

QUAREIA—THE APPRENTICE

Book 5

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.

1. *Pace yourself.* Some modules can be done together, some cannot. You will quickly realise which ones are weekly exercises that are ongoing, and which ones you need to focus on exclusively. Work out a rota of study/experimentation that works for you. There is no clock ticking, and it is not a race.
2. *Keep paper and online notes.* This is very important. Get an exercise book for each module. Clearly mark which lesson the notes refer to and when you finish that module, put the notebook away. It is important that you work on paper as well as computer. Do your essays and written tasks on computer and store them on a USB stick so they are safe. If you wish to be mentored through the Initiate and Adept training, these online and paper written notes will be part of your application. Without them, you cannot be mentored.
3. *Learn to be flexible and adaptable.* If you come across something in the course you are not sure how to do or do not fully understand, take a step back and think about it. It is important to learn how to adapt, experiment, and move forward without having every step explained many times over—if you get stuck, work it out for yourself!
4. *Do not skim through the lessons.* You simply will not learn and you will not properly develop. Slow down, take your time.

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Apprentice Module IX

Working With Planetary Powers

Lesson 1

Background

In this module you will learn the first few steps of working with planetary powers by learning how to approach and connect with the planetary spirits. From that connection, you will learn how to introduce the magical tools to the planetary spirits, and how to work in ritual and vision with these very important powers.

Planetary powers are a major aspect of every type of magic, yet they are often ignored with the statement “I’m not interested in astrology.” Working with planetary powers is not astrology, though a rudimentary understanding of astrology is necessary as it can show us the actions and influences the planetary powers exert on any given situation.

There also seems to be much confusion in modern magic between planetary influences and the deities named after the planets. To complicate matters even further, the planetary powers also have deity powers within their orbit of expression. But these deity powers are not the Greek and Roman gods named after the planets.

And here it gets even more complicated—the Greeks named specific deity influences after planets that they knew exerted a similar power, but the Greek/Roman deities and the deities of the planets are two different, if similar things. Confused yet?

To make things a bit clearer, let us look at the structure and dynamics of the planetary

influences, which will make things a lot easier for you to understand and work with them. These influences, in their various layers, pop up in magic a lot, and they also have a direct influence on everything you do.

Remember when I talked about my expeditions into the Inner Library looking for temples, and I found one that had lots of tall, strange-looking beings weaving power? Those were planetary angelic powers, and are one of many layers of influence and consciousness that each planet has.

The layers of a planetary power go something like this (and I am simplifying this a lot):

First comes the planet, the material substance which has its own consciousness. We translate this consciousness through the interface of a deity (just as we have a female deity for our planet).

The planet is in a family of planets that we call our solar system, and the sun is the fulcrum of that family.

Each planet has an angelic interface, a being who acts as a threshold for that planet, as well as an upholder and protector.

Each planetary angelic being stretches out its energy and consciousness until it meets the consciousness of a fellow planet. This meeting of powers is akin to magnetic forces that attract or repel: the angelic beings weave a web of

conscious power that essentially holds each planet in its orbit.

They also act as filters for the inner power that a planet exerts, and this power affects everything and everyone within its range.

These vast angelic beings are essentially hive beings: many make up one. The individual bits of the hive are what we perceive as angels who express the planet's influence. Together, they make up the huge angelic being of the planet. In turn, those planetary angelic powers are parts of a hive that make up the angelic being of the solar system.

This dynamic was picked up on in the past by people who attempted to reach and work with these powers, and I suspect the experience of the hive is one of the reasons why Western humanity started to think of angels in terms of names, hierarchies, etc.

Humans have to organise, classify, name, and label everything around them, including angelic beings. The humans at that time also classified these angelic beings as having human-like qualities. The sum total of such boxing and organising was a situation where the magicians had no real contact and no real understanding.

When you deal with these beings, both planetary powers and angelic beings, it is really important to understand that they have no human qualities at all. They have power and influences, and they have consciousness and intelligence. But they do not have human emotions or human shapes; nor do they think like a human.

If we look at their powers from a human perspective we miss the sheer breadth and beauty of their true power, and we also misinterpret that power. However, if we look at their power fully understanding its effects on us, then integrate this understanding into our own work and lives, we can truly tap into a fully conscious working relationship with those powers.

Each planet gives off a certain power dynamic, a bit like the root temples you worked with. The combined power of all

the planets, our planet included, creates a harmonic choir of power, vibration, and influence that affects everything in the solar system. Magicians understand that choir, that cacophony of influence, and engage directly with it in many different ways.

When I first started to work with these powers I worked in vision, in ritual, and in divination in my attempt to understand them. As my visionary explorations progressed it was made very clear to me that each living being's unique signature of influence was set in place at its conception, and the pattern set at birth was secondary.

I came to this realization while working in vision out in the stars. I was out in the stars, drifting among the planets, when I heard a series of sounds. Each of the planets have their own 'sound' or vibration, and I was amazed to listen to this choir as I drifted. The being who was working with me nudged me and told me to watch and listen.

The sounds seemed fairly random and individual, but every few seconds they would harmonise. Each time they harmonised, something flew past me at great speed, heading for earth. The harmonic sounds created a threshold that a soul could cross in order to fall into conception. This dynamic was translated to me as a vision of something bright falling right at the point of each harmonic peak.

I followed one of the bright things, struggling to keep up with it. It fell to the earth, towards a landmass, towards a town, a street, a house, and finally into the house where a couple were making love. The bright thing then slowed down and passed into the mother. I was watching the point of conception.

The planetary harmonics created a pattern, and that pattern was now within the bright thing that in turn was inside the mother. At the time I did not trust what I was seeing. I was still very young, and not sure what in my visions was real and what was from my own head. So I filed the experience mentally in my 'not sure about that' folder.

A few years later I was working at the edge of the Abyss, and again I heard a series of sounds come together as a harmonic. At the peak of the harmonic sounds, a complex and distinct pattern appeared at the edge of the Abyss. This time I recognised that the pattern was an angelic filter for something to pass through. I was intrigued: why was that forming?

Before I got chance to think further, a bright thing fell down from above the Abyss, passed through the newly formed pattern, and began to take on a humanoid form as it travelled down the Desert landscape. I sort of understood that I was seeing something connected with my experiences in the stars, but I was still too dumb really to connect the dots.

As I progressed in my exploratory work I had different but connected experiences until finally I understood: the angelic sounds create conditions for something to manifest. A soul chooses that angelic filter to flow through on its journey into manifestation.

This filter is created by angelic beings using the combination of planetary powers as it exists at that specific moment in time. The soul falls through this pattern of influences, and those influences stay, grow, and shift with it throughout its physical manifestation. This is what is looked at when an astrologer looks at a natal chart.

Once I began to understand fully what was happening, one thing troubled me that did not make sense. What I had originally watched, out in the stars, seemed to me a fairly slow process; yet millions of creatures are conceived and born every second. I went back out into the stars with an angelic being who was willing to work with me, and I asked it about this issue. The angelic being covered my eyes, so I could see through its eyes.

The only way I could describe what I saw was everything that ever lived, and ever will live, all falling, all coming into life at the same time, in an instant. The sounds were not just sounds but patterns, vibrations, movements, flashes of lights. It was far more than my tiny brain could take in. I did, in fact, blow a fuse,

and sat dazed in my chair for quite a long time after that.

It reminded me of an experience I had as a teenager. At the time, I felt like a Vulcan born mistakenly into a Klingon family. In the depths of despair, I called out to the universe "I want to know..." and the answer came back immediately. I had a flash vision of everything, all at once. It took me a very long time to get over that one. So be careful what you ask for!

Though the experience of seeing everything born at once was too much for me to process, once I had recovered—which took a couple of weeks—I finally understood that time is far more malleable than I understood it to be; and it did not exist in all realms, only our physical one.

Why I am rambling on about all this? Because it is important, not only to shake up your understanding of the planets, but also to show you how vast, powerful, and complex these powers are. It is also important to understand that these powers affect everything that lives, not just humans. When you work with planetary powers magically in a conscious way, you effect change to everything that is alive in some minute way.

So let's bring this down to earth a bit more, so you can process a bit more easily what we are looking at.

1.1 Charts, filters, and planetary dances

Over the years humanity has learned to recognise that the planets put out a power that affects us. Astrology developed in various ways around the world in different cultures, and it was a direct expression of how the people of that culture understood or recognised those powers, how they interacted, and the effects they had on the world around us.

The various forms of astrology are man-made interfaces to help us understand these powers and track their effects. Differences appear in the various expressions of

astrology because they developed on different lands; different cultures have their own way of expressing and understanding their environment.

The development of astrology gives us a passive interface: it tells us about various influences and how they affect the individual, but it does not offer a way to interact actively with, communicate with, or even fully understand these planetary powers. Most astrological systems understand that the planets work in a complex but logical way that can be measured and predicted. But they offer no way to consciously partake of that complexity: we become passive bystanders.

This works just fine for the majority of a population, but magicians need far more. Astrology does not tell us what type of being the power/influence comes from, nor what other beings are involved. We also do not, as yet, have the technology to register the time of the conception of a person, just their birth and death. But the times of conception, birth, and death all work together to give a whole pattern to an individual.

This pattern is like a weather report for a life, and also tells us about the potential skills, abilities, strengths, and weaknesses a person is likely to have. What we make of that bundle of gifts is up to us and our fate pattern, which is something different from our planetary pattern.

Fate is the realm of a person's spirit, and the astrology tells us the more manifest aspects of their life: it is the story of the body.

Magicians need to know more than just the weather report; we need to know where those weather patterns come from, what aspect of the planetary consciousness is wielding its influence, and then we need to know how to interact, communicate, and actively work the beings involved in order to function as adepts.

This aspect of planetary interaction between magician and planet is, to a large extent, what a lot of the magical texts are about—the *Arbatel*, for example.

Through such interaction we can work more effectively, more powerfully, and with gnosis. We can make informed choices when we come to a crossroads, and we can consciously engage specific planetary powers in order to achieve something.

It is a matter of stepping from a passive relationship to a fully engaged one, where both sides give and receive. How does such an active relationship work? The full extent of that engagement manifests in the realm of adepts, but the first steps can be taken in your apprentice training.

Let's have a look first at a passive relationship, then at a magical relationship.

Passive

A person we shall call Sally is reaching her thirtieth birthday. Sally is a typist, has a boyfriend, a normal life, and no interest in anything beyond earning a living and being happy. In her chart she has Saturn in the 6th house.

Bear in mind I am simplifying this right down, as all the planets in the natal chart play a part. But for the sake of this example, let's keep it very simple.

As Sally approaches her thirtieth birthday, Saturn returns to the position it was in when she was born. This is called a *Saturn return*. Its influence becomes strong and triggers Sally's life in a number of ways. She is not aware of this influence; nor is she aware that these influences trigger in order to be looked at, changed, or worked with.

Her boyfriend notices that her OCD issues are getting slightly worse, and Sally finds herself getting very stressed and overworked. She will not back away from her job, as she is very committed to it.

The more stressed she gets, the worse her OCD gets. This in turn triggers stress hives in her, something she inherited from her mother, and her levels of stress and overwork begin to spill out into her relationship. She feels she is not getting enough support from her partner, and he feels shut out of her life.

Eventually this comes to a head and she has to decide: job or boyfriend? Because she feels she owes loyalty to her job, and it is a company she has worked with for a while, she dumps the boyfriend... and continues to get more and more stressed.

This is the influence of the Saturn return on her life. If she knew about astrology she would at least know what was happening and why. This would give her a chance to step back, look at the situation, and make more informed choices. This alone would have reduced her stress levels, as she would be able to see that Saturn was leaning on her personality/mental health, and that her sense of loyalty to the company also came from that natal influence. But she would still be slammed quite a lot by that first Saturn return.

Active

Next we shall look at the Saturn return of Helen. Helen is a Western magician who has been studying theoretically and practically since she was twenty-one, and also has a fairly good background in astrology. She comes from a family who suffer from certain inherited diseases, and like Sally she is a workaholic.

She is aware that her Saturn return is upon her, and that she can either ride the wave of the planet's influence and see where it takes her, or choose to engage it fully. Helen does some readings to look at the differences in her long-term future between riding the wave and fully engaging it.

The first reading—riding the wave—shows a lot of hard work at her job, but it seems to not really go anywhere. It also shows long-term illness coming to a head later in life. She does a second reading to look at why her work career would not go anywhere even though she would be working very hard. The reading shows that her job will not fully express her true potential, and is only a job of earning money.

She then does a reading to look at her long-term life picture if she magically engages with the Saturn influence. It shows a long-term picture of hard but fruitful work in service that

opens her life out to its full potential. It also shows long-term service that has to do with illness and healing. She decides to go with the magical option.

Helen prepares herself, and works ritually and in vision with the Saturn influence. First she approaches the spirits who work with the Saturn power. Then she connects with the angelic being who is the bridge between humanity and the planet Saturn. She explains to the being what she is trying to achieve—reaching her full potential with the help of Saturn—and in turn the angel agrees to act as a bridge for her to directly commune with the consciousness of the planet and its influences.

This bridge puts her in the presence of the planetary deity, a deity who projects a humanoid image so that Helen can speak directly to it. Helen tells the deity that she knows she is at a crucial stage in her life, and wishes to do her best to be of service and make the best of what fate has given her. The deity shows Helen a vista of her working in a hospital as a nurse, but also working magically with the sick and dying. Then, Helen asks the deity to put her in direct communion with the planetary power.

In vision, the deity places Helen in direct interface with the power of Saturn the planet. Helen finds herself confronted by a series of power patterns, forces, and weaves. She does not understand what she is seeing, but she understands that this is the raw influence of the planet from a magical perspective. Helen places her consciousness in the centre of the weave, and allows it to flow through her.

A week after this magical work, Helen is made redundant and becomes unemployed. While she is job searching, she comes across an advert for people to train as nurses with a specialist focus on hospice work. Suddenly her body¹ responds to the advert, and she feels strong, centred, and wide awake. She applies for the training, and though it would put her financially in a hole for a while, she knows, with a physical knowing, that this is something that she must do.

¹Often cues come from the body, not the mind.

She trains, qualifies, and goes to work in a hospice for people dying of cancer. At the same time she continues her magical studies and work, and blossoms within her training lodge.

One day, she is tending a dying patient who tells her that he wishes to discuss something with her. He tells her that her eyes tell him she is the person to talk to. So she listens.

The dying man tells her that he is a magician, and when she does not flinch, he knows he can continue. He tells her of his life's work in magic and healing, and asks if she would be willing to take on his books and notes. It is the only thing precious to him, and he knows his family would simply throw them in the trash. He takes hold of her hand and refuses to let go. She agrees—and she feels something pass between them.

The man dies, Helen inherits the books, notes, and a statue of an Egyptian goddess, which in turn puts her on a path of learning in an obscure line of health and magic. Over the next twenty years she helps people in the hospice, bridging them peacefully into death, and she also slowly becomes a magical adept with a special focus on healing and death. The Egyptian goddess stays with her, and slowly the statue becomes a doorway through which the deity reaches. The goddess—Sekhmet—teaches Helen about disease, death, healing, and medicine.

