lay them out around the room where they belong magically. You can use the altars, or have them placed behind, beside and in front of you. Work it out for yourself. See where the nodes are in relation to the Sefirot, which will give you more clues as to the powers available for you to work with. If a node is close to the Light Bearer's position on the left, for example, then you know that the influence flowing from the node, past or present, is the key to moving forward in life. If the north node falls close to the position of

³Remember that work?

Imprisoner on the right (Restriction) in the magical pattern, then it is saying that your way forward is held back by fate, not the attack: the attack is something that your fate is using to put you on hold for a while, for some good reason. This then tells you to maintain yourself while in Restriction, and not to fight forward as yet.

From the work on the web, you can then work in vision via the planetary temple in the Inner Library to commune with the spirits that oversee the nodes' axis and keep them strong and active. Ask them for insight, advice, and guidance. Work out the methodology for yourself based on your past experience, and if they prompt you to do further magical ritual or visionary work then do it.

Though doing magic in general when under attack is not a good idea unless you know exactly what you are doing, this working is very much in your own life pattern and cannot be dangerously interfered with. You may find it harder to focus and the work may be exhausting, but it will be worth it.

Your overall intent is to gain deeper insight into the events that surround you, and to draw on your own deep fate pattern to refocus, realign, and strengthen it. The more layers of you that are focused, tuned, balanced, and active, the harder you are to knock over.

6.9 *Task: Practice*

Do the research, ritual, and visionary work on the nodes as an exercise, even if you are not being attacked, so that you learn the techniques and are able to work out the stages of action and be clear on them. Once you have practical experience of this work it will be much easier to do it under pressure when you are truly in need of it.

6.10 *Clarity*

Above all things, magical or health and healing, when you are in difficult magical times "clarity and order" should be your mantra. Your house should be clean and in order, your body should be well-maintained in

terms of nutrition, cleanliness, and simplicity, and you should unclutter your life in terms of belongings, activities, and actions.

Do not give the energy or beings of an attack a 'dusty corner to hide in'—and that can be literal as well as energetic. When under attack it can become harder to keep a living space clean and ordered: magical attacks have energies that accumulate and stagnate. This makes it easier to dispense destructive energy towards you. If you keep everything clean, ordered, and resourced, then it is much harder for that destructive energy to gather round you. If you are too drained and exhausted to do such clearing, get someone to help you.

This is one of the reasons why mystical and religious orders have such rules about cleanliness and order: it helps stop the gathering of destruction. As a magician with a public profile and the habit of pissing off mega-ego magicians, I tend to have regular crap thrown at me in the form of attacks and so forth. If my radar misses an incoming attack or it flies under the radar, which can happen, and I ignore my contacts, then what really gets my attention is the collapsing of order. Suddenly I find my home hard to keep clean and tidy, my clothes feel uncomfortable, and I start to feel a bit grubby.

Usually within twenty-four hours I finally get the message and look to see what is happening. Then I clean house, clean myself, and put everything in order. This alone is usually enough to deal with the incoming flack. You cannot successfully uphold your energies in such a situation if everything round you is chaotic, dirty, and static.

Lesson 7

Land and Body Ties

Different types of magicians get affected by the land in different ways. Some are not affected at all, while others can be upset to the point of mental or physical sickness. The presentations can appear similar to a magical attack, but in fact the empathic magician is responding to the land powers around them.

Sometimes *the beings* of a land can also affect a magicians' health badly, but we will look at that in the next module. In this lesson we will concentrate on the land energies themselves, the connection with the land, and how bodies can respond.

Unempathic magicians are unlikely to develop an energetic problem with the land; however empathic magicians can find this a major problem, particularly those living on a particularly volatile land area. Before we look at the energetic effects on a magician, let's look at why this problem can happen. This is not a matter of ancestors or beings being hostile; it is the sheer energy of a land area which is, for various reasons, incompatible with a human's energy. Sometimes we can get clues about the existence of one of these places from tribal communities who have learned to steer clear of it.

7.1 No roots

The modern world has more or less lost its understanding of humanity's energetic

relationship with the land. The world's various landmasses have a wide variety of energetic qualities, qualities which can stretch for hundreds or more miles in a continent, or be limited to a specific and defined area.

Creatures, beings, and humans can slowly adapt over time to live and flourish in these energetically difficult or destructive areas. Just as all living beings adapt to their outer environment, they also adapt to the environment's inner energetic powers. We can still see fragments of this adaptation in a population's wisdoms, mythologies, and cultural expressions: having learned to adapt, they pass on their learning not only through their DNA, but also through stories which teach future generations how to live.

Certain areas will be avoided, diet will be adjusted over time to help the population flourish, and by tuning into the land's beings and powers through ritual practice a group of people adapt to survive.

When people move to an area to which they are energetically incompatible, problems will probably arise in the most sensitive people. Why does this happen?

The land, elements,¹ and people are all constantly evolving and changing energetically. This constant shifting is a form of communion: the land and the people adapt around each other. When a magician moves

¹The weather, rivers, and so forth.

to an area of land that has not had human habitation there for more than a hundred or so years, there has been no time for the land to adapt to human energy, nor for humans to adapt to the land's.