Analysis

These two women both had a natal Saturn in their sixth house, and both were on the cusp of a return. One was at the mercy of the planetary powers, did not use their influence, and did not achieve their full potential. The other engaged fully and found a pathway that not only made the most of the planetary influences but also brought her into a full working relationship with the different aspects of the planetary powers in order to achieve something.

Helen could have chosen a different route other than healing, but by doing so, she engaged the health/discipline aspect of Saturn/sixth house and channelled that

influence through a career instead of letting it flow through an inherited disease. She could have done something else, but she would have had to find a way for the health aspect of that influence to express itself positively rather than as a long-term illness, or to at least modify the inherited diseases.

So you see that by working directly with the various layers of the influences of the planets, you can go through life in a much more effective and useful way. You do not exert control over your life; rather you find the most positive aspect of that influence, trigger it in your life, and let it appear in a way conducive to your fate pattern.

There was the potential in Helen's fate pattern for her to work as a nurse. This was not a set destiny, but by conversing with the planetary power it brought her life cues into sharper focus, where she could see them.

And by going through the layers of contact from planetary spirit, to angelic being, to deity, then finally to the planetary power itself, she fully engaged all layers of the power.

Most of the time magicians will only work with the planetary spirits, but for this example I wanted to show you the full potential of what can be worked with.

This also has the side-effect that, once you have fully contacted the planetary power itself, you appear more brightly on the radar of the planetary spirits. This in turn enables the magician to have an almost day-to-day relationship with the spirits, which opens the magician out to the various ways these spirits can be worked with.

The magician does not need to keep going back to the pure planetary power; once is enough. Touching base with the planet's consciousness once in a lifetime changes everything: from then onwards the magician can consult with the planetary spirits, the deity, or the angelic being, depending on what they are doing and why.

This level of work is the realm of the adept. To get there, there are various training

stages you can go through, ones that not only teach you about the planets' individual and collective influences, but also prepare your body and mind in increments for such powerful contact.

Throughout this module you will focus on the planetary spirits and will work with each one individually. The work in these lessons is going to be mainly practical work with very little theory.

1.2 Planetary deities

Before we move on to the practical work of the rest of these lessons, I think it pertinent to address some of the confusion that appears in magic today regarding the planetary deities and the Greco-Roman deities of the same names. They may have the same names, but they are not the same thing.

The Greco-Roman deities who were named after planets—Jupiter, for example—were so named because their personalities and powers are very similar to a particular planet's influences. In some cases the deity does have a direct relationship with the powers of a planet, but they are still deities of the land and people, not of the planet itself.

As I write this, there is a current fashion in trendy magic to work with the god Jupiter. The Roman god Jupiter is/was the god of kingship, of careful, wise governance, and justice. These qualities are similar to the influence expressed by the planet Jupiter; hence this deity was named after that planet.

For some reason, some modern magicians seem to think that because Jupiter was the god of a state's king, this god would give them wealth and power if they worshipped and worked with him. This is a good example of dumb thinking. Such an approach would trigger an aspect of the god Jupiter which is akin to the Unraveller: through their own stupidity and greed they would eventually unravel and fall apart.

They also fail to understand that Jupiter the god is specifically aligned to city states, and is not interested in individual magicians. Such

an approach, along with the usual overdressed New Age altar with flowy blue fabric, is only really going to attract a parasite willing to masquerade as Jupiter in return for a meal.

The city state god Jupiter is a deity of the land and the people, and is a deity who is influenced by the bigger power of the planet and the planetary deity Jupiter: their purpose and power is in harmony. But communing with the city god Jupiter is not communing with the planetary deity: these are totally different things. Whereas the city god Jupiter is concerned with the balanced governance of the people by the king or leader, the planetary force of the deity Jupiter is more concerned with the powers of balance and justice of all living things, wherever they are.

The planetary deity is also like a root deity that is in a direct line of power flow with deities like Djehuty and Ma'at. The powers of balance, justice, intelligence, and governance flow through these two Egyptian deities, and they are in the chain of power between the planet and living beings.

I thought it was important to make these distinctions at this early phase of your learning about planetary powers, as there is so much silly magical writing on the market at present that purports to connect the beginner with 'Jupiter.' Once you see words like 'wealth' and 'power,' it is time to move on and search for something better.

Throughout this module keep in mind the difference between the planetary deities and the Greco-Roman deities named after the planets. Don't confuse the two or link them in your mind.

1.3 The layers of Planetary Powers

Lastly, before we move on to the practical lessons, let me just sum up briefly the layers of contact involved in planetary magic, so that you are clear about what you are connecting with in the various rituals and visions.

The nearest layer to us is that of the **planetary spirits**. They are the easiest to work with, have the most immediate influence on us, and are like worker bees who keep all the complex combinations of planetary influences where they need to be. We do not need to know their names; rather we need to know what they do and where to find them.

This is the level of contact that we as magicians work with when we need to connect with a planet's influence for a short-term job² or for a longer-term project that needs a planetary influence at 'low voltage.' They can be worked with like inner contacts. You can learn a lot from them: they are the final stage of delivery for the day-to-day shifts in planetary influence over people and creatures.

Behind them are the **angelic beings**. They are the bridge and threshold for the planetary power. These angelic beings are the triggers, pathways, and 'holders' who enable a planet's inner influence to exert itself on everything that is physically manifest.

These beings are worked with mainly for construction, where the influence and power of the planets is to be woven into the structure and created fate of an inner temple, a long-term magical project, or an outer temple.

Then we reach the **planetary deity**. We can perceive this deity as a humanoid deity by grace of the angelic beings who act as the threshold. Our minds create the image of the Vessel, the angelic beings create the structure of the Vessel based on our imagery, and the filtered consciousness of the planet can then flow into that Vessel. This becomes a deity interface in which the consciousness of the planet is downgraded enough for humans to understand it, and the feeble warblings of the humans are translated by the angelic beings into energetic information to which the planet's consciousness can relate and react.

Just as we have goddesses and gods in various cultures that are the land, the earth, so each planet also has that deity potential.

We talk to Cybele in order to commune with the land's consciousness. So, too, we talk to the planetary deity to commune with the consciousness of that planet.

And then comes the **consciousness of the planet itself**, which stands 'behind' the deity in terms of power order. This planetary conscious mind is vast, and is often way beyond what a human can cope with or understand. But for a magician, stepping in phases of contact through the different layers enables our bodies to slowly get used to the power, and for the planet to back up its conscious energy output so that we can see and experience that power for ourselves. We see the inner lines and patterns of its life pattern, and we interact with that pattern.

It is through this level of work that the magician finally realises that we are all, literally, interlinked and of each other. Us talking to a planetary consciousness is the equivalent of a single cell attempting to communicate with our minds. It is not impossible, and it does happen; but it is hard, and most of the time we are not conscious of it.

One visit to the pure planetary power creates a link, a recognition, and turns a key. After that we do not need to fry our brains; instead we have been changed and prepared for better communion with the spirits and deity of that vast being.

In these lessons we will begin the first steps of this process, so that you gain a connection and communion with the first stage of contact: the planetary spirits.. Later in the course we will step deeper into planetary connection through the angelic beings and the deities.

²Like a talisman.

Lesson 2

Saturn and Pluto

In astrology the planet Saturn is expressed as a power that creates and upholds boundaries, the beginning of order, of discipline, and also of hardships and limitations. This is also the energy that this planet puts out from a magical perspective.

In your early lessons, when you first learned about the Pentagram, you held the sword in your left hand, and the planet Saturn was declared in conjunction with the sword. In magical patterns the left hand is Saturn's natural home: the hand of the Limiter. In more commercial, lightweight magic, the sword is connected with Mars instead. This is a misunderstanding of the power of the sword, and indeed of the power of Mars.

Saturn is feared, as it is interpreted as bringing hard work, as binding someone, and bringing destruction. Again, this is a misunderstanding of this powerful planet.

These sorts of misunderstandings serve only to lock an apprentice out of the true power of these planets. If you wish to do your own research into planets, don't skip through popular astrology sites; rather dig a little deeper, and there you will find explanations you will recognise.

The power that flows from Saturn is a power that slows a thing down, limits it, brings it into focus, makes it denser, and makes whatever is on the receiving end of its power work harder to find its true form: *it is creating a diamond.*

The deepest expression of Saturn's power is found in the act of constant creation, where things are slowed down, formed, brought into shape, and expressed into manifest form, where they live and die. The old adage that Saturn is the planet of death is right, but our modern interpretation of this adage is wrong.

In our world today we interpret such a quality as bringing death to life, which means to us that Saturn brings death. Actually the reverse is true. Saturn is the force in the creative act that slows something down enough that it can manifest.

As you now know, at the point of physical manifestation or birth, death is woven into that manifestation as it steps into life: at birth is the pattern of death. At their birth the child draws breath and begins their individual existence. This existence, from the moment the umbilical cord is cut, becomes an existence of *limitation*: the baby is limited in that it needs air, food, water, protection, warmth. It has needs, and it has vulnerabilities that limit its soul's scope of action.

In the Biblical story of the Garden of Eden the man and woman are cast out from the Garden and into a world of birth, death, and hardship: they manifest into the physical world. This story tells of the action of Saturn at play. Saturn is the planetary power that allows souls to manifest in physical form, and that physical form is full of limitations.

On a more magically mundane level Saturn is the power that makes us work hard, that gives us boundaries, and that limits us so we learn each step properly before we move on. Saturn is the power of the teacher, the guardian, and the parent who will not let us drive fast or overeat; the parent who forces us to study hard so that we gain skills.

Our modern consumer world has no place for the power of Saturn and the Limiter; instead it is a society of the Unraveller. And the relationship between the Limiter (Grindstone) and the Unraveller (Threshing Floor) is a close relationship indeed.

In your ritual work you have been learning about the many different layers and octaves of power that flow through magic. Each of these powers—Grindstone, Limiter, and Saturn; Threshing Floor, Unraveller, and Pluto—have complex relationships with each other.

From a magical perspective **Saturn** works in polarity with Pluto. Saturn exerts a power of *slowing something down*.¹

The next octave down from that is the **Limiter** which creates boundaries.

The next octave of that power is the **Grindstone**: a power that makes us work hard to achieve, mature, and learn. This brotherhood of powers becomes the potter who forms the clay into a beautiful pot.

In harmony with the power of Saturn, and at the opposing side of the seesaw, is **Pluto**. Pluto is a power that *winnows*. Its power sweeps over everything and challenges everything in its path. Those who stand up to the challenge, who consciously engage the power of Saturn, are strengthened and matured. Those who do not engage the power of Saturn are beaten to death by the power of Pluto, which is why it is linked to the Underworld: those who not pass the test of Pluto are composted.

Pluto is the power that flows through the **Unraveller**: those who do not consciously engage the power of the Limiter start to unravel. Those who *do* engage the Limiter

have whatever is no longer necessary in their lives slowly unravelled from their pattern.

What is left behind is measured on the **Threshing Floor** and the owner is given their due balance.

Now you begin to see why it is so important for a magician to engage these powers consciously in their lives. When we accept the challenge of the Limiter and immerse ourselves in it, all that unnecessarily holds us back is winnowed away from us by the Unraveller: the powers of Saturn and Pluto become our best friends as we step into the stream of their power and work with them.

Usually we magicians recognise these flows of planetary powers when they are active in our lives and engage them daily through our actions. We self-limit, make hard decisions, and work tirelessly. In return the deadwood in our lives is swept away.

In long-term magical projects or in times of extreme difficulty magicians may engage with the planetary spirits for advice and assistance.

When an adept works on magical construction, these two key planets would be worked with, via the planetary angelic beings, to weave the power of the Limiter and Unraveller into the construct in order to maintain balance. These two powers are the closest we can get to the raw powers of creation and destruction.

At a single point in time, the adept would contact and immerse themselves directly with the consciousness of the particular planet itself, in order to engage fully with its power in their lives and work. This is something you will come to later in your training.

As an apprentice you will work with the planetary powers in various ways. You began this process in Module II when you learned to align your natal chart with your Pentagram. The Pentagram is you, and the planets are positioned around you. From there, you look at your natal planet positions in relation to the magical directions and the tools you work with. This you have already done.

¹Hence its connection with lead.

The next few steps consist of learning to engage the powers of the planetary influences fully in your magical practice in order to see where your focus in life needs to be. You learn to connect this in with the magical tools and directions, and then you learn to connect and commune with the planetary spirits in order to learn.

Through this act of connecting, not only do you learn a great deal, but you also fully engage these powers in your life and magical work. It also gets your body used to the vast powers that these planets put out. The planetary spirits are the first layer of that power, the layer most conducive to humans, and the least likely to impact you.

As you progress in your magical development, the planetary spirits lead the way towards communion with the planetary deity and angelic beings who interface between living beings and the power of the planet. All of this is done in small, careful stages to let you adjust, and also to give you time to mature magically and emotionally so that you do not misuse this contact—which would destroy you.

The practical work in this module will take you step by step into the different layers of working with planetary consciousness, from ground zero—your own chart—to the first layer of contact, which is the planetary spirits.

2.1 *Task: Analysing your Pluto and Saturn natal positions*

The first and most important step is to ensure that you are very familiar with the two planets and how they exert a force over your natal pattern and also your day-to-day life. You have looked at your chart and your transits. You have looked at what houses these planets were in when you were born, and what signs those houses were in.

Get out your charts and look where Saturn and Pluto are in relation to each other in your natal chart. Look at the respective houses they are in, and the nature of those houses. This sets

a pattern for these two planets through your life.

When they return to the positions they were in when you were born, they strengthen their impact and trigger a new layer of their life's action upon you—a *return*. Each return is like a review of what things within their purview need dealing with in your life, and each time they polish you a little more.

You can also look at the transits of these planets. As they go through each house they affect that house's aspect of your life. Reading the planet's natal position in relation to your transit position tells you how that natal influence is playing out at any particular time.

I am no astrologer, and have only a rudimentary understanding of astrology, but I have figured out enough to work actively with these influences and forces. For most people this is what astrology is about. But for a magician it can be much more of a working tool.

Some magicians time specific magical jobs to coincide with specific transits in order to draw the most power they can from them and to affect their work in specific ways. While this can work well, I have found it much better to balance work with planets in a less controlled way, which allows deeper forces of planetary influence to surface. There is still a lot we do not understand, and by controlling something too much you lock out potentially helpful influences.

When I plan a long-term project or do something magically important I choose the dates of work according to my availability, then nearer the time look at the planetary influences to see what is going on under the surface. I find that fate nudges me onto particular dates, and when I look back I discover that it was the perfect astrological time to do that job.

So take care not to fall into the trap of trying to control something too much: work with the planets, and go with the flow.

2.2 *Task: Analysing your Pluto and Saturn transits*

Look at your current transits, and see where Saturn and Pluto are. Look at the houses they are in, and look up what those houses rule over. Most houses have different layers of meaning, so you will need to read the house according to what your life is like.²

Think about these planets, what they do, and how they relate to your present life. What is the chart telling you about Saturn and limiting? Can you work out, via that planet's action in its current house, where you can engage your self-discipline, what needs limiting, or what limitations are currently on you that you need to stop fighting and engage with consciously?