In such cases there is also little, if any, ancestral knowledge about how to live on that area of land safely and in harmony: there is no genetic adaptation or wisdoms to guide the person. This disharmony is generally not noticed by ordinary humans unless they are naturally empathic, but a magician carries a great many energetic signals and links, which makes them energetically more visible and, at times, vulnerable.

This triggers things in both directions: the land energy clashes with the magician's complex energy, and the magician's energy reacts chaotically to the land's. This does not only happen on uninhabited or recently-inhabited land, but it is more common there. This has nothing to do with the land being hostile, rather it is more about a simple mismatch of energetic frequencies.

If the magician is meant to be on that land then they and the land will slowly adapt to each other. If the land is a strong feature of the magician's fate then the land's energetic signature will already be present in the magician's energetic sphere—the adaptation will have already begun. On new land this adaptation in the magician's fate energy can be of major help to both magician and land.

Often newly-settled land² presents with a subtle clash of energies that can manifest in all sorts of ways in its denizens, though the clash is best seen in the human population. There will often be a high level of suicides, drug/alcohol problems, chronic illness, and mental illness.

The picture is generally different from that of a population suffering from societal problems: these issues tend to come in waves or rhythms. The land beings will be feral and often hostile, and there will be a whole host of problems with 'hauntings' and so forth. Because in the modern world we as a species no longer tend to

talk to the land, we have no deeper connection to enable a two-way adaptation.

This can change when a magician moves onto a new land with problems. If the magician learns to tend their health and adapt to the land powers, then this sets up an energetic pattern that creates a deep, unconscious communion between the land and its people: the magician becomes a catalyst for energetic communion. Through the magician's adaptation, the land adapts and the population's energetic pattern subtly shifts.

So how would new land affect the magicians' health?

The first symptom is usually bad dreams and/or consistently broken sleep that slowly gets worse, with the magician often waking up at three in the morning, when the body's energy is at its most vulnerable. The magician's energy levels start to descend. Some magicians may start to get aching joints³ and generally feeling unwell, but without any physical symptoms specific to any particular illness.

Divination readings will indicate a disturbance or volatile situation, and confusingly, can sometimes indicate a magical attack. But when the situation is looked at more closely, it becomes obvious that there are no humans or beings involved: deeper powers will show in the reading.

With the Quareia Deck and a Tree of Life spread, the positions nine and ten will show problems. A direct question can be asked:

"How am I reacting to this new land?"

...and a second reading:

"How is the land reacting to me and other humans here?"

If the land is causing the issue, then there are only two real options: move or adjust. If it is impossible to move, then the magician will have to approach the problem from both inner and outer aspects. Magic that focuses

²The last hundred years or less.

³Their immune system reacting.

on balance and harmony, which describes a lot of the Quareia work, will trigger the process of adaptation in the magician. The magician's energy and the land's need to come to the same frequency, but the land cannot change its frequency, so the magician has to.

Adapting is better than suppressing aspects of the land power, an approach that has been used by some cultures in the past. For an example of the suppression of land forces, look at the book *King of the Empty Plain*—the life of Tangtong Gyalpo, a Tibetan adept. This biography has within it some of the approaches used to pin and suppress certain land forces and energies. That is one way of doing it, but less hostile methods can be used to simply adapt and coexist rather than force the suppression of land energy and its consciousness.

Adaptation is approached by bringing about shifts in the body's energy through homeopathic remedies, herbs, inner work on the organ spirits, and so forth; and through working on and with the land itself. The body work details you already know, so we will now look at the land work briefly. It draws on things you already know about, but here we will put it in context.

Essentially you have a conscious land energy operating at one frequency, and a human operating at another. The onus is on the magician to change, not the land. Whereas the land can adapt a little but not fully change its frequency, humans can. This can be done in a series of steps that takes time. The body and mind must be upheld during the shift, which can sometimes take a few years.

Going out into the land's inner landscape is a first step, and communing with the land's beings and the land features themselves. Making friends with, or at least becoming aware of, the land beings lets the human body understand the frequencies of beings who have lived on that land for a very long time. By connecting and communing with them, your energies 'learn' the frequencies and can begin the adaptation process.

When you do this it is important to keep a diary of week-to-week emotions, moods,

dreams, and bodily effects. The mind is the interpreter for the energy, and when there is a discord with inner land energy it can express through the magician's moods, dreams, and emotions. When a pattern of mental, emotional, and energetic behaviour in the magician is spotted, the magician must step back and look at that picture.

Rather than trying to suppress the emotive behaviour, analysing it as an energetic language can give insight into the land energy's 'flavour,' which can give clues about how to live on that land as a magical human being.

For example, say a magician moves into a wild area that has had a town there for only fifty years. The magician, Tom, has terrible dreams and bad sleep patterns, and starts to feel adrenal on a regular basis. He is exhausted and drained, and when he does readings it shows a female land power, like a warrior, with conflict a major feature of the reading.

This tells Tom that the land he is living on is not a place adjusted to humans living on it, and that the land's energetic frequency is expressing in human terms as a female power with whom he is clashing energetically. He cannot move house, so he must adapt.

Why was his body responding in such an adrenal way? The answer lies in the complexity of modern culture.