Then do the same for Pluto: see what needs cutting away from your life, what needs winnowing down, and what needs bringing to a conclusion or making fitter, leaner, and wiser.

I had a Pluto transit in my sun sign of Sagittarius that started in my thirties.³ It was hell until I figured out what was happening and engaged it consciously in relation with Saturn by letting go of things and working harder and with more discipline. "Suck it up" was my mantra for years. Once I had done that and then worked with the planetary spirits, my situation turned from a disaster into training. During that very difficult transit most of my real and true magical learning happened.

2.3 *Task: Analysing your transits when you started Quareia*

Look at your natal chart, then cast a chart for the day you started Quareia. See what houses Saturn and Pluto are in, and look at their positions in relation to your natal chart. Think what those positions tell you about your 'psychic weather' for that time. What influence

²For example the fourth house is home and family, but it can also mean working ancestrally.

³1995 to 2008.

were those two planets having on your life, and which aspects of your life were those influences playing out in? The answers may not become immediately apparent; just ponder on this and take notes of your conclusions.

Make a note in your journal to revisit this chart analysis in a year's time. Sometimes when you are in the midst of something it is hard to see the wood for the trees. But once you have some distance you can look back and make more sense of what the chart is telling you.

2.4 *Task: Analysing transits from key moments in your life*

Look back over your life and locate key moments or times that resulted in major learning, or a major changes/clean-ups in your life. Then look at the chart transits for that time, and specifically at Saturn and Pluto. What houses were they in? Where were they in relation to each other? How do their positions in the transits bring their natal influences to the surface?

For example Saturn is a major player in my writing and magical work, and this is reflected in my natal chart. Just before I started Quareia Saturn moved into a position where its influence would be very helpful for such a large project, and its house position also showed me how I would be working and what difficulties this work would cause. The house position was key to showing me how to draw the most from the discipline of Saturn: it directed me to look at where my discipline would come from, and what learning and adjustments I would need to make in order to be successful.

Also, Mercury drew close to Saturn at this time, indicating long-term project/discipline and Mercury/writing coming along to help. Pluto was in the position of my 'art,' which is my writing, and showed me that I had a strong influence behind me to narrow down my focus, tidy up my approach to writing, and cut away unnecessary methods, approaches, etc.

Pluto was positioned to assist me in casting away everything in my sphere of writing that no longer has a place there in order to make me more productive and efficient.

2.5 Working with the planetary spirits

After you have started the process of trying to learn from the charts and familiarised yourself with these two powerful planets, then it is time to go and meet the first layer of contact, which is the planetary spirits. It is pointless meeting them before you understand the influence of the planets in your life, so do the chart work first. This work is done in vision and triggers a working relationship between you and the planets that you can then build on and engage in your life and magic.

Before you delve into a visionary connection with these beings, ensure you understand what they are. They are not guides for humans; they do not exist specifically for our well-being. They are spirits who act as *substations*, lowering and filtering volumes of power influence that affect every living thing on the planet. Their job is the constant weave of power, the song that is woven between all the planetary influences to uphold life and death.

The planetary spirits have their most immediate effect on the manifest world, and as such are the best contacts to work with in the chain of power between planet and human. We understand them more easily than we do a planet, and they are fluid enough to pick up our tiny communications and interface with us.

When you ask a planetary spirit for advice and learning, the learning that comes back will not be individual and specific to you alone, but rather advice on how to make the most of yourself within the holism. What affects you affects everything around you, and what you do magically affects everything around you. So the advice that comes back is about the community of consciousness of which you are

part. The advice shows you how to advance and mature in relation to everything around you.

The lack of awareness of this holism has caused many, many problems in magic in the past when magicians have worked with planetary spirits. A magician would work rituals and visions to connect with the planetary spirits, then ask for something specific to them alone in a selfish and naive way. Often the spirits would give the magician what they asked for, then watch the show as the magician slowly unravelled.

But if you ask for help/advice/learning in a way that would be in harmony with the 'weave' that your life and existence is part of, then the spirits will fully engage themselves with you in your life.

Another bit of advice before we get to work. Do not keep pestering these beings with repeated visionary work over a long period of time. They are not hand-holders. You have to mature enough to know when to connect and ask for help/advice, and when just to let them get on with their job of influence.

The best way to do this is to make an initial contact with them and then just to be aware of their actions in your life. Acknowledge that action when you see it, engage it fully through your everyday actions, and when you hit a really bad wall, *then* ask for help. And be aware that their idea of help and ours are two different things.

For example, suppose you are going through a Pluto transit and your life is being torn to pieces. By engaging with the planetary spirit you will amplify the action of Pluto in your life and will be shown ways to understand why things are happening as they are. If you willing let go of what has to leave you and you engage the spirit of Pluto, then the process can be sped up: everything that no longer serves a purpose in your life, and the things that hold you back, will be swept away from you. Because you are working with Pluto here, you know that everything you are losing is going away for a reason. You don't fight it, and once the job is done you slowly emerge, ready for the next stage of your

life.

For this first contact, because these are two of the most powerful planets, it is wise simply to make contact, say hello, and understand that the influences of these spirits are helpful to you, no matter how tough they can seem. Look upon them as taskmasters who are there to help you find the right path and for you to have the resources that you need to walk that path.

2.6 *Task: Visiting the Hall of the Planetary Spirits*

Set up your working room, open the gates, and do your ritual for centring and grounding. Sit before the altar in the east, and go into the Inner Library.

Tell the librarian at the centre of the Library that you wish to talk to the planetary spirit of Saturn.

The librarian guides you down one of the main corridors. It seems to narrow the further you go down it. As you look up, the roof of the corridor slowly changes to become a roof of stars, and you see that the walls around you are decorated with intricate paintings of different spirits.

At the end of the corridor is a stairwell. One set of stairs goes up and ends at a large circular door. The other set goes down and ends in a large bronze set of doors. The librarian indicates for you to go down to the bronze doors.

When you are in front of the doors you realise there are no handles to open them. Close your eyes and remember when you did your Pentagram ritual. Remember the stance, the tools that you held or their sigils, and remember the sense of the planets around you. Stand in that stance and recover the feeling of being in the midst of the Pentagram ritual. This tells the doors who you are, what you are, and what you do.

The doors swing open and you step into a vast hall that has the stars for a ceiling and the clouds for a floor. Even if you think you

will fall if you step onto the clouds, trust the power and step out. You find yourself walking on a narrow ledge out in the clouds. The stars are all round you, and you feel the wind swirling round your ankles. Walk until the clouds separate and you can see the end of the ledge. It ends at a circular platform.

Stand on the platform and look all around you. All you can see are clouds. As you look up you can see stars, and as you look more closely you can see threads running between the stars in a complex weave.

Stand in the Pentagram stance. See the sigils of your tools by your hands, the Hexagram above you, and the earth below you. Remember your inner flame. Speak out your birth name, and ask if the planetary spirit of Saturn is willing to commune with you.

You will feel the wind round your ankles shift and become stronger, and you will have to concentrate hard to keep your stance. As you wait, think back over the times in your life when you did not engage your own self-discipline, and the times when you did, and what a difference that made. As you remember, you notice that the clouds seem to gather in one particular area. You silence your thoughts and watch.

The clouds seem to swirl around something, and out of that swirling walks a figure. They, too, are walking on a ledge that ends at a circular platform not far from you.

This figure is the spirit of Saturn. They are clothed in mist and difficult to make out, but you can hear them very clearly: they are humming a sound. As they appear to you bow, thank the spirit for appearing, and tell it your name. As you talk, the spirit's eyes become more defined: sharp, intelligent, and bright.

Tell the spirit you are an apprentice of the Mysteries and you wish to begin learning about the planets and their powers. Tell the spirit you wish to engage fully and properly with the powers of the planets and the influences they have on you.

If the spirit agrees then talk to them in your own way, asking them what you need to focus

on in your life and work. Ask if they are willing to be a guide for you in this early stage of your learning.

The spirit may talk back to you directly or they may make sounds or actions. Don't worry if you do not understand what they are saying: the meaning will seep into your dreams, into your mind, and will also pop up in your life.

When you have finished and are ready to go, bow to the spirit and thank them. Try hard to get a feeling or image of this spirit so that you will recognize it if it turns up in your life or dreams.

Wait until the spirit turns and walks away, and once they have gone turn round and work your way back to the bronze doors. Before you pass back through the doors turn and look at the clouds. Now that you have made a brief contact with a planetary spirit, you will be able to see more of what happens in this place.

As you look at the clouds you notice clusters of clouds and you can make out faint figures in the clouds. They are reaching up to the weave in the stars, which seems to be constantly moving. They get a hold of some of the threads, braid them, then vanish down into the clouds with the braided threads, which are still connected to various stars.

What you are watching is the work between the angelic beings who weave the powers between the planets and the spirits who bring those threads together, combine them, and then connect them to all living beings.

Turn and go back through to the main Library. When you see the main librarian, ask them to guide you to a book about the powers of Saturn and how to work with that power in your life. The librarian will take you to a book, which you should put inside yourself.

When you are ready thank the librarian, bow, and leave. Go back to your work space and when you are ready, open your eyes.

Before you do anything else, and before you close the room down, get your journal and a pen.

Still yourself and recover the memory of the spirit: what it felt like, how it appeared, etc.

Pick up the pen and start to draw a shape: you are allowing a personal sigil to come through that is the pattern of the relationship between you and the planetary spirit of Saturn.

Draw the sigil out without trying to control its shape. When you have finished look at the sigil and remember the feeling of the being. Put it somewhere you can go and look at it, and every time you do, recover the feeling of the spirit.

This pattern is not the sigil of the spirit; rather it is a *key to the connection between you and the spirit*. It will not work for anyone else: it is individual to you and that particular spirit. When you are actively engaging the power of that planet, or want to connect with that spirit in your outer life, use that sigil.

2.7 Insight

The act of going to the hall of planetary spirits triggers a power connection between you and the planetary powers. The planetary spirit acts as a go-between and interpreter for you. Once you touch base with these beings they become more aware of you and you become more aware of them. This allows lines of communication to open.

Meeting a planetary spirit is not really about getting information from them there and then,⁴ but about connection. Once you are consciously aware of them and they of you, and you have stated that you want to work directly with the power and learn, then doors of much deeper contact begin to open.

The spirit will help you understand your own chart more, understand the influence their planet is having on your life, and will nudge you along the path so long as you are willing to work and learn.

As Saturn is about discipline and limitation, the more you engage yourself along such lines that you know are necessary for you the more the spirit will back you up, nudge you, and appear in dreams, visions, readings, and in life in the form of hints.

⁴Though this certainly can happen.

This is the first stage of working with planetary beings for magical purposes. They will not engage with you to help you with magic until you have engaged with them to work on yourself.

There is good reason for this: as you know, when you work with these deeper powers, the power comes through you first. If you do not have your house in order and you work powerful magic that includes beings like these, then at best you will be plunged into a life disaster. At worst you will be torn apart. In a sense, if you have not first prepared yourself to be a focused filter, then when the power flows it will find your weak spots and break them apart.

If, however, you work to engage with these spirits at this stage in your training and are willing to engage fully which whatever needs to be worked with, then when the time comes as an adept to work powerfully with these spirits their power will *enhance* you as it passes through and around you.

So, for example, you have just connected with Saturn. This will result in you being more aware that you have to take responsibility for your own self-discipline, service, health, and learning. This will bring change to your life.

When these changes become very difficult you can visit the spirit and ask for advice or help. Such help may take the form of straightforward advice, opportunities opening up for you, or a strong feeling of having the spirit beside you, watching over you and helping you.

This process will be an ongoing one in your life, and as you step into adept magic with these powers the combined power of these spirits will flow through your efforts, strengthening you and making your path ahead clearer. This will happen even if you are not working with them for that reason: even if you are doing temple construction work their power will still flow through you.

Over time this will flip the effects of planetary influence on you. It will become more a positive force that assists you rather than a tough teacher that batters you. You

learn to flow with their power, and over time the influence of the spirits becomes stronger and eventually they become working contacts.

But in the early days the relationship will be like your magical training: minimal help to ensure that you can do it for yourself and that you are willing to take responsibility for yourself and your life.

2.8 *Task: Figuring out how to engage Saturn in your life*

Identify the areas of your life and work that need a Saturn-like discipline. Get the notes from your charts and see what that influence is working on. From the information you get, think about the best *practical* way to make the required changes where you can engage Saturn's influence through your actions.

When you get a tough path and are finding it really hard, sit quietly, remember the spirit on the platform, and quietly in your head ask for help.

If you find that you are an overdisciplined person then be aware of that, and be aware of when you are engaging too much Saturn power in your life. It is always about balance.

2.9 *Task: Meeting Pluto in the Hall of Planetary Spirits*

Now that Saturn is connected to you it is time to return to the hall and meet the spirit of Pluto. Go through exactly the same routine, and ask if the planetary spirit of Pluto is willing to meet with you.

When you have finished write down your notes and any observations and create your sigil. Once you have done that, work with it as a key to trigger the connection between you and the spirit.

2.10 *Task: Figuring out how to engage Pluto in your life*

Do the same chart tasks as you did for Saturn but this time do it for Pluto, and look at the

winnowing power of Pluto. See how it may be playing out in your life or how it needs to be brought into your life.

2.11 Summary

Work with the sigil in whatever way you are drawn to—which does not necessarily have to be in a magical way.

When you think about or actually engage with the dynamics of these two planets in your life, see the sigil in your mind or draw it out. Also work with recovering the feeling of the planetary spirits, feeling them around you and seeing them in your mind. All these things open that connection out in a very gentle way.

Take note of what happens in your life, what changes start to filter through, and what signs you are given; and think about how best to work with them.

Both these planetary influences are long-term in their effects and their changes are deep and slow. But by engaging with the spirits the process becomes more visible to you, which in turn helps to you spot it and engage it in your life

Lesson 3

Jupiter

Jupiter is another planet that is key to the development and work of a magician. In your lessons so far you have looked a great deal at the influence and understanding of Ma'at, the Egyptian expression of balance, fairness, and the responsibilities of the monarch. Jupiter is of that power, and is essentially a planet that expresses the power of Ma'at. Jupiter is a force of balance, leadership, knowledge, and ensuring that resources are where they need to be.

Jupiter is the *fulcrum* between Saturn and Pluto, and ensures the balance between the two powers. Whereas Saturn limits, Jupiter emits a power which ensures that whatever is limited is resourced; and where Pluto winnows, Jupiter ensures that the Harvest is sufficient. When the force of Jupiter is fully engaged by the magician, its balancing influence comes to the fore.

In a wider sense Jupiter is the *trigger* for the two planets of Saturn and Pluto. When Saturn overlimits, Jupiter triggers the Scales to rebalance things. When Pluto cuts away too much, Jupiter limits that force to ensure that enough is left for life to continue.