Tom is a man's man from a culture where women are expected to be passive nurturers. His deeper energy and his hormone system are geared towards a frequency of energetic power that directly conflicts with the land's energy. And this is an important point: these different energy frequencies express themselves in humanity through hormones, polarity, and interrelationships: these are the vocabulary of the energies of substance, of which both humans and the land are part. So we can see these energies in presentations like a male or female power, a warrior or nurturing personality, and so forth. But these are just superficial presentations; the deeper power beneath is more abstract. It is these deeper powers to which the magician must adapt. However, we should approach these deeper

powers via their surface presentations, as is always the case in magic.

So what about Tom? He has to adapt. If he lets his 'manliness' frequency of energy dictate his actions then the land powers will likely affect him very badly, and in a worst case scenario could eventually send him mad. To adapt he must make a connection with the land in a way that does not challenge its power: going in vision into the inner landscape with an attitude of stillness, service, nurturing, and support.

That is then exteriorised by tending the land: this is why magical gardening can be so powerful and important, and why you learned about it early in your training. Activities such as tending the land, talking to it as you tend it, listening to it, and understanding that its beings should be respected and upheld, take away the initial 'threat' and clash of energies.

Tending the land also helps the magician's inner body and energy to adapt to the land in slow simple steps. And how that tending is done is very important. Most modern people, when they get a garden or a patch of land, start regimenting it with lawns, organised flower beds, and chemical weed killers and plant food...the whole modern garden display. This is in fact a terribly hostile thing to do. Equally, letting the land grow totally wild without tending it is also not good, as it is imbalanced. Simply living as a human there and putting boundaries around the land, such as not having predators there and so forth, changes the garden's balance: it is no longer truly wild, and that has to be compensated for.

Working in vision with the land and talking with its beings will teach you what plants are important to the land there, what needs planting, what needs keeping in check, and so forth. You garden for the land's well-being, not for the satisfaction of having a pretty or cool garden. Keeping a patch of land balanced, healthy, and chemical-free starts the process of retuning your frequency.

Learning about the natural medicinal and poisonous plants indigenous to that area will give you some clues about what herbs to take and what homeopathic remedies should

be made from the poisons and consumed, usually at a full moon. Whenever there is a land problem, there is a plant solution nearby: for example if the patch of land is covered in poison ivy, then taking Rhus Tox 30c at a full moon is a potential catalyst for adaptation. Your theory should be checked using divination to ensure that you have the correct poison and the correct potency.

In such a situation, walk the land frequently and look deeply at everything around you. Nature always provides cures where there are problems, and by finding the 'cure' you will help your body to adapt energetically to the problem land. Sometimes the solution is a nearby spring that you should tend and drink from. Just remember the polarity dynamic and adapt to work within that.

I go to a certain part of Germany occasionally that has a very volatile power, even though it has been populated for thousands of years. It always affects my energy and health. The power there presents as a very testosterone-fuelled male power. To sleep peacefully there and not have energy problems, I cloak the 'female warrior' side of my personality and interact with the land in a very passive, feminine way. This works for me when I visit, but I know I would have problems if I had to live there: you can only suppress your nature for so long before it bursts out.

Overall the key is to tune your energy, inner expression, Inner Landscape, emotions, and physical health to the land's frequency, and to allow time for this adaption to happen—which can mean three or four years. If you know you cannot do that, then I seriously suggest you move, no matter how disruptive and problematic that would be. Living with an unresolved hostile energy imbalance between you and the land will cause major long-term health problems, mental health issues, and will generally be miserable. I have had to move a couple of times because of this issue, and though both moves were very difficult and caused hardship, they were worth it.

7.2 Weather areas

In my book *Magic of the North Gate* I talk about weather spots, and you have already done bits of work with the wind and storms. For sensitive magicians, living on what I call 'weather spots' can cause physical and sometimes mental problems that will slowly intensify if they are not properly addressed.

A weather spot is a small area of land whose inner energies develop a direct connection with the weather. There are different types of these focal points, one type of which is these 'weather spots.' I don't fully understand why these spots happen, only that they do—and what they do. When a sensitive, empathic magician lives on or near one of these spots, it can directly affect their health, particularly if they did not grow up there.

When you spend many years, particularly in childhood, on a difficult or powerful patch of land, then your body, mind, and spirit often slowly adjust until you tune in energetically with the place. But when an adult empathic magician moves to such a spot, particularly if the land's energy is very different from where they spent their first twenty years of life, then it can have a direct affect on them. To add to this, sometimes a strongly empathic magician can become a *mirror* of the weather's energy: the storms get mirrored in the magician's body.

From what I have observed in my body and those of other empathic magicians, the focused energy in the land seems to commune with the wind and the sea, and local weather appears to be a conversation between the earth's and weather's energies. My science head tells me that is not possible, but my magical observations tell me that it is.

These weather spots seem to occur near to the sea within thirty miles of a coastline, and they can draw or repel weather fronts, and affect the wind and rain as well as any other sensitive energy around them.

When an empathic magician moves to, or near, one of these places, it would seem that the magician's deeper inner energy and the weather spot's inner energy get in a 'conversation.' I first observed this in my own body's

and energy's reactions and the weather's reactions around me. I didn't place too much significance on it until I came across it with other magicians who had asked for help and didn't realise what was happening.

What I observed was this: when the magician did any powerful magic, particularly the first few times, a short and very localised storm would immediately hit. The magician's utterance would become more powerful and immediate, and they would quickly develop a working relationship with the wind. They would utter magically and the wind would immediately blow. Whenever the magician would stand in the weather spot's centre there would be an immediate and strong response from the wind.

What came along with that interaction—and this is where we get to the health bit—is disturbance with the magician's mouth, throat, and lungs. The magician's immune system would react to the energetic interaction and treat it as an invasion: the body would have an inflammatory response.

Slowly the magician's body would begin to mirror the weather. In a drought the magician would be dehydrated no matter how much fluid they drank. If a storm was approaching then the magician's body would become fatigued, and their lungs, throat, and head would behave as though the magician was coming down with a cold. Dangerous storms would be preceded by an adrenal response, and heavy rain that would bring floods would be preceded by weepiness and depression.

When this first started happening to me when I unknowingly moved onto a weather spot, I was curious. When I came across it in other magicians I realised I had to look at this further, as it was disruptive to the lives of those it affected. I quickly realised it was not something that could be 'cured,' but over time I came to understand that one could help the body adjust to the power. What became clear very quickly is that intentional, focused engagement with the process moved the body's reactions away from an immune response; instead it became an early warning system and also an energetic conversation

with the weather and the land.

Over a few years, those magicians I worked with who were willing to adapt did so very well: the physical problems lessened and their working connection with the land deepened. Those not willing, who did not move elsewhere, developed major problems. Two such magicians who dug in and took a 'battle' approach both fell victim to mental illness within three years. It was as though their energies were constantly buffeted by storms which reflected in emotional and mental 'storms.'

Should you find yourself in such a situation, or be helping someone else through one, the first thing to look for is connections between weather patterns and their physical and emotional symptoms. Do they get worse just before or during storms? See if there are myths or legends about 'weather workers' in that area: distant past tribal people with stories about connections to the weather, or stone alignments, temples, and so forth connected to deities of the sea, wind, and weather.

You will realise pretty quickly if the problem is from a weather spot, as the land and weather's reactions to magic are strong and immediate when done on, or near, one of these spots. The key to resolving a physical situation like this is for the magician to adapt their work and how they tend their body. You cannot live on one of these spots as a magician and not work in communion with it: it is either cooperate and co-work, or get out.

To co-work with such a spot means keeping in regular communion with the deity and land beings in the area, and to go out in the storms and talk to the wind. It means visiting the watercourses regularly and seeing to their energetic upkeep... remember your apprentice training and your work on the rivers? It also means learning to let your body's energies adapt to the weather spot's frequency, and understanding that your body, the land, and the weather all become tuned together. Just that simple shift in approach will let your deeper energy begin to adapt. Homeopathy, beyond all other types of remedies, is also a powerful help.

The weather will directly affect your health, and *your health will directly affect the weather*. The energies that become massively amplified in these weather spots allow for deep connection and union. This has very powerful implications for us at a time of massive climate change. Though the interaction between the magician and weather in a weather spot is very localised, magically and spiritually it has much deeper resonances and implications. By working to keep the body balanced and healthy, while keeping a constant energetic interaction with the land, the magician's body can normalise to the weather spot's energy frequency, and the weather spot can normalise to the magician's energetic presence. An energetic conversation starts, and by tending the mind and body's balance the magician also tends the land and weather's balance.

This principle works throughout magic: what 'energy effects' you have from something will also affect the source of that energy: energy and power is always a two-way street.

In terms of healing the body from energetic impacts from a weather spot, don't think in terms of curing, but rather making an energetic adjustment. This can take the form of homeopathy, working in vision on the magician's energy flow and weave, talking with the organ spirits, and ensuing that the body areas affected are worked on in vision to calm them. Make sure energy flows freely in the lungs and throat, that the heart is free to talk to the land, and that the vital force maintains its integrity.

One final thing to keep an eye on in such a situation: if a magician intends to stay on that patch of land for the long term, it is wise to ensure that the energetic connection to the power spot does not become too deeply embedded. If the magician does not intend to develop such a connection then this can effectively trap them on that patch of land: the land's and magician's vital forces can become too deeply entwined. To separate one from the other can bring decline and death: it can become impossible to leave that area, even in death, as the two living beings, magician and land, have effectively become one. I suspect

this dynamic is at play with tribal sleepers who, after death, remain in the land in active communion.

So that this lesson does not turn into a book, I will bullet point some of the other land/body dynamics, as the text so far has given you an idea of how profoundly the land and the magician's body can affect each other. Between a profound effect and none, there are many varied shades of body and land effects. Once you are aware of the possibilities it will make this matter much easier to deal with, both for yourself and when helping others. Remember, not everyone is affected this way, and not all land has this effect. It is when an empathic magician meets a power spot on the land that problems occur.

7.3 Turbulent fire energies

Living on a volcanically active area can bring problems for a magician working magically there. Volcanic power can, however, be worked with and drawn on if approached correctly in terms of health and energy. The two keys for flourishing in such an environment, if you are energetically sensitive, are water and creativity. An empathic magician's body's inner energetic reaction would be one of *too much fire*: the magician energetically becomes linked to the land's fiery nature, which can trigger too much fire and heat in their body. To counter this, eat and drink foods that are energetically 'water.' Look to the Chinese Traditional Medicine diet advice for too much heat. Have water around the house, bathe often, and drink plenty of weak teas.