As a planet of wisdom and learning, Jupiter's force triggers within us the desire to learn from experience, to take the reins of our own destiny, and to lead ourselves and those who depend on us.

Like all the planets Jupiter influences not only humans, but every living thing. The interwoven influences of these planets are a constantly shifting dynamic, and when one gets out of balance or exerts an influence that becomes counterproductive for balance, the others shift their power to trigger change.

A macro-level example of this is that when humanity overgrows, the influence of the planets becomes destructive for us until we are cut down to size.

The dance of planetary powers in search of balance is a constant flow. In truth, manifest substance cannot find true balance, but in the search for balance, life and death occur.

Jupiter enables us magicians to find where our fulcrum of balance is, and points the way for us to rebalance by our own initiative. We learn through trial and error and by engaging all the other planetary influences in our lives.

Jupiter also protects us in the form of *just assistance*. If we wish to be leaders, we must engage the full power of Jupiter. In return we will get what we need and no more, and we are given levels of guardianship that protect us in ways we cannot protect ourselves.

Over the years I have been fascinated to see how the flow of fate, the weave of planetary influences, and the strong pull of destiny within an individual all come together to make a harmonic path. Each time I have found

myself in the greatest danger from magical enemies, the planetary influences in my chart have all been positioned to offer help and protection. Everything dovetails together: the powerful threat that could destroy and the influences that help and assist, together with my own effort and willingness to meet the challenge and learn from it.

If we do not step up to such challenges the protective powers will not be engaged. Every challenge in our lives holds the potential for learning, strengthening, and maturing. If we meet the challenges of life in order to strengthen those potentials then all the planetary influences will be at our disposal and engaged around us. Of all of the planets in this dynamic Jupiter is the master: he is not dubbed “king of the gods” without reason.

Those kings and queens of Egypt who held true to the rule of Ma’at were offered divine protection and assistance. We too, as individuals, when we uphold that law of balance, are allowed levels of protection and assistance. These do not shield us from the harsh lessons of life but help us to grow and flourish despite them.

In adept magic Jupiter is worked with in construction and in long-term projects that affect nations, landmasses, and nature. Jupiter is the balancer and cornerstone; Jupiter is the gold brick that holds the pattern of the inner temple; Jupiter is the power that enables the magical lodge to flourish in as near a balanced way as possible.

On an individual level Jupiter is the influence that ensures that the magician has what they need if they are walking a path of service and balance. It draws resources to the magician to ensure that they can do their work.

This planet’s influence is one of give and take: of mature generosity that gives—not in order to receive but because there is need. As the magician is given what they need, so too does the magician give where they see need and are in a position to give. This giving

can be anything from resources to learning or protection.

This course was envisioned under the influence of Jupiter: there was a need, and so it was given—freely.

The practical work for this lesson will be the same as the practical work for the previous one.

3.1 Task: Meeting Jupiter in the Hall of Planetary Spirits

Just as in your last lesson, go into the Hall and commune with the planetary spirit of Jupiter. Do this facing the central altar with your back to the north. When you have finished write your notes and do the sigil.

3.2 Task: Astrological analysis

Do the same astrological exercises. Look at the position of Jupiter in your natal chart, look at what house it is in, and its position in respect to the two other planets you have worked with. Look at your transits, and see where Jupiter is active in your life. See if you can make the most of that position of influence by directly engaging it in your life.

3.3 The balance of three

The three planets that you have now worked with—Saturn, Pluto and Jupiter—are a balanced triad that when consciously engaged can help you develop as a magician and as a human being.

We all have inherent imbalances in our lives and personalities. When we are heavily buffeted by imbalance in our lives, whether through our own actions or through events over which we have no control, engaging these three planets can help us navigate our way through the chaos.

Life is very rarely plain sailing. The challenges we face make us or break us: it is how we *react* to these events that decides whether we grow stronger, wiser, and more

powerful, or whether we become broken victims.

The same is true for our personal imbalances. We all have them, and we will never be totally balanced in life: imbalance is an inherent part of manifestation. But we can step closer and closer to balance by dealing with our physical, mental, and emotional issues one layer at a time.

To begin this rebalancing process we must recognize our personal imbalances, realize where these three planets have a strong or weak influence, and work out whether we are engaging their positive influence or their negative influence.

Each planetary influence has a negative influence to match its positive one, and usually the negative influence will take precedence if we do not make the effort to learn and grow.

3.4 *Task: Self-reflection*

From what you know of these three planets and the power that flows through them, take a strong hard look at yourself and your life. See if you are allowing one specific influence to take precedence over the others. If you are then engage the fulcrum and opposing power in your life to move closer to balance.

The same is true of life events, even if you have no control over them whatsoever. Whatever destructive or difficult overarching power is creating chaos in your life, identify the opposing planetary power along with the fulcrum¹ in your own life and personality to trigger a rebalancing action.

3.5 *Task: Experimenting with the sigils*

Get three pieces of white fabric that you can draw on.² Cut them into circles, and using a gold marker pen draw your personal sigils of the three planets on them.

Before you draw them, silence yourself and light the central candle. Remember the feeling of the contact with each planetary spirit as you draw them. Draw a circle round each sigil to seal it in, and put a drop of your blood on each individual sigil to sign it.

When you are working ritually in your space experiment with these sigils. Look at your transits on your chart, make sure you know which part of the chart points south,³ and look at where the three planets are in relation to south. When you do a ritual place the three cloth sigils in their transit positions in relation to the working directions, and be aware of them. Remember the connection between you and the planetary spirits, and be aware that a fragment of that influence is flowing through the sigils.

If you wish to experiment, choose a ritual or ritual vision from the work you have already done and when you set your tools out place the three planetary sigils in their transit positions. See if the work feels any different or if it strengthens the contact.

You can also try putting the planet sigils in their natal positions, then working a ritual. See what difference having the planetary sigils working in the space makes if you revisit the vision/ritual with the web of fate, or work one of the versions of the Pentagram ritual or the Anchor. Write up your notes and conclusions in your computer log.

You can do all sorts of experiments with these three sigils: placing them around your bed at night in their transit positions,⁴ or carrying them together in a pouch to an important meeting or event. The key is to be aware of them and the contact they carry.

How they affect you is individual to you, and will also depend on the strength of the fate flowing round you at that particular time. Sometimes they make little or no difference, sometimes they make a major difference—and

¹Jupiter.

²I used an old pillow case.

³The direction you face for many of your rituals.

⁴Make sure you know the directionality of your bed, so that they are in an accurate position.

that shift alone will tell you how strong or not the influence of those three planets are at any one time in your life.

If the planets are exerting a major, active influence, then using the personal sigils to connect you to the planetary spirits will bring that influence into a sharp focus for you to work with. When the planets are not overly active in your chart, the sigils will do little: they are a direct reflection of your connection with the spirit power of the planets.

If you get a sudden impulse to carry them around with you or work with them it is usually a sign that those planets are coming online in your fate. It could signal important events coming up, or one or more of the planets becoming very active in your life. The sigils are a thread of connection, an amplifier, and a reminder for you to engage the power of the planets in your life at that time in order to gain the most from their influence.

When they are not in use, have a pouch or a box that they can live in which will protect them. Leave them under your bed by your head or near your bed when they are not in use. This way the link can help the spirits access you through dreams, should they need to.

Lesson 4

Mars and Venus

From a magical perspective Mars and Venus are probably the most misunderstood planets in terms of their influence. In popular astrology these planets are thought of as *war* versus *love*, *male* versus *female*, and so forth. Magicians must look more closely to connect with the influences that can affect our lives and work.

As you well know by now, everything works in layers and octaves in a very efficient way, and so too it is with the planets. You have learned about angelic powers like the Limiter, the Unraveller, the Grindstone, and the Threshing Floor. These powers are also mirrored in the actions of the planets. In fact when you come to learn in more depth about these powers—and the greater powers that lie behind them—you will eventually realise that such dynamics run through everything that is manifest.

Saturn and Pluto are deep, slow-acting powers that mirror the actions of the Limiter and Unraveller, which in turn are connected to the Grindstone and the Threshing Floor. This connection flows through Mars and Venus, and as we go on you will see how the two planets are part of this magical dynamic.

4.1 Mars

In popular media Mars is the planet of war and the giver of energy. This is sort of true,

but doesn't really get below the surface of the power of this planet. Whereas Saturn limits, Mars gives a person the *energy to achieve within those limits*. In both men and women it is the power of testosterone, drive, fearlessness, and powerful focus: all these flow from the influence of Mars.

And Mars is closer to us, a faster-moving planet that has a more immediate effect on our lives. Mars is not the planet of the Grindstone, but it is the planet that works *with* the Grindstone: Mars dispenses energy, power, focus, and strength in order to achieve. It is the hand that holds the sword, but it is not the sword itself. Mars triggers its qualities within the magician regardless of their gender, and enables the magician to draw on its influence in order to achieve.

In terms of gender Mars' influence can become very strong in a man.¹ If this happens without awareness it can create aggression that can flow out of control. For a woman it can strengthen her natural testosterone² and give her better access to energy, strength, and aggression.

Our current cultures do not place much emphasis on female warriors, but in the ancient world this was not out of the norm. Our understanding of gender and the powers

¹Testosterone upon testosterone.

²Yes, women have it too.

that flow through gender has become very polarised: we see women as gentle and sexy, men as strong and virile. Nothing could be further from the truth. The variants and combinations of gender, hormones, and personality are complex indeed, and to work with the planets' influences to their full capacity we need to be fully aware of who and what we are as individuals.

In magic Mars is worked with to energise and propel magic. It gives strength to the hand that wields the Limiter, and it counteracts the possibility of emotion seeping into the magic which could potentially be a disaster.

Mars should be used with great caution in magic aimed at breaking down or destroying something—particularly if the magician is male—simply because it leaves the door open for aggression to flow into the destructive magic.

Sometimes destructive magic is necessary. When it is it must be created and dispensed without emotion, without aggression. Emotion is energy that connects you into the pattern you are working on: it creates cords and threads that can trap you in the process you are trying to break down. Only an adept who has full control over their emotions and can apply silence to their work can work destructively with Mars without the usual kickback.

But in creative magic—magic that builds, protects, births, and develops something—Mars is an essential ally that can help you gain the energy to fuel the work, and supply the power to ensure its success.

Knowing yourself and how you function is the key to working with these close planets, as their influence is particularly immediate and can be very strong at times. By knowing yourself, and what you are like in tough situations, you will know whether or not it is a good idea to engage with Mars in a magical setting.

If you are young, full of energy, full of testosterone, and have a temper, then working with Mars on magical projects—particularly

defensive or destructive ones—would not be such a good idea. If, however, you are pretty placid, emotionally stable, have lower testosterone, and are pretty chilled, then including Mars in your magical work can give you more of an edge.

4.2 Venus

This planet, like Mars, operates directly on your body and mind. Saturn and Pluto work on a person's much deeper aspects and from an inner sense; Mars and Venus both operate directly on a person's body.

We often think that a person's mind and emotions are not of the body's realm, but in fact all emotional and mental operations are the result of complex body chemistry. These two planets have direct influence over that body chemistry.

Whereas Mars is connected to the Grindstone and Limiter, giving power and energy to those two dynamics, Venus is connected to the Unraveller and the Threshing Floor. Venus can act as a guide to the Scales and your Harvest, or it can unravel you, depending on whether you understand its influence and work with it or are swept along with it.

Venus is pleasure, beauty, and Harvest; but it also has the opposing power to the destructive potential in Mars. Where Mars can create spectacular destruction, the pull of Venus can cause someone or something to unravel.

In magical work Venus' influence can enhance our sense of beauty in the magical form, which in effect gives us a feel-good factor which drives us on emotionally to succeed. Whereas Mars gives us energy to work, Venus gives us satisfaction, an emotional feedback that spurs us on to succeed.

But if this influence is allowed to overtake a magician they become lost in a sense of pleasure, a sense of entitlement, and a sense of overindulgence. This serves to gradually destroy the magician by slowly unravelling them.

When Mars and Venus work together in their influence it can give magicians a major boost in the give/take, limit/unravel, and energy/emotion departments. This can help them achieve great things. But if that combined influence is not kept in check and worked with properly, or is allowed to influence the magician without their awareness and engagement, it is far more likely that they will develop a messiah complex along with arrogance, cruelty, and a penchant for wanton destruction out of egotistic actions. The planetary effects of these influences are fast, immediate, and can be very powerful at times.

Think of Venus as the Vessel that holds the Harvest, the emotive side of both men and women, and the power of the satisfaction of a job well done.

We all have emotions; when they override our common sense that is Venus unchecked. Emotions have their place but they must be confined: emotions worked with properly can be powerful sources of energy and incentive, but out of control emotions are destructive.

The Vessel contains these emotions so that they can be worked with to enhance something, not override it. And if you think the emotive quality of Venus is all feminine love and light, think again: “hell hath no fury like a woman scorned.” This saying holds true in so many ways.

Also, try to take a baby from a mother and you are likely to be faced with a raging lioness. This is another aspect of the power of Venus. But the more common negative aspect of this planet’s influence is self-destruction through emotion or overindulgence.

For a magician being aware of the influence of these two planets can be very valuable. If you have planned some powerful ritual work these planets can be worked with in a number of ways.

I have already mentioned the two hands that hold the sword and the vessel: the planetary influences work with the *hands*, not the tools or forces. They help and guide your hand, your choices, and your reactions. Also, when

you look at the chart of a magical event you can see where these two planets will exert their influence, and whether their alignments are potentially helpful or troublesome. In the latter case, you will know to use your hand wisely and not get carried away by the force or emotion of these planetary influences: you get a heads up in advance.

Working with the planetary spirits can also be of use in learning about these forces within you, and can help along the process of learning how to balance them within yourself and your work. If you have too much fire in your system, or are very emotional, then working with aspects of the planetary spirits can teach you and help you modify such excess, so that you work in a more balanced way. You cannot change who you are, but you can become *aware* of who you are and how you react, and learn to discipline, modify, and channel your energies in a productive way.

4.3 **Task: Meeting Mars and Venus in the Hall of Planetary Spirits**

Just as you did in your last lessons, take two trips to the Hall, one to meet the spirit of Mars and one to meet the spirit of Venus. When you have finished each session, recover the feeling of meeting each spirit and form a sigil that will be a connection between you and the spirit. Put the sigils on round cloths as you did in the other lessons.

4.4 **Task: Astrological Analysis**

The influences of these two spirits is shorter and more fleeting. Look at your natal chart and the house they were in at the time of your birth. This will tell you in what area of your life they will exert the strongest influence over your lifetime.

They assist the more powerful planets and lend out their qualities in any given situation. Look at your current transits and see where these two are working, particularly around the

time that you do your visits to the Hall to meet their spirits. Think about their current influence, the house they are giving power to, and how this translates to your magical work and your current life situation.

4.5 *Task: Ritual experiment*

You are going to engage the spirit contacts in a simple way while doing some ritual work to strengthen and call in the powers of Ma'at to your life.