Also engage with the energy so that it is put to work. This will make it less likely to stack up in your body. This can be done by engaging the creative fire by painting, composing, writing, dancing, etc. Tap in to your natural creative flow and keep it working. If you focus on healing then the fire can be converted to healing energy that you then engage with in healing people. Draw on what you know of magic to keep the flow of fire moving *through* you rather than building up in you.

7.4 Underworld energies / Serpent power

This appears in areas where the Underworld comes close to the land's surface, such as cave entrances, earthquake zones, and hills traditionally known to be entrances to the Underworld. These can be very difficult places to work and live on, but working in the Underworld, working in the death realms, and talking and connecting with the land and its spirits will all help keep that power flowing through you and not building up in you. Working in the death realm in service, working as an exorcist, and working with dying people will all engage the energy and put it to good use. This will help your body maintain and adjust itself. In terms of health maintenance, look at Underworld homeopathic remedies like Sulphur and Phosphorus, eat local meats, and keep your immune system strong to defend against infections, as they tend to happen more in such areas. Also work with the stars and 'up' powers to balance the Underworld power in you. It is always about adjusting and tuning, balancing and counterbalancing, not fighting or suppressing.

7.5 Stagnant areas

Narrow valleys can collect stagnant energy which can mirror in the magician's body. Balancing such stagnation through diet that encourages your digestive system to keep moving, and keeping your body moving is important to keep energy flowing through you so that it does not stagnate like the land.

If you move to a narrow valley and find that you become constipated, put on weight, become cold and tired, and do not want to do anything, then your body is mirroring the valley's energy. Keeping a rhythmic pattern of magical work around the directions, walking daily, and eating simply will help your body and inner energy keep moving.

Also keep an eye on the thyroid, as that can start to slow down in such a place. If readings show the thyroid slowing down or struggling,

and yet it is subclinical,⁴ then taking kelp for a couple of weeks each month may also help. In terms of magic, use the energy that collects in the valley: draw on it in your magical work and put it to work. Also work in vision in the valley to establish flows of energy, like a river, that carries it out of the valley. This will also teach your body to keep it all moving.

You are at a phase in your magical training where it is important to become aware that you are deeply linked to the land. For some this will not be apparent, but in others this can cause bodily reactions. Draw on what you know, experiment, and find different ways to live in harmony with land energies rather than finding yourself under siege from them.

7.6 *Task: Observing an active landscape*

This is an exploration task to help you learn these issues' inner aspects. Choose some areas around the world, or places where you live which have major spots like active fault lines, volcanoes, mythic mountains, tornado or hurricane areas, faery hills, Underworld areas, and so forth. Go in vision to these areas via the Inner Library.⁵ Be polite to any beings you come across, but keep your focus on the power that flows out of the land itself. Observe the power flowing from the area, and observe any interaction between the weather and the land.

Once you have observed the land, look for any concentrated power areas that are much brighter or darker than the surrounding energy: look for a hotspot. If you find one then cast your attention to the people living in the area. Look at their bodily energies, any beings around them, and any collections of energy around them. Look at the people's collective energy and feel gently into it to see how it affects the people.

At this stage of your training you may or may not be prompted by beings to work on a land patch to tune it, filter it, or commune deeply with it. Don't let your ego drive your work; be

still and see if the land itself needs any work. It will be made obvious to you if there is a job to do. Don't work on any of the people: they have not asked you, and helping individuals will not help the overall picture. If you instead work as a small catalyst for the land then you will help everybody in the area, not just one person.

If the area is connected to where you live then consider working regularly on the land hotspot, usually once a month. The land or its beings will tell you when to stop, or you will find that you cannot quite get yourself organised to do the work anymore, which is usually when there is resistance and it is a signal to stop.

You are at a phase of training now where you are becoming a working magician, so in many of your explorations you may find jobs waiting for you. Incorporate them into your regular life in your own way. If you are not offered jobs then your living circumstances or health are probably not yet in tune to take the heavy weight of service.

Keep written records of your explorations and any work you do, and anything that you learn as a result of your work. Type them up and keep them in a file.

7.7 *Task: Researching the outstanding*

This is a research task. Look up personalities and places, like temples, in ancient history. Find people or places that stood out in terms of their achievements, and look at what land features they were living on, or were born, or were raised around/built on.

Look up the events near powerful land hotspots and how those events changed the world around them. Look up areas of oracles like Delphi, temples that held power for a long time, and cities that were, or still are, unusually violent. Sometimes it is the people/war/leaders who dictate how a population behaves, but other times it can be power seeping out of the land.

Look at how people born on these power spots behaved. Some grew to be great legends, mass killers, powerful rulers, and so forth.

⁴Does not show in tests.

⁵Figure out for yourself how to get there.

See if you can spot where the combination of a person and a land power came together to affect history. Note down your findings.

Lesson 8

Magical Health Check

As you are now edging towards the end of your initiate training and the beginning of your adept training, you will be starting the process of putting everything in order to prepare for the big step from initiate to adept. One of those steps is putting your physical and energetic house in order. In the last module of the initiate section you will be making defined magical preparations, and those magical acts need a strong physical foundation to stand on.

People studying this course will be of many different age groups. Some will have physical issues or disabilities, and others will have energetic issues. There is no particular health status that one needs for adept work; rather you must ensure that your body, mind, and energy is the best that it can be for you as an individual.

In this lesson you will put into direct practice many of the various methods you have learned to look after your body. You will need to approach this work seriously to ensure that your later adept work does not trigger potentially damaging health issues.

At the end of the initiate section you will be triggering the *Crossing of the Abyss*, which is a defined magical act, not a life event. It can trigger life events, though; particularly where there is any weakness, so it is best to plug those holes before you get to that point. In this lesson we will go over practical and inner ways of doing this, divination, and potentially needed

treatments. You need to do them all to ensure that your body is ready.

Some of this work consists of doing deeper versions of things you did in your apprenticeship, or of applying techniques you have already learned in theory or basic practice. A lot of this work relies on divination to guide you, and your own self discipline.

8.1 *Task: Divination*

First you must check that you are upkeeping your body properly and that everything is as it should be. Use the Quareia deck. Below is the health layout: I cannot remember if you have already been taught this, so here it is again. The meanings of each position are at the end of this section of the lesson.

First do an overall health reading, asking:

“How is my overall general health doing?”

You are *not* asking “what does my health look like.” That would simply show you your health on the day of the reading. The former question gives you an overview regardless of any day-to-day, short-term issues.

Then check what inner energies *overall* (bigger picture) are coming into your sphere: use the six card, four-directional reading, then check your inner landscape by using the inner landscape layout, asking:

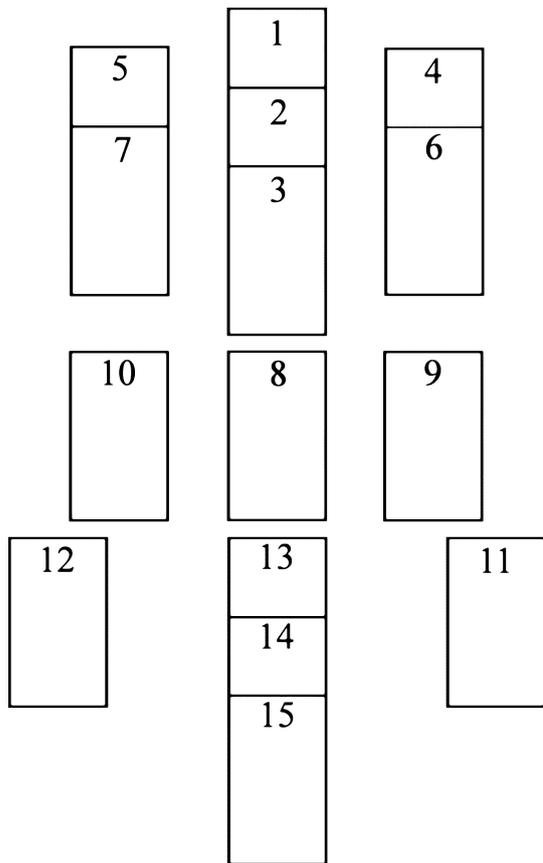


Figure 8.1: Health layout

“Show me the overall health and balance of my inner landscape.”

It is very likely that something will show up in one, or all, of the readings. It is rare for an adult to be totally healthy, balanced, and without issue. Also don't frighten yourself with the results—remember this is an overview, so powerful cards may appear in the reading for more minor things depending on where they fall.

For example, using the Quareia deck in the health reading, if the Parasite shows up in the skin position, that could be telling you that you have a small fungal infection on a nail or skin. In your Landscape it would be a bit more serious, and would indicate a magical or energetic parasite. For that you only need take a ritual bath, identify through divination what it is feeding off of, and cut off that emotive/energetic food source. Just use your common sense.

Do the various layouts, note down your findings, and ponder on them. Take any

necessary actions (change of diet, for example) and note them down.

Health reading positions

The first position shows magic, power, and energetic influence coming from the inner worlds to manifest in your body. This is where any magic that can affect the body will show. It is also the position where still-forming future dynamics can be seen.

The second position shows inner influence that has already penetrated a person's sphere and is now in their Inner Landscape. Something here in a person's energy is already having an influence on how their body is operating. Here we see the consciousnesses of viruses, bacteria etc., as well as beings, magical attacks, impacts, etc. In this position they are already affecting the person's energetic body and if left unchecked will descend into their physical body to cause symptoms. Learning how to discern actions in this area of the layout will really help you understand what type of magical impact or injury you are suffering from.

The third position tells us what is physically going on in the head. This includes the brain, sinuses, lymph glands, endocrine glands, ears, nose, eyes, throat... basically everything from the neck up. If the affected area is not obvious from the rest of the readings and from the physical symptoms, then narrow things down with a simple layout. Remember, the health reading gives you an overview. From there you need to focus in on specifics.

The fourth position shows us solid energy going into the body. This position is food, drink, drugs... basically everything you put in your body. Anything you are eating, drinking, smoking, or otherwise taking in will show here. If it is affecting you badly then it will show via the type of card that falls in this position.

The fifth position is the emotional state/how the person feels. Often the emotions can be very good indicators of what is going on from a deeper point of view within the body. The emotions can drive the immune system, so when looking for a treatment ensure that it brings about favourable emotional energies.