Set up your ritual space, put out your tools, and place the sigil cloths of Saturn, Pluto, and Jupiter in their current transit positions relative to your two-dimensional work space.

With a marker pen draw the sigil of the Mars contact on the back of your left hand and the sigil of the Venus contact on the back of your right hand.

Instead of using the sword and the vessel, have these tools on their altars and use their sigils in the air for the ritual.

Do the Anchor ritual, then stand facing south with the central altar before you. Still yourself and think about the powers of Mars to your left hand and the powers of Venus to your right hand. Think about the Limiter sword power, the Vessel power of Harvest, and the Scales in the west.

Circle the directions and go to the east altar. See the gates and the contacts and place your left hand over your heart and your right hand up, palm facing east.³

Recite:

"Powers of the east; deities, spirits, angels, powers of nature; I, [*say your first name*], wish to engage the powers of the directions, the powers of the planets, and the power of this land to learn to stand and live within the powers of balance, the powers of Ma'at.

³So that the sigil is facing west.

My left hand, my Limiter, and my power of Mars will be watched and judged by my heart. I work to contain my power of Mars so that it will be used wisely. The Limiter...

Trace the sigil of the sword in the air with your right hand.

...will contain my power of Mars, and the power of Mars in turn will strengthen the Limiter."

Bow, and go to the south. See the gates, and see the Noble One standing on the threshold. Hold both of your hands up to the south, palms facing the south.

Recite:

"Noble One, my future path is open and unseen. I wish to walk that path in the power of Ma'at. My teachers are the Limiter and the Vessel; my companions are the spirits of the planets; and I keep the power of Mars and the power of Venus in due balance."

Stand and watch the Noble One. He will put up his hand in the Limiter position,⁴ or a hand out in the Vessel position,⁵ or he will put both hands out to you in a gesture of acceptance. Take note of what he does. Bow to him and move on to the west.

Stand before the west altar, see the gates, and see the contacts beyond the threshold. Place your right hand over your heart and your left hand behind your back.

Recite:

"Powers of the west, keepers of the Vessel, and workers of the Scales; my right hand of my deeds I place over my heart so that my heart will speak truthfully of my thoughts and actions.

⁴Hand up, palm facing you.

⁵A cupped receiving hand.

My left hand I place behind me so that the Limiter will not limit your capacity to see and listen to my truthful heart.

I wish to walk the path of balance, the path of Ma'at; and may my actions form the road that I will walk into the future."

Open your right hand and hold it out over the altar. Place your left hand under your right hand so that your right hand is supported by the left hand. Recite:

"The powers of Venus that flow through my life I keep in check with the Limiter. May the powers of Mars strengthen me and the powers of Venus inspire me."

Bow to the contacts and move to the north altar.

Stand before the north altar. See the gates, and see the ancestors beyond the gates. Place your hands upon the stone shield on the north altar, and position your hands so that the two planetary sigils can be clearly seen.

Recite:

"Mother, Grandfathers, and Grandmothers; may I learn from your wisdoms and your mistakes. May you, as stars in the night sky, guide my hands, my thoughts, and my deeds. May the earth below my feet uphold my path into the future, a path that I walk in Ma'at."

Bow to the contacts and turn to the central altar.

Stand in the Pentagram position with your arms outstretched to the sides.

Recite:

"With Mars to strengthen me and the Limiter to guide and protect me; with Venus to inspire me and the Vessel to nourish me, I walk the path of my fate with Saturn, Jupiter, and Pluto

as my companions. May the gods look kindly upon me, and may my ancestors behind me lend me their wisdom as I walk this path of Ma'at."

Bow and sit down. Meditate for a short while: this will allow any messages to come through to you, or for you to sit in the power and silence.

When you are ready get up and go round the directions. Thank the contacts, close the gates, and put the lights out.

4.6 On the Noble One's hand signals

We are coming to the end of the apprentice training. Now is the time to tie up loose ends and attend to anything that needs more work before you move on to the Initiate training.

The hand signals given by the Noble One—the Sandalphon—are an important aspect of this ritual, as the Noble One is telling you what stage you are at in your training and what you need to do next. The hand signals are not a judgement; they are advice.

If the hand sign is raised in the position of the Limiter then there is still something in your life, body, or work that needs limiting, polishing, or giving boundaries. You must work out for yourself what that is. You can use divination to pinpoint it, but first you must meditate upon it and identify the possible areas of your life that need that influence.

If the Noble One held out one open hand this indicates the position of the Vessel: there is an imbalance in your Scales that needs attending to. Something needs to be let go of, brought to its conclusion, or weighed and released from your life in order to balance the Scales.

If you owe something but are not in a true position to repay it, then let go of something, pass something on, or donate something to rebalance the Scales. This is not about money but energy.

So, for example, if you were helped more than you are helping, then give help to someone. If you have outstanding debts to someone⁶ and you cannot pay them back or they are no longer around, then release something of equal energetic value to someone else in need. If you have too much of something⁷ then share it with others who need it rather than want it. If you are clinging to some emotion that no longer has a place with you, let it go.

If you are not sure what the Noble One is referring to, meditate upon it and ask for guidance. It will come in dreams or through an unexpected situation where you are given the opportunity to rebalance your Scales.

It is important to take note of the angel's open hand: he is showing you that rebalance is needed somewhere in your life before you can step forward safely to the next stage of training. If you enter the next phase of training with unbalanced Scales, the work will pummel you until you *do* rebalance.

If the angel held both hands out to you then you are ready to move forward onto the path of the Initiate.

4.7 Task: Documenting, observing, and pondering

Write up your experience of this ritual, and also any dreams, events, and inspirations that come to you over the days after this ritual.

Also think about how the sigils of these various planets can be worked with in your daily life and in your magical work. There are many different ways they can be applied, and it is up to you to discover them.

Write this up in your computer log.

⁶Not a mortgage or anything like that.

⁷The influence of Venus, the clinging to what you love when it has no real purpose to you.

Lesson 5

Houses and Cards

Before we go any further with the planets I want to give you a break from the visionary work and immerse you in something different.

This lesson will teach you how to combine astrology and tarot in order to look at situations, beings, or people and get a clearer view of what influences are playing out where.

This technique uses the astrological houses as tarot positions, the cards as information, and the planetary sigils as indicators.

Look up the astrological houses and familiarise yourself with them. You will find that different astrologers have slightly different notions about each house, but you will get the general idea.

Also, each house has certain dynamics that relate more specifically to magic and magical lives. Here is a short list of key words that you can use alongside the general house definitions:

HOUSE	KEY WORDS
First	Identity
Second	Substance
Third	Communication
Fourth	Ancestors
Fifth	Creation
Sixth	Service
Seventh	Inner contacts, magical partners
Eighth	Underworld, necessary destruction
Ninth	Inner worlds, gods
Tenth	The manifest world
Eleventh	Community of people
Twelfth	Hidden enemies, the Unraveller

Just to help you along, here are some short explanations of how these twelve key words relate to magical readings:

Identity How the subject is put together, what sort of person they are, what is their defining feature is.

Substance The energy and resources of the subject.

Communication How this person communicates to everything around them.

Ancestors Where the subject comes from. This position can also indicate if ancestors are active around the subject.

Creation What this person/subject does as a creative output. Their positive, giving qualities in terms of doing or creating something.

Service The long-term service of the subject. Sometimes it can also indicate the burdens they have to carry in order to do their true service/work. It is also a position of health issues in relation to their service.

Inner contacts, magical partners The inner connections and strong bonds between the subject and magical workers, and how they act within such unions.

The Underworld, necessary destruction The destroying quality of the person, or the Underworld powers that flow through them.

The inner worlds, gods How the subject works magically and what relationship they have with the deities and Divine powers.

The manifest world Their actions and work in the physical world.

The community of people Their circle of friends and how the subject is viewed by the community.

Hidden enemies, the Unraveller Hidden underhand influences affecting the subject or of self-destructive behaviour of which the subject is not aware.

transiting. Look at the twelve cards you have laid out. Put the sigil cloth for each planet beside its current card/house. When you come to a card/house with one of these planets active in it, read the card in respect of the planet as well as the position.

Start at the first card. This gives you an overview of who you are for this year—we change a great deal over the years.

Go through each house and read the card in respect of the house in which it has fallen. When you come to a house with one of the five planets in it, remember the deeper aspect of the planet and read the card in relation to the house and the influence of the planet.

When you see negative cards,¹ don't panic. We learn as much from difficulty as from positive experience. However, if something serious turns up you can take it as a warning and look further—we will go into this in a moment.

For example, assume that in the second house (substance) you found the Tower or Death, with Pluto at the side.² This may signal that you will lose your source of income or resources, but Pluto's presence tells us that though it will hurt and be a hardship, it is a necessary step that will clear the way for something more productive to come through.

If, however, you had the Tower in the second position and the Nine of Swords or the Devil in the twelfth house, then likely someone would be working against you, or you could be self-sabotaging. In that case, you would need to look deeper.

Write down the circular pattern of the cards, and write the planets' names by the sides of houses in which they fall.

Don't rush your deliberations, but meditate on each card in its position and think about what it is telling you. It is giving you a weather report for the year ahead and showing you

5.1 The Astrological Houses layout

The layout is twelve positions in a circle. It starts from the left hand side and works downward and round anticlockwise. Each position represents a house and the first position is the first house.

5.2 Task: Using the layout

You can either map out the layout on some cloth or just lay the cards out. You will need your chart with its current transits. Have the key words beside you for reference.

You are going to ask:

“Show me the inner and magical influences that are flowing through my life over the next twelve months.”

Shuffle the cards keeping this question in mind. When you are ready lay out the twelve cards in the twelve positions.

Before you start to read them, look at your chart and see which houses Saturn, Pluto, Jupiter, Mars, and Venus are currently

¹Remember we do not use reversals—the cards and positions speak for themselves.

²Lucky you...

what, if anything, you need to adjust in your life.

The future is rarely totally fixed: this reading tells you about the path you are already on. If the path looks like a disaster, look for the root of that disaster and see if you can make changes to your life that would put you on a different path.

If the disaster keeps showing up no matter what changes you suggest as options, then it is likely something you *have* to face. In that case, look to your chart, see what planets are doing what with the transits, and work out what lesson you have to learn.

I have always found that if I face such situations and step into them consciously with the attitude that I will do my best and learn from them, I may indeed stumble and struggle, but I am never allowed to fall.

On a more positive note³ the cards' positions can also indicate where you are in your magical development, what you need to work harder on, and where you are shining. This layout can give you many insights into your deeper self and how the inner forces play out in your outer life. These things are never separate: they always work together. What you do in your magical work will express itself in your everyday life.

Once you have mapped out your cards in their positions, write up in a computer log what you think each card/position/planet is telling you.

Also make a note to look at this again in a years' time. Once you have gone through the year, you can look back and see what you got right and what you misinterpreted. This will teach you far more than any text lesson can.

5.3 Dealing with disaster on the horizon

Before we move on, let's just look at how to handle any apparent disasters that might show up in this reading.

³Gee, I am a happy soul.

If a major disaster shows up on the horizon in the reading, don't panic. Life always has its ups and downs—sometimes major ones—in order to move us along in the direction we need to be going. The key is to see if the potential disaster should and can be avoided, and then if not, to discover the best way to approach it in order to come out the other side in the best possible condition.

Identify what area of your life the issue is playing out in. The house or houses it falls in are your first clue.

Sometimes disasters outside of us can show up: while they may not affect us directly they will still be all round us, and thus show up in a reading. If, for example, the trouble appears in the eleventh house, it will either indicate a disaster for you in the public eye, or a disaster for the community in general.

The first step is to use the Inner Landscape layout and ask:

“If I do nothing to change my current path, what will be the short-term and longer-term outcome for me?”

If the answer looks generally bad but a good strong card appears the position of the long-term future then this is a process that will happen in order to shift you into a different way of being.

If this is the case then you need to use the same layout and ask:

“I if find a way to change this situation that is within my own capability, what will the short-term and long-term outcomes be for me?”

If this reading is more favourable and still has a strong positive long-term outcome, then it is telling you that you do not need to go through the disaster, and that there is an easier way to learn the lesson. If the long-term outcome is no longer favourable, then you likely do need to go through tough times in order to learn.

I have been through some very shit times—and some very dangerous times—but

they all served to teach me important lessons that enable me to do what I do now. So think wisely regarding your actions.

You can also use the Tree of Life layout to get yes/no answers.⁴ Be sure to ask your question with proper focus if you want a straight answer.

It is all about narrowing down the focus to see the root of the issue, where the disaster will fall. Then you have to think very carefully what you can do to change direction, and whether that change will put you on a healthier path.

This exercise holds a mirror up to you so that you cannot hide from your own cause and effect in your life. It is important to know when your actions cause problems, and to be able to face difficulties with a positive mentality that proclaims “Not only will I survive, but I will also succeed.”

Write everything down in your computer log: the readings, your conclusions, and your notes. As each event or power triggers, revisit your notes and add to them your reflections on the reality of the situations.

In general, though, the Houses reading will show you where the weaknesses and strengths are in your path, what you need to work on, what inner help you are getting, what you are succeeding in, and what is coming next. Reading them in the context of the planets helps you understand where your focus should be, what you need to work harder on, and what you are beginning to shine at.

5.4 *Task: Designing a ritual*

This experiment is getting you ready for the Initiate work, and takes the training wheels off. You are going to devise a ritual that is contacted but which uses no visionary exploration work, and you are going to ensure that it has all the ingredients it needs to work.

The ingredients must be aspects of: the directions, the altars, the elements, the tools, the astrological houses as they relate to your

work space, the five planetary sigils, the inner contacts at the thresholds, bodily actions, voice, inner senses, and meditation. The inner contacts must be ones you have already worked with in some form. You do not have to work with everything, but you must include at least an aspect of each dynamic in the ritual.

The aim of the ritual is to work with any negative or weak areas that showed in your Houses reading, and to work with the right dynamics in order to ask for guidance, learning, strength, insight, and forbearance in order to achieve the things in your path over the next year.

You have learned a variety of techniques, different ways of working with energy and power, different ways of working with contacts, tools, elements, and planets. Now is the time to decide how and what you use in order to achieve something.

How you approach this is totally up to you, but your spirit must stay within the ritual space. You can commune with inner contacts in vision, but you must not leave your working space and go off in vision. That is your restriction.

Plan your ritual, map it out, and explain why you are approaching it as you are. Write it all down in a computer log.

Do the ritual and write down your experiences afterwards. Also make notes on anything that happens in the weeks after your ritual that seems related to it.

Put all your notes, maps, explanations, and experiences together in a computer file.

⁴The final card is the key answer.

Lesson 6

Neptune

Neptune is one of the slow-moving powerful planets that is very important for magicians. Neptune's influence governs psychic ability, inner training, and working with the power of water and the raw elements of oceans, lakes, and the rivers. The power of Neptune also helps magicians with visionary work, inner contacts, navigating the storms of inner power tides, and the deep inner energy reserves that help us do our work.

The influence of this planet is so strong and so slow-moving that we magicians have to work with Neptune slightly differently from the way we work with most of the other planets.

In the magical orbits of the planets in terms of magical directions, tools, etc., Neptune is deeply connected to Venus' influence, and some of Neptune's powers are relayed to us via Venus. Neptune also works closely with Pluto, and these three planets are in turn connected to the Vessel, the Scales, and the Unraveller.

Whereas Venus can unravel someone through the power of self-indulgence, Neptune does it through illusions, fantasies, and mental illness—particularly when it is working strongly with Pluto.

When worked with consciously, Neptune can help you learn the true power of water, the consciousness of the oceans, and about

the deities of the rivers and lakes. Neptune can also greatly assist in the development of a magician's 'inner sight' and psychic ability. Neptune teaches a magician about the deeper inner tides that express as storms and the powerful inner turbulence that can spill out into the physical world.

But like all the powerful, slow-moving planets, Neptune should be treated with a great deal of respect. It is not to be played with lightly. Neptune does not offer the gifts of inner sight and inner senses indiscriminately. As with all the planets connected to the power of the Vessel, with Neptune's gifts come responsibilities and self-destruction mechanisms.

If the power of Neptune is tapped without wisdom and forethought then the power will begin to unravel the magician via illusions, addictions, fantasies, mental illness, and glamour. All powers have their positive and negative sides, and the larger, slower and more powerful the planet, the higher the stakes become.

But if this planet's power is treated with due respect by the magician and they can engage the Limiter in their work with Neptune to ensure that they are not carried away by illusions, then Neptune's power will flow through the magician to awaken, strengthen, and bring into focus their innate psychic and visionary abilities.

Let us get straight to the practical work. Throughout your practical work, remember that Neptune is one of the 'generational' planets, which means that its power affects each generation in a particular way. You can do some research online if you wish to look more deeply into this aspect of Neptune and see how this planet affects your own generation.

6.1 *Task: Meeting Neptune in the Hall of Planetary Spirits*

As with the other planets, go to the Hall and call out to meet the planetary spirit of Neptune. Sit facing the west altar and have your vessel before you, filled with water.

When you have finished write down the sigil of the connection between you and the spirit, then draw it out on fabric and circle it. It might be an idea to write the names of the planets on the back of your cloth sigils so that you do not mix them up.

6.2 *Task: Astrology*

Look at the position of Neptune in your natal chart. See where it is now in transit. Think about the gifts that Neptune gives you in relation to its natal house position. You can also research online for further information about Neptune's position in your natal chart to gain deeper insight.

Also look at where Neptune is transiting in your chart, what house it is in, and what planets are around it and triggering it. Using the website I mentioned in your astrology lesson you can also look up a short forecast for your chart. This often tells you which major transits are currently affecting you. Pay attention to any transits that involve Neptune. Write everything down in your computer log.

6.3 *Task: Visionary work*

Set up your workspace with only the central altar working. Put your vessel on it, filled with clean water. Have the sigil cloth of Neptune

under the vessel. Put your stone shield on the floor on the west side of the central altar. Sit facing the altar with your back to the west and your feet touching the stone, and meditate until you are still.

Once you are ready, in vision, see yourself stand up and look at the water in the vessel. With your right hand, in vision, trace your working Neptune sigil in the air over the water. As you do this, you see that the vessel grows much bigger until you can dive into its water.

Dive in and swim down until you feel yourself pulled into a current. Flow with the current until you surface in a pool of water by a grotto or cave mouth. A waterfall flows into the pool. Behind the waterfall you can see a figure standing, watching you. Before the waterfall is a flat outcrop of stone that you can climb up onto.

Climb out of the pool and onto the rock platform. Bow to the figure behind the waterfall and once more make the sign of the Neptune sigil in the air with your right hand.

Tell the figure behind the water that you are a magician in training, and you wish to awaken your inner psychic ability and your inner sight and senses.

The figure will ask you three questions. Make sure you answer truthfully and from the heart. The figure may also tell you that you have to start or stop something in your life. Whatever it is, it is something that will help your inner abilities develop. Agree to do as they tell you.

The figure then hands a goblet to you through the waterfall. Cast your eyes to one side so that you do not look them in the face—and do not try to peep at them.

Take the goblet while averting your eyes and drink its liquid. Hand the goblet back, and step forward so that you are standing in the waterfall itself. As you stand there the figure pushes the goblet into you, then pushes you backwards so that you fall into the pool.

As you surface in the water, look up. The figure will be standing in the waterfall, and you

can now look upon them briefly before they vanish back behind the curtain of water.

Be aware of the goblet within you and dive back down into the water, swimming back into the current that brought you here. Let the current pull you along until you surface back in the pool that is your vessel.

Climb out and look back to see the vessel shrinking again. Sit back into your body, open your eyes, and immediately drink the water that is in your vessel.

Write down your experiences straight away by hand in your journal, then type it up fully into your computer log.

This vision took you to meet one of the deeper priesthood connections that have to do with Neptune's power. The fluid you were given will slowly trigger your inner sight to strengthen.

The goblet within you is something you need to find out about on your own. What it is, and what it is doing, will slowly dawn on you.

As you have progressed through this course, certain powers have been placed within you to strengthen, trigger, and guide you. This goblet is a key one of those gifts, and it will stay with you for a very long time.

6.4 *Task: Making the Bowl of Neptune*

Get yourself a shallow, wide, plain bowl that you can paint on with acrylic or enamel paint. Make sure it is either white or deep blue. If it is white, use deep blue paint, if it is deep blue, use white paint.

The bowl does not need to be fancy or special, but it does need to be fit for purpose. Its inside bottom must be wide enough to paint your Neptune sigil on it, and it must be able to hold water. Paint the sigil on the inside bottom of the bowl and let it dry.

At the next full moon fill it with water and utter over the water that you wish to strengthen your inner senses.

Sit and meditate before it with eyes open, looking into the bowl. Find the stillness within you, even with your eyes open, and let the water and sigil flow into your mind.

If images pop into your head—unexpected ones, not just your mind chattering—look at them, think about them, then put those thoughts to one side and continue looking at the water. Do this until you feel ready to stop. Give yourself plenty of time to unfold with this task; don't rush it.

When you have finished dip your right hand in the water and use the water to wash your eyes. Make sure water runs over each eye.

Have the bowl somewhere at your bedside for the next two nights. Take note of any unusual or vivid dreams at this time. Write them down in your journal: they may be telling you something you need to know for the future.

This is another layer of Neptune work that can help to unfold your inner sight. It is also a good way to scry, if you wish to work with scrying. It is a passive method in that you do not define what you want to see; rather you sit and let visions come into your mind via the water: you are *looking* for what you need to know about.

Experiment with the bowl and water. Later you will learn how to communicate through the bowl of Neptune, and then how to pass messages via bodies of water. When the bowl is not in use keep it somewhere in a westerly direction.

6.5 *Task: Using the sigil of Neptune before readings*

When you do readings in the future, see your Neptune sigil in your mind's eye and trace it in the air with your right hand before you begin. Make a conscious note to trigger the connection between you and the planetary spirit of Neptune before you start a round of readings.

6.6 Task: Using the sigil of Neptune to strengthen your inner sight

You can also strengthen the trigger of your inner sight if you stop at various times of the day, just for a few seconds, see the sigil in your mind's eye, then resume whatever you were doing. Do this for a least a month as you go about your work and Quareia studies. Make notes at the start of this work, and also at the end of it, about any dreams, intuitions, etc.

Lesson 7

Uranus and Mercury

Mercury and Uranus are like the little brother and the big uncle of the same stream of power. Uranus is a deep, enduring power that brings change and the power of innovation. Mercury is the more immediate expression of this power. Mercury brings form to and acts as an outlet for the power of Uranus.

So let's look at these two powers individually, as both of them have a major role in magic and the lives of magicians.

7.1 Uranus

Whereas Saturn is a power that endures and that solidifies tradition and working methods through the generations, Uranus is the force that breaks outmoded traditions and fossilised patterns and heralds the beginning of new ways forward, exploration, and experimentation.

If Uranus is worked with properly, it allows the magician who has spotted fossilisation in the magical method to break with tradition and forge a new path.

When Uranus is not consciously engaged it can be the trigger that explodes the outmoded pattern, scattering the pieces to the four directions to clear the way for something new.

Its power comes into play when the limiting power of Saturn has reached critical mass:

when the Limiter has overlimited, then the power of Uranus strikes like lightning, and whatever person or situation has become too condensed and locked down suddenly breaks free.

In the life of an everyday person this can manifest as suddenly leaving a job, breaking up a relationship, or simply walking away from their daily life. This usually brings about a lot of destruction and fallout.

Uranus' lightning strike can also be a sudden, dazzling strike of inspiration after which the inspired person drops everything in order to start a new experiment, a new project, a new life, or a whole new way of thinking.

But one of a magician's skills should be navigating life with a bit more of an even keel. Sometimes such unexpected action is needed, but can be applied in a creative, innovative way. Sometimes the power of the Uranus can be actively engaged to fuel a whole new magical path or work direction.

The birth of Quareia was very much fuelled by the powers of Uranus and Mercury, consciously engaged to bring through something new out of something old.

Uranus is about the future, about evolution, innovation, new creations, new pathways. Its influence is no mere flash in the pan; patterns formed with Uranus bring in new paths that

endure into the future, particularly if Uranus is worked with alongside Saturn.

These two slow-moving planets are polar opposites and can be worked with under Ma'at's guidance to bring healthy, effective long-term change where it is badly needed.

When you face south and send magic into the future, Uranus is the power generator that fuels that future and the force that releases the Pandora's box of possibilities and ideas.

Saturn tells you that change is sorely needed; Uranus chimes in and says "lets go!"

This dynamic is used by adepts when long-term projects are coming into form: Uranus is worked with to fuel the new project with energy, vitality, enthusiasm, ideas, and a sense of freedom. Then Mercury, the faster-moving planet, jumps onto the new project and starts scribbling down ideas, finding avenues of approach, and chattering about concepts and options.

Remember when you went to the eastern inner temple and saw the scribes sitting working, and behind them was a choir/collection of priests and priestesses mediating the breath/wind into sound? Uranus rules the priests and priestesses mediating the new breath, and Mercury rules the scribes who sit and annotate those sounds into new ideas, giving those ideas chapter and verse, organisation, and poetic form.

7.2 Mercury

Of all the faster-moving planets, Mercury is the most important for magicians. It is the planetary force that governs the utterance—the forming of power into words and form. This is the whole basis of magic.

Mercury is known as the messenger of the gods, but it is far more than that. It is the power that is not governed by emotion but by intelligence and curiosity. This power is inspiration that yearns for form and outlet. It filters the innovation of Uranus and focuses it into forging new paths that bring form to the power of the wind.

When you write, when you form sigils, when you recite in a ritual, and when you communicate with a being in vision, all these actions engage the power of Mercury; and for this reason it is the planet of magicians and magic.

When Neptune reveals deep, powerful visions, Mercury helps you decipher them; when Uranus triggers the power of the winds of change, Mercury helps you harness those winds and work with them in a formed, magical way. Of all the planetary spirits you will work with, Mercury is the one you will commune and work with most in your regular magical work.

The planetary spirit of Mercury is one with whom the magician can forge a regular relationship, and because of this your first meeting with them will be a bit different from your other meetings.

In this lesson, as in the others, you will meet the planetary spirits and forge relationships with them. Then, in the final lesson of this module, we will pull all that knowledge and contact together into working patterns that you can engage as and when you need them in your magical work.

7.3 Task: Meeting Uranus in the Hall of Planetary Spirits

Go to the Hall and call for the planetary spirit of Uranus. Commune with the spirit of Uranus.

When you have finished, while the spirit of Uranus is still there, call upon the spirit of Saturn once again and trace the sigil of Saturn in the air with your left hand.

Once both planetary spirits are there, see what the energy that runs between these two planets feels like to you. It should feel like an equal tension. If one is stronger than the other, ask the weaker one if you need to engage more with them in your life.

The tension you feel is not in the planets themselves, but in how you are influenced by them at a deep level. You are feeling

for whether the powers of the planets are equally received by your own spirit. If you are engaging one power more than the other, you will feel the imbalance as a form of unbalanced tension either within yourself or between the two spirits.¹

Talk to the two spirits. If you cannot find a suitable way to communicate so that you can understand them, stand in silence in their presence and let your mind bring to the surface images or feelings from the part of your life that needs rebalancing in relation to the two forces.

After you have done this don't forget to recover the feeling of Uranus and have a sigil rise in your mind to seal the connection.

When you have finished write down anything you can remember, any aspect of your life or actions in which you need to engage more fully one of the spirit connections.

Sit for a while and think about these two very different planetary influences and the roles they play in your life. Draw your sigil onto cloth and put it with the others.

7.4 *Task: Meeting Mercury in the Hall of Planetary Spirits*

Go the Hall and connect with the planetary spirit of Mercury.

Once you have finished your communion with the spirit, wait until the spirit crosses over onto your ledge. You will walk back to the Library together. As the spirit steps into the Inner Library they will take on a much more human form.

Ask the spirit if they are willing to work with you as a teacher/advisor. If they say yes, they will then guide you to a particular bookshelf. Remember where it is.

The spirit of Mercury shows you that the books on this shelf hold the collective wisdom

of the power of communication between the worlds and between beings, and also the powers of the Word flowing through humans.

You can come back to this bookshelf and call upon the spirit of Mercury by tracing the sigil of the connection between you in the air in front of the books. You can also come here and spend time with the books, touching them, holding them to your forehead, or talking to them. The knowledge contained within them will connect with and flow to you, and will surface in your life when you need it.

Mercury's planetary spirit is very immediate and can be very active in your outer life if you are a magician or priest/priestess. The spirit communicates to you through signs, by leading you to books to read, and through dreams. Learn how to spot Mercury's influence around you, and be ready to listen and learn.

7.5 *Ongoing task: Continued work with the Hall*

When you feel shifts and changes in your life, or something coming to a head, then is the time to look at your current transits and short forecast reports.²

If a major planetary influence is at work as opposed to a short, fleeting one, see what planets are involved and work out which, if any, need more conscious communion. Don't forget, you cannot change the influence, but you can engage with the planetary power through the spirits to positively draw the best of that influence and work with it in the most productive way.

Once you have identified the planet or planets you need to engage with, go to the Hall and commune with the spirit. Ask the spirit to guide you in how to work with the influence to draw the best from it. That means you are asking the spirit to help trigger warnings, intuitions, and pointers, and to

¹Some people feel energies outside of themselves, and some feel them within.

²On the website you were given: they are done by Robert Hand.

highlight the things in your life where you need to focus your attention.

To strengthen your relationship with the spirit, when you are at work or have a few minutes spare time, doodle the sigil connected to that spirit and recover in your mind the feeling of the meeting. These actions act like a focussing mechanism for the connection, and they also work like a drip-feed for the connection.

When there is a good influence, make the most of it and work hard so that the energy flows through you.

When it is an influence for change, actively make changes that you know need to happen, whether you like them or not.

And when it is a destructive or difficult influence, suck it up and apply yourself to find the gem shining in the midst of the disaster.