The sixth position is the short-term or primary immune system. This position shows what the immune system is currently doing. If it is fighting something or in overdrive then it will show here. What we put into our bodies directly affects the immune system's front line, hence this card sits directly under the 'solid energy' position. Look at the relations between the two cards: often if a substance (food, drugs, etc.) is contributing to, aggravating, or causing the illness, then both positions five and six will show aggravating or aggressive cards.

The seventh position shows the deeper immune system and is connected to the thymus' function (an endocrine gland). This part of the immune system prepares and teaches cells for a front line attack (rather than conducting the attack itself) that is deeply affected by emotional wellbeing (hence it sits under the fifth position). It is also the position that shows the secondary immune system which wraps up, locks up, or breaks down vanquished threats. So when the person is on the winning side of an illness, the aggressive cards will move from position six (primary immune response) to position seven. This is where disease threats are processed and put in sleep mode. How well this process works is interdependent on emotional wellbeing: if a person has had terrible grief then this area of their immune system can become compromised. It is also a position that tells us how our immune system is functioning: it indicates how well-balanced the immune

responses and productions of T and B cells are, and whether they are operating as they should or are attacking the body itself (inflammatory diseases).

The eighth position is the body's central core which houses the vital organs. Problems with the vital organs will show here. If a major aggressive card falls here then the reader needs to do further readings to see which specific organ has been affected.

The ninth position is the male sexual organs and testosterone. Testosterone is also present in females, so if the reading is for a woman and a difficult card turns up here then it will probably be necessary to look more in depth at her endocrine system and hormone balances. For example, if a woman magician is out of balance and a reading shows an aggressive card in the ninth position, then it could either be a testosterone imbalance or a nearby male disrupting her health simply by being there. (And the same for males affected by females). This usually happens unconsciously and is the result of pheromones and a bad reaction to them. Depending on where a woman is on her cycle, she can be attracted by male pheromones; but she can also be made aggressive by their presence. In female magicians this is far more pronounced than it is in the general population, depending on what streams of inner power and contact they work with.

The tenth position is the female sexual organs. Again, males also have estrogen operating in their bodies, so if the reading is for a male and a difficult card turns up here then check their hormone system. The issue of polarity/hormone dysfunction can indicate the presence of a hormonally disruptive member of the opposite sex. So be aware of these possible dynamics when reading these positions: they are the dynamos that run our moods and emotions, and as such have a powerful influence over everything we do.

The eleventh position is the colon/small intestine/bowel and shows how the system is processing everything that came in via position four (food etc.). Also a lot of magic can be processed through the digestive system, particularly when we are given an energy to take in. This area of the body, in terms of reading, can also be read in conjunction with position five/emotions. The gut uses serotonin to modulate those muscles which contract and relax to move food through the digestive system. It is also used by the body for moods/emotions. The neurotransmitter serotonin can also be directly affected by magic, usually in magical injuries or impacts. Such an impact would directly affect the brain, CNS, and the body's muscles. Serotonin is a major player in all these body areas, so if you are trying to ascertain what is causing a cascade of symptoms that heavily involves serotonin, then look to position two/Landscape first. If this position has a balanced card in it, then the problem's source is less likely magical. The next step would be to look to position eleven to see what is happening in the lower digestive system: often the digestive processing of magic can directly affect the intestinal flora, which in turn affect the availability of serotonin.

Position twelve tells us what is happening in our sleep. Many magicians put too much emphasis on controlling their dreams to have 'lucid dreams' or magical dreams. This is a mistake and can interfere with the real magical events that can happen in sleep. It also interferes with the body's own repair system that swings into action when we sleep. Any magical intrusions of any real power will surface naturally in dreams, a time when protective beings can warn us. It is also a time when our deeper spirit can partake of deep magical service, which is why we should not tinker with the natural flow of our deeper selves. The dreams/sleep position is in a line in the layout with the emotions

and the deeper immune system, as they are all inexorably linked, and these cards can be read together to get a deeper understanding of what is happening in our subconscious. This position is also linked to positions one and two. If disturbances show in positions one and two and there is a volatile or difficult card in position twelve, then you are most likely looking at a magical attack—or at least a disturbance. A magician's quality of sleep is very important to both their health and strength, so pay good attention to what is going on in this position.

Position thirteen looks at the body's structure and movement system, which is bone, muscle, and nerves. Any inflammatory reaction, CNS disturbance, or impact will show here. If there is a difficult card in this position and a problem card in position three (head/brain) then you are more likely to be looking at a problem with nerve issues.

Position fourteen is the skin. The skin is the most externalised organ and the biggest organ of our body. Through it the body can safely deposit toxins and dead matter, and process irritants. This mechanism keeps those problems away from the vital organs, and gives you a very obvious heads-up when there is a problem. Issues with food sensitivity or allergy, recovery from viruses/infections, and reactions to magical power will all show on the skin: the state of our skin is a very good weathercock for how our bodies are coping, and what they are coping with. If the magician is badly attacked and is ill, then one of the healing objectives would be to bring that imbalance to the surface and present itself on the skin. As soon as the rashes start to show, you know the healing process is working. Because of this mechanism, never be tempted to suppress rashes that appear; rather keep an eye on them and let them be.