There is always an open window when a door has been closed, and there is always a new path forging itself out of the old one. Be positive: work with the process rather than trying to stop it, and try to take a wider view of the deeper forces playing out in your life. Where are they taking you? What do you need to learn? What do you need to bring to yourself, and what do you need to let go?

This approach helps you become an active player in your life instead of a victim. It also teaches you not to fear changes or failures, but to use them as stepping stones and taskmasters to a stronger and better future.

Lesson 8

Planetary work

Now that you have worked in vision with the planetary spirits and have a basic idea of what powers the planets exert on every living thing, the time has come to pull all that together and learn how to work practically with these powers in your ritual work. You would not use these powers all the time, but they are a valuable aspect of magic and you can apply them in your ritual, visionary, and study work whenever you feel it necessary.

I may not prompt you in future lessons to engage them unless it is critical to the work you are doing: it is very much up to you to decide when to work with them and when not to. The practical work in this lesson teaches you how to apply what you have learned in a practical way, and after that it is up to you.

You are getting to the stage in your training where you need to start making decisions for yourself as to which tools and skills you want to apply in your work and learning and which ones you don't. In some lessons the tools and skills you need to achieve the work with be outlined; in others you will be left to decide for yourself.

For example, say you are learning a new ritual form, or undertaking new visionary work, or doing work out in the world. Besides the skills and tools you are directed to work with, you can also choose what else you apply to these workings in relation to where you are in your life. You can choose simply to follow

the lesson instructions, or you can add things you have already learned. The key to such a decision is not to play with as many things as possible, but to ask whether each additional component is necessary. *Will it help? Will it build on what I am doing?*

Just remember the planetary spirits are not all-knowing, all-powerful mummies and daddies who will spoon-feed you and answer every dumb question you can think to ask. Rather they are the mediators of forces that affect everything. They are intermediaries from whom you can seek guidance in relation to the influence they mediate. They do not care if you live or die, fail or succeed; they engage only when you are looking to work consciously with the power they mediate. They are the stepped-down voice of a very large chunk of rock and metal hurtling through space. Do not be tempted to put human ideals and emotions onto them, unless they present in that form, particularly in the Library. Learn to work with them as they are.

8.1 *Task: Working with the sigils in ritual*

This exercise teaches you how to work in ritual with your connections to the planetary spirits. In this exercise you will work with them all, but in your future work you should decide which

are necessary at any one time for you to work with.

One bit of advice though: when you work with a specific planet make sure you also work with its 'sister': you have learned which deeper planetary powers work through the faster, more immediate planets, so work them together.¹

If your work is about Ma'at/balance, work with the opposing planets that create the balance through tension.²

Learn to explore the different relationships that exist between the planets rather than working with a single, isolated planet. Nothing in magic works alone: everything has a counterpoint, tension, or relationship with something else. This ritual exercise simply teaches you one way to work with the sigils of the planetary spirit connection.

Get your cloth sigils of the planetary spirits and get out your chart with the current transits. Work out where the transiting planets are in relation to the two dimensional chart and your workspace.

Remember to check on the chart which direction is south and which is north—you can tell by the sun's position on the chart in relation to the time. If you look where the sun is in relation to the horizon and the time, you can then work out which way the chart is facing.

Set up your work room, put out the tools, light the lights, open the gates, and balance yourself. Now get out your cloth sigils and put them on the floor where they currently belong in relation to the directions the room is set to.

Go round the directional altars starting in the east, and declare to each direction that you are learning how to work with the planetary spirit influences in your workspace. Then go round the directions a second time and greet each inner contact on the thresholds—ones will come forward who are best aligned to work with the planetary spirits in the exercise you are doing.

Starting in the east area of the work space go to the nearest planetary sigil on the floor, working clockwise, and stand on the sigil. Recover in your mind the feeling of that contact.

You are not drawing the contact into your workplace. This is important. You do not want the spirit turning up in your space; rather you are triggering the current power that each planet is flowing out into the world.

Stand on the sigil, remember the feeling of the contact, and remember the power of that planet. Now look to see which altar it is nearest, and what tools are nearest. This magical direction and its tools are the ones to work with in conjunction with the planet's influence. If a sigil falls directly between two altars, then feel into the sigil as you stand on it and see which direction it is pulled more towards.

Repeat this exercise with each sigil. Your feet must touch them as you stop and recover the feeling as you look around: you are learning to lightly embed the influence of the sigils into the floor of the workspace, and also your cloth shield if it is on the floor.

Once you have done all the planet sigils, go round the directions starting in the east. Pick up the tools in that direction or place your hands on them, and visualise a thread of power flowing from the sigils to the tools. Let the power flow through your body and hands into the tools.

You are not embedding the power into the tools; you are simply introducing the tools and sigils to each other. Remember, the influences will shift and change as the planets move around their orbits.

There is no work involved in this exercise; it is simply a meeting of powers with you as the bridge. Once you have learned how it feels to link the sigils to the tools, and have learned to sense the connection between the two, then you can use this method to bring the planetary spirits into communion with the tools, should you need it in your work.

¹E.g. Uranus and Mercury.

²Saturn and Uranus, for example.

When you have done all the sigils sit in front of the central altar, facing south. Close your eyes and using your inner vision see the sigils on the floor, the tools and altars in the directions, and see the links between them all.

All the altars are linked up, all the tools are linked up, and all the sigils are linked up, creating a web of influence in your workspace.

When you have got the sense of the complexity of the relationships, it is time to focus them magically. Open your eyes and stand up.

Starting in the east and working clockwise, pick up each sigil in turn and place it with the nearest tools. If the sigil falls equally between two altars, stand and hold the sigil, close your eyes, and use your inner sense to see which altar and set of tools it wants to work with. When you get a clear sense of where it wants to go, place it with the tool or tools.

Once all the sigils are on altars with the tools, starting in the east, go and stand before each altar in turn with your eyes closed.

Be aware of the contact on the threshold, and be aware of the power flowing through the sigils and tools on that altar. Standing with eyes closed, meditate briefly on what that combination is telling you. You may have more than one sigil per altar, and other altars may have none—often they do not distribute evenly.

Once you have been round the directions and meditated on each set of combinations, write it all down in your journal while the lights are still going. When you have finished close the gates, put out the lights, and put the tools and sigils away.

How this can work

Say you are standing in the east and Neptune and Mercury's sigils are on the altar.

This tells you that the power of deep inner senses are at play, and will express through communication³ in a powerful way: the east and Mercury strengthen one other.

³East and Mercury.

Neptune lends quite a lot of deep power to this dynamic, so the sword's limiting power must also be brought into play to ensure that Neptune does not push the communication into the realm of fantasy, nor that too much of its power flows through that east pattern.

It tells you that communication/utterance is a powerful tool for you at this time, but that you need to engage the Limiter consciously to control it productively.

So if there is magical work you need to do and this configuration showed up, you will know that one of the strands of power you can use is this configuration of inner sense/utterance: you could use contacted writing or ritual recitation in your work, for example. But you must also work with it alongside the sword and its limiting power.

This, of course, would combine with the other configurations of sigils/tools/directions, and together you would have a working space of contacts, tools, inner beings, planetary influences, and ritual dynamics. You as the magician would pull all these aspects together in ritual/visionary form to conduct a magical working that would flow harmoniously.

The key is to understand each tool and its various uses, each planetary influence, each direction, and the contacts in each direction. Then you can learn how to weave all these influences and powers together to create a magical act.

Treat the sigils as connections to the planet powers and also as reminders. When a planetary sigil is near a directional altar you use the powers, contacts, and tools of that direction in relation to the influence that flows from that planet in order to achieve something.

8.2 Task: Experimenting with a ritual for learning and balance

This is a step on from the exercise you have just done. Set up the room in the same way, open everything, have the tools set around

the central altar, and have the sigils in their planetary positions.

The focus of intent for this exercise is learning and balance, whether for you, something on the land, or something around you. Do not define where this learning and balance will go: all you are doing is creating a filter for already functioning power to flow in a more conscious way.

This time, starting in the east and working clockwise—include the central altar after you have done north—pick up each sigil in turn and be still with it. Recover the feeling of the connection with the planetary spirit.

Starting in the east go round each direction, spending a bit of time by each altar to find out which altar the sigil wants to work with. Go round a few times if you need to until each planetary sigil is on an altar. You will feel a stronger pull of energy when you get to the altar/direction the sigil can work with most strongly at present.

Don't worry if the sigils bunch together in one or two directions, distribute themselves in all directions, or cluster round the centre: just let them do what they want. Once they are all out do the same with the magical tools: find out where each tool wants to work.

Once you have all the sigils and tools on their various altars, then go round the directions and call to the thresholds for whatever beings are necessary for learning and balance to come and join you in your work.

When you have called out to each direction go back round the directions, bow to the contacts, and then sit in the centre, facing south, with the central altar before you.

See yourself stand up and walk in vision round the directions. You will see the various powers flowing from the directions, the tools, and the sigils. Some will shine much more brightly than others.

Look at the ones that shine most strongly, and take note of where and what they are. Then see which direction⁴ is shining most brightly.

⁴This could also be the centre.

While maintaining your sense of being in vision, open your eyes and physically stand up. Pick up the sigils and tools that were shining most brightly and put them on the altar of the direction that seemed brightest and most powerful.

Now sit back down again, with your back to that bright direction, facing centre.⁵

Close your eyes. See the build-up of the powers behind you. Be aware of two contacts that have stepped into the room. Each places a hand on your shoulder to uphold you. Open your hands to face the central flame. Allow the powers behind you to release and flow around or through you and into the central flame.

From the central flame the powers release out into the south. See them passing through the south gate and into the mists of the future.⁶

Sit like this for however long it takes for all the power to flow into the south. Once it has finished, you will see the gates of the south close. Open your eyes, get up, bow to the south, and feel the hands of the contacts lift off your shoulders.

Starting in the east go round the directions, bow, say thank you, and close the directions down. Leave the central flame burning. Put the tools and sigils away.

Sit down and write up in your journal your experience, your sensations, and your observations. Write down which tools and sigils went where, and think about what the combination of powers, planetary influences, and tools may have brought together.

Write up a summary in your computer log, and keep an eye on events out in the world around you and also in your own life.

Though this is a simple training ritual exercise, it can use a lot of energy: there is a lot

⁵If, however, the centre was most active, then sit facing south with your back to the central altar.

⁶If you are sitting with your back to the central flame, simply feel the powers going into the flame behind you, passing through and around you, and going into the south.

of magical heavy lifting in this work, so make sure you get plenty of rest afterwards.

After you have had a few days to think about this work and after your body has settled down, write down any other inspirations or reflections you have had about what powers were triggered to work, and why.

8.3 *Task: Tarot readings on the experiment*

After a week has gone by, do a reading using the landscape layout. Look at what powers came together, what the short-term outcome will be, and what the long-term outcome will be.

Then do a four-directional, six card layout to look at what raw powers were flowing into the ritual and what your role was.⁷

Then do a Tree of Life layout and ask:

“Who or what is receiving the power of that ritual?”

If you get a person card then most likely it has gone to help a person, possibly more than one person. Trump cards will tell you the recipient was something major.⁸ Write down everything in a computer log.

Sometimes you may feel a sudden urge to do this work, and to do it in the same unconditional way: it goes to whomever or whatever needs it.

If you do get a sudden instinct to do this ritual then it is likely that a key person or event is lining up in the world for something specific that could change the future; or a person has to make a decision that would affect nations.

Your work is service, and this sends learning and balance at a critical time in order to ensure that their decision or action is balanced and not aggressively influenced by outside forces.

⁷You are the crossing card.

⁸For example, The Emperor would most likely indicate government or a very influential boss, and The Hierophant would most likely indicate a religion or the head of a religion.

8.4 *Task: Visiting the Planetarium*

This vision places you at the ground zero of the planetary influences, allowing you to see them all in action energetically. It builds on the work you did when you met the planetary spirits. Essentially, you are going ‘underneath’ them to see how their influences and powers dispense into our world.

Set up your room, still yourself, and go in vision to the Inner Library.

Tell the librarian that now you have visited the planetary spirits and worked in ritual with the powers and tools, you would like to go into the Planetarium to see how it all pulls together from an inner perspective.

Follow the librarian down the corridor towards the bronze doors that lead to the planetary spirits. The librarian points to the right of the bronze doors. You see a narrow, steep stone stairway that vanishes down into the darkness. They indicate that this stairway takes you to the Planetarium. They also indicate to you to reach within yourself and bring out a fragment of your inner flame to light your way.

Holding the fragment of the inner flame in your hand, climb down the steep stone stairs. Take your time: it can be a difficult stairway to navigate. You will find that it twists around and around until finally it ends at a thick wooden door. Push the door open and walk down the stone passageway that seems roughly cut out of the bedrock.

You get the feeling that nobody has walked this path in a very long time. It seems very old and dusty, and is covered in cobwebs.

When you get to the end it opens out onto a large stone platform that is out in the stars. The view is breathtaking: all the stars of the night sky are around you. Lie down on the platform, put your fragment of flame back within you, and lie looking at the millions of bright stars all round you.

As you lie in silence, you start to hear faint tones and sounds: the songs of the planets. As

you lie and listen, you begin to notice that some stars shine more brightly than others, and seem to come more into focus.

Open your mouth and let a tone or sound flow from you. The moment you make the sound everything changes: the planets make themselves known as brighter orbs that emit harmonies, and you see threads of power flowing from each one which join up to make a web pattern.

Other stars, ones you do not know, also join in. Each thread of power flows slowly down to you, connecting with your centre. Soon you are connected to many planets and stars. You can feel their song vibrate inside your whole body.

This connection changes your sight: beings begin to flow in and out of your vision. They seem to fade and return as if they are not quite there. Some you recognise as contacts from the thresholds; others you recognise from their feel. Some are the spirits and powers that work through the magical tools. All emit sounds and a thread of energy/light that slowly connects into the web and connects into you.

Look at some of the stronger, brighter orbs and planets connected to you, and make a sound directed to them from you. As soon as you make a sound to them a thread of energy flows from you back up to the star.

Sing sounds to the individual stars, planets, contacts, and energies around you, until you are singing a harmony in vision that completes the complex web pattern.

You can feel that you are at the centre of the web, and that you flow among the powers as one of them, deeply connected, interrelated, and energetically one of them.

Lie still in this choir of power and sound, and be at one with this complex relationship of powers. This conscious connection into the vast, complex web that is your universe awakens you at a very deep level to the pattern that weaves from the planets into your fate web, and into everything of magical power around you. It essentially makes up an energetic universe with you at its centre. You

engage with this complex universe by lying here in the midst of the power and singing back and forth with the planets, powers, and contacts.

As you lie there think about your magical work space where your body is currently sitting. As your attention focuses on that room, the web shifts and you become increasingly aware of your body.

The scene of stars and powers around you shifts: though the stars stay, the room and furniture emerge around you, and you see the threads of the web connecting into the altars, the tools, the room, the furniture. Everything around you is connected energetically to the universal web that you are the centre of.