Position fifteen tells us the immediate future of where the health process is going. If a

damaging card turns up here then there is still work to do to help to body come into balance. Work with this card in relation to the time limit you put on the reading. If the reading was to cover a time limit of three weeks and the card in position fifteen is a difficult one, then redo the reading to look over a span of six weeks to see if the body just needs a bit more time to heal. If at six weeks the card in position fifteen is still difficult then you need to reassess what action you are taking.

8.2 *Task: Organ spirits*

Check through your organ spirits, give your brain a good clean, and most importantly make sure your heart spirit is clean, happy, and strong. Check the soles of your feet and the back of your neck, and keep checking them until you come to the end of the initiate section. Make sure your inner energy is flowing well and strongly, and that everything in the inner body it as it should be.

8.3 *Task: Body upkeep and management*

Drawing from the readings, and also from what you know of yourself and your life, now is the time to make any adjustments that may be necessary to get yourself in as clear a path as possible.

If you are taking substances that you know may be badly affecting you, then now is the time to stop. Having said that, the rules of clear living for magicians are often different from ordinary people. What can be poison for an ordinary person can be helpful for a magician. The key is not to fool yourself (*know thyself*) and to be brutally honest with yourself. You can determine what really needs to change by using divination as well as common sense. If you take something into your body that your common sense says is bad, but your body says is good, then do a Tree of Life reading asking "how is this substance affecting me overall?"

Sometimes the results can be unexpected and interesting. If the reading shows it really

is not good, then you need to stop it no matter how much you like it or depend on it. This is growing-up time and stepping-up-to-magical-adulthood time. If you get a card like Glamour then you are probably still fooling yourself. If it shows good, supportive, or protective cards then, regardless of common opinion, that substance is helpful for you at present.

And remember, the body does not operate to strict rules and conventions; it is constantly changing. What can be good one year may not be good in a year's time. As magical power shifts and changes around you, so too does your body and how it responds to things. So do not be rigid with your self-maintenance; learn to be mutable, to flex and bend around the shifts in your needs. An adept follows a unique path through life, and does not bow to social or cultural conventions.

You will also find, if you have not already done so, that as you delve deeper into magic your boundaries become more sensitive, as does your energy. You may find that certain people or groups of people drain you or grate against you. Again this is very individual to the magician, but if you find that certain people or groups have a negative effect on your energy levels, then it is time to step back from them and not expose yourself to a constant drain.

Like everything else for a magical person, this will wax and wane, and when you are about to embark on a major magical working or project you will find yourself needing isolation. At other times it will not bother you at all.

Never be fixed or narrow in how you manage your life, always be ready and able to shift and change according to the 'magical weather.' As I write this course I have had to withdraw from a lot of my friends, social outings, and even going out into town to preserve and protect my energies. It will not always be like this, but for now I am the magical hermit.

8.4 *Task: Magical compatibility*

This is the point in your training where anything counterproductive for you, once you make the transition to adept, will really start

to affect you energetically. This is particularly true of magical practice. While some of you following the course will only be doing Quareia magic, some others may also be studying or practising other styles of magic. It is not always an issue, but it can be.

If other magical or spiritual practice is compatible with your own unique journey then it will not be an issue. However, if certain magical practices are holding you back, interfering with your development, or are parasited, then the energetic conflict will come to a head in your adept training. There are no hard and fast rules to this, as each individual magician's path is unique to them. But if you are practising other forms of magic or spiritual practice then use divination to check and see if they are truly working for you as they should, and that they do not interfere in your magical development and health. If it shows that there is a problem then you need to make serious choices, and what you decide is up to you.

However, if problems do show, don't ignore them and hope they will go away because you don't want to change anything: again, it is magical growing-up time. If you continue with your Quareia training while also doing other degenerate, parasited, or badly unbalanced magical practices, then it will create an inner conflict that will have a direct effect on you. The adept work in Quareia is deep and heavily involved, and such work will amplify any serious imbalance in your life so that you can deal with it. If you ignore that then you will find yourself walking into a messy and potentially dangerous path.

8.5 *Task: Life balance and scales*

Another preparation for adepthood is settling energetic debts and tending to your scales. This is a higher octave of your apprentice work on the issue, and you have already done a more powerful version in ritual/vision terms. Now is the time to take any outer action that may be needed.

Spend some time meditating on your current life situation. Any outer balancing, clearing

of clutter, cutting, and rebalancing of energetic debts need to be addressed at this time. Doing this now prepares you for the magical work of the last module of the initiate training. You need to put your house in order before you reach that module. You will revisit this again, just to be sure, when you step into the actions of initiation in to adepthood at the end of the Initiate section.

This is a time of letting things go, sorting things, organising, clearing, and stepping up to your inner and outer responsibilities, whatever they may be. Do not fool yourself; know yourself. Know what you need to do, if anything, and do it without delaying or dodging around it.

The next module will not take long, so you have from now until the end of the next module to make sure everything is as it should be. If you do not then the work towards the end of the last module will hit you like a wall and will create chaos in your life. If you sort everything out that needs sorting then the work in the last module will switch you on at a very deep level, ready for the act of Crossing the Abyss and stepping into adepthood.

Take as long as you need to attend to all the things in this lesson, and draw on everything you have learned to do them. Write down all the readings you do for this work, all your interpretations; write down notes of actions, observations, and realisations, and keep them in your journal.