Slowly open your eyes, so that part of your consciousness is still on the stone platform and part of you is still in your body.

Sit for a while, retaining that sense of being in two places at once. Keep your awareness of the energetic connections all around you, and very slowly allow the part of you on the platform to sink slowly back down into your body.

When you are ready, get up, stretch, and then put the flames out.

Write down your experience of this vision in a computer log and any readings you are inspired to do around it.

About this vision

This vision is a very old one that connects you consciously to the myriad of power connections that are constantly around you. Everything that exists in your world is connected,⁹ and all the powers of the stars, the planets, the fates, and life itself flow in and around you all the time.

Working with this vision is a good idea if you feel the need to reconnect with everything around you, or if you feel that you need insight into the bigger picture of your life. It is not to be used for simple curiosity or to divine your own immediate future; rather it is touching

⁹This is why you talk to everything.

base with the vast pattern that is you. It puts you back on your feet, clears your vision, and connects you into the energy sources and patterns all around you.

Apprentice Module X

Understanding Destruction

Lesson 1

Overview

This is the last module you will study as an apprentice, and probably one of the most important ones in the apprentice section. Whereas the last couple of modules were low on reading and high on activity, for this module you will return to a pattern of reading, study, tasks, and reflection before moving on to specific practical work in the last two lessons.

A deep understanding of destruction is very important for magicians and is often overlooked. In Western culture destruction and all that it brings is greatly feared and little understood, and this cultural avoidance of destruction laps over into magic and spirituality. This in turn leads to unbalanced magic and, paradoxically, destructive spirituality.

In this module we will look at various aspects of destruction, and the difference between necessary and unnecessary destruction. We will look at the power points of destruction inherent within the land, the roles of various beings and powers involved with destruction, and the actual energetic dynamic from source to outcome. Once you have a more solid understanding of the dynamics of destruction you will be put to work in service.

In this lesson we will go through an overview of the destruction dynamic, what it means for us as living beings, and what it

means for us as magicians. You will be given some reading to do around a specific topic that will assist you in the coming lessons.

1.1 Why we fear destruction

We all fear destruction in a variety of ways. This is an inbuilt survival mechanism. It keeps a species flowing down the generations, and is one of the driving forces behind evolution. For us as humans, our inbuilt fear of destruction forces us to adapt, learn, and create: destruction is the polar opposite of the creative energy. This provides a tension that allows creation to constantly renew itself.

When we look back through ancient history and beyond we are sometimes horrified at our ancestors' different attitudes to destruction and what people were¹ willing to do to survive. Infanticide, war, the destruction of entire populations, cultures, and species—these are the results of a wish to survive and flourish at others' expense.

Before we take a high moral pedestal, it is wise to remember that in modern life we also all destroy and kill on a daily basis in order to survive. This can be anything from eating dead flesh and plants to killing a poisonous spider, insect, or snake in order to protect ourselves and flourish.

¹And are.

This is the order of manifest life: creation and destruction in a constant, daily dance. How much we destroy and how much we create are the choices that humans can engage in modern life. For the most part, modern man is not in a constant state of survival, so we have the luxury of deciding what we do with our abilities to create and destroy.

For magicians this comes even more into focus. A magician should be able to look beyond their day-to-day survival dance and instead limit how much they create and destroy in order to maintain balance.

We are not truly individual beings; we are connected to everything, and the conscious understanding of this connectedness not only informs our choices but also drives our work. When a magician maintains balance, the energetic frequency of balance flows out and affects everything around them. This is the energetic root of the sacred monarch, something you have already learned about.

In magic, the magician is ground zero and everything they do affects everything and everyone to which they are connected. And as you saw in the last module, it is surprising to our modern minds just how much we are connected to everything around us.

Maintaining balance—and dispensing creation or destruction when this balance is disturbed—is one of the main magical keys that steps the magician into the realm being a priest or priestess, or a *gardener* of their area. This ripple of order flows out into the world, and like a stone dropped into still water the ripples keep moving ever outwards, changing everything as they expand.

By learning the intricate act of maintaining balance the magician can trigger either creation or destruction in order to rebalance a place, person, or thing. But such an act is truly complicated, as the sheer complexity of energy in action can express in so many ways.

The first step towards understanding this complexity—and therefore being able to work within it—is to understand the difference between the *raw force* of destruction and the *symptoms* of destruction.

Just as creation is constantly generated in the inner worlds and expressed in the manifest world, so too is destruction. As the raw force of destruction flows across the inner threshold and out into the manifest world, it seeks a pattern through which it can manifest. This pattern is then filled with destructive energy, and destruction happens.

The patterns ripe for destruction can be natural or man-made. Examples of natural patterns are a fault line under too much pressure, a volcano, a weather system, and so forth. Examples of man-made patterns are a degenerate and declining society, overpopulation, or a society or community that has been manipulated to the point of fragmentation—which leaves it vulnerable to the tide of destruction.

A good example of this is a current event playing out in the Middle East. As I write this, we have a horrendous situation stretching from Syria all the way down to Egypt. Communities are being torn apart and fundamentalists are wreaking havoc on them. It is constantly in our news feeds, and we are daily confronted by images of murder and destruction.

Though we are not often aware of it, such destruction is happening simultaneously in countries round the world, and has been for centuries. We only see what the news media chooses to share with us, for whatever reason.

As a result of the decades and millennia of imbalanced interference in various communities by powerful nations, many places round the world are ripe for the power of destruction to flow through. We see the horrors, we become angry, and we wish to make a difference.

This emotive reaction drives magicians² to do something about it, but often the magic is aimed at the symptom, not the flow of destruction.

For example we may aim magic at a destructive group of people in order to bind

²And others.

them out of action. But in doing so we achieve very little other than clearing the way for another group to be filled with the destructive power and to run with it. We simply transfer the destruction to another outlet. Worse, by trying to destroy the symptoms, we have, by definition, become sucked into the destructive pattern ourselves.

Groups of fanatical killers, terrorists, or whatever you wish to call them, are merely *symptoms* of the destruction, not the force of destruction itself. The polarised situation in the Middle East and North Africa is the direct result of human meddling, which in itself is also a symptom of imbalance. By attacking these groups magically, the magician only adds to the mess.

The more balanced, long-term, and effective approach is first to *identify the flow of destruction at the threshold*. Is it a natural destructive flow that is balancing out natural creation? Is it an outflow of destruction triggered by a destroying deity—and if so is it balanced or out of control? Or is it a destructive flow that has been triggered by *unbalanced creation or destruction withheld*? Is the destruction flowing from a power spot that it always destructive, and is not being magically/spiritually maintained?

I don't have all the answers by any means (and probably no one ever will), but I do have various insights from working over the decades in various countries and with various forms of destruction.

1.2 The natural flow of destruction

The natural flow of destruction is something which allows us to live. Things die, which enables other things to be born. Civilisations rise and fall. Natural disasters happen on a frequent basis. Everything has a life and a death, and sometimes the natural flow of destruction spreads its wings wide and wipes clean a whole nation. Other times it triggers a local or personal disaster.

In my book *Magic of the North Gate* I discuss localised build-ups of destructive power that manifest as local disasters. One such was a massive pileup on a highway near my house. Many people were killed and it was a terrible disaster.

The energy building up to that disaster was in the very localised area months before the accident. The raw destructive power built, and it outputted through a man-made road and cars. If the road and cars had not been there, I do not know how it would have expressed itself. I have no idea why the destructive energy built in that area. The only guess I can make is that it was somehow connected with the ancient burials underneath the road. I may be wrong.

Usually when a large force of raw destruction flows onto a landmass it seeks out the most unbalanced, degenerate, unhealthy, or already decaying pattern. This could be a building, a community, a society, a land area, whatever. Like water, it finds the easiest route and pushes an already ripe situation over the edge.

The same applies to species: when a species overgrows beyond its capacity to maintain itself it becomes vulnerable to destruction. In terms of humanity this often plays out through epidemics. Again, the inner force is *not* the disease: the vulnerability within a population is the weak spot into which the destruction flows. We will look at this in more depth in a later lesson in this module.

Overall, if the society, population, buildings, landmass, creatures etc. are more or less as balanced as possible³ then the flow will do little.

One of the keys to understanding this is that sometimes humanity lays itself wide open to such destruction by its actions, and other times humanity is just in the wrong place at the wrong time. If a reasonably balanced society—there is no such thing as a totally balanced society—is sitting on top of a fault line and a destructive flow of power outputs across the

³Pure balance is not possible in manifest life.

land and triggers a massive earthquake, then that society will be hit. It will not be hit because the society is bad; it will be hit because it is sitting on a fault line.

The ancient world understood that a rotten society made itself very vulnerable to these flows of destruction, and culture after culture built social codes not only to maintain order but also to try and avoid being the target of such a flow. However, this understanding degenerated into the belief that every time destruction hit a society it was because it was rotten.

This is not true—or at least it is often not true. Sometimes a volcano is triggered simply because it is ready. Sometimes the intricate balance of land and weather is badly disturbed and becomes the decaying pattern for destruction to flow through as it crosses out into the world. If you are unlucky enough to live nearby, you will find yourself in the midst of destruction. Destruction is a natural part of creation: it is as simple as that.

Some ancient cultures built up good relationships with the local deities, who would advise and warn communities about impending disasters. Sometimes the deity's power could be invoked in order to ask them to avert a major disaster, or at least lessen it somewhat. Sometimes cultures were lucky enough to live near major power spots that constantly mediated destruction and death.

No, really, they were lucky! By living near such a place, they could build up a good relationship with the deity forces, and interact with the destructive force in order to maintain balance and harmony.

1.3 Raging deities

This was written about in great depth by ancient cultures but is largely ignored in our modern world. It is also badly misunderstood by many magicians.

In the various mythologies, we are often told of deities that go on the rampage. Some become out of control with blood lust and have

to be subdued: the stories of Sekhmet and Kali come to mind.

What we do know, when we look at these ancient cultures, is that the forces of creation and destruction were expressed through the deities, and each of the destroying deities was connected to a creative counterpoint. For example in Egypt, the destroying deities Set and Sekhmet both had an orbit of other deities in their 'family' who acted as a counterpoint, a balancing power, and a healing/creative aspect to the destruction.

The destroying powers of these deities were seen as a balance to creation. When one or the other became unbalanced, or were worshipped as a single deity, thus creating imbalance, chaos would ensue.

This is a very important point for magicians: the powers of destruction must *always* be worked with in conjunction with their creative aspects in order to restore balance.

In today's magic there is often a propensity for working with one specific deity. This in itself can cause imbalance unless it is a fully complete deity. Magicians are drawn to power, and so are drawn to the powerful and often destructive deities like Sekhmet, Set, and Kali. Some magicians work well and in a balanced way with these deities: they use a counterweight deity so that in effect they are working with *two* deities, not one.

Some magicians are naturally drawn to destruction work, and others are drawn to paths of healing and creation. Both are very valid lines of work and have their purpose, and if the magician learns how to work safely with the deities, they can be of great service in the mediation of destruction and regeneration.

However, all too often a magician chooses to work with destroying deities not because they have a job to do but because they are seeking power and strength that they do not have. They choose a destroying deity and worship it.

If they have little magical skill, then usually nothing much happens and the deities essentially ignore them; a parasite entertains the magician instead. But, if the magician has skill, or is a natural empath or mediator, then they may switch the destroying deity into 'awake mode.'

Depending on how they manage their life and magical work, they may be able to work with that deity and be the creative counterpoint themselves, rather than needing a counterpoint deity to offset the destruction. Their life and work would still trigger destruction, but in a necessary, creative way.

The worst scenario, and one which happens too often in magical communities, is an unbalanced, weak, psychologically immature magician deciding to commit themselves to the worship of a destroying deity. They do not wish to be of real service; what they want is power, strength, and an identity—an *edgy* one. This usually does not end well, and it tends to trigger a lot of visits to psychiatric units.

This example is a much lower octave of the raw power of destruction flowing out onto a troubled land. A magician who is immature and unstable is a weak pattern. Their waking the destroying deity triggers a flow of destruction. The magician receives the flow of destruction, but because they are so unbalanced, they become its destination, not its conductor.

A better example of working with destroying deities is a magician who naturally mediates destruction or is drawn to service with that power. They work with a destroying deity *and* its creative counterpart, and they understand the tides and flows of creation and destruction.

When destruction is needed the magician works with the deity to mediate that destruction over the threshold. Once the destructive power has flowed into the world, the magician directs it at whatever needs destroying. The directing of the power is done in conjunction with the creative/healing aspect of the deity or deity partner, so that

the destructive power clears the way for regeneration.

Sometimes, however, this can go wrong: the destroying deity gets out of control, has bloodlust, and continues to flow destruction all around them. This is the dynamic behind the story of Sekhmet's rampage.

This is most likely to happen when a destroying deity and a tide of destruction is aimed at something big, like a nation or city state. The bigger the target, the more power is needed, and the bigger the chances that something will go horribly wrong. Again, there are accounts of this happening in ancient cultures—and I suspect we are still seeing the inner ramifications of some of them, even though they happened millennia ago.

1.4 Back to apprentice level

In some of your previous lessons you looked at civilisations that became imbalanced and fell by the wayside. You have also spent a considerable amount of your apprentice training looking at and working with rebalancing, the Scales, Ma'at, and your own inner and outer balance.

Hopefully by now you have a basic idea of why this is so important: working with deities and powers that have destruction in their orbit can be damaging if you have not got your own house in order first. However, with a good, solid foundation of balance and well-exercised inner muscles, you are far less likely to make the common mistakes when you work with destructive powers. You are also less likely to be overly fearful of such powers.

Fear has no real place in magic, but common sense, caution, and respect for powers certainly *do* have a place, and a central one. Preparing for the initiate level means stepping away from everyday prejudice and helplessness and stepping into the beginnings of gnosis: being able to work equally with creation and destruction, life and death, and health and disease is paramount for any magician who wishes to become an adept.

The more you look at the wider issues of destruction, of the consequences of creative action gone wrong, and the minute twists and turns that destructive power can take, the more you will realise that it is a picture truly beyond our real understanding. There are no goodies and baddies, there is no wrong and right; there is only cause and effect, action or inaction.

Rather than lose yourself in the philosophies of good and bad, which will tie you in knots, it is better to approach this subject from a magical perspective, without judgement, and from an angle you can work within.

Just to give you one small example of how complex this subject can be:

Starving children in Africa are given lifesaving vaccines. That's good, right?

More children survive...and the population grows beyond the level of available resources. That's bad, right?

Those saved children then grow up with no work, a poor diet, dirty water, and end up caught in a civil war over the meagre resources available to the growing population.

So was the original action creative or destructive?

We can twist and turn in our attempts to understand this creative/destructive, cause/effect dynamic until we become depressed and feel helpless. And we achieve nothing in the process.

Where you can be of true service is first by gaining a basic understanding of these dynamics in your own life and community, while also learning how to work with the inner powers. As you learn to work with inner contacts⁴ you will discover that the twists and turns of philosophy are not really helpful, but that the inner contacts will guide you and put you to work magically where you are most needed and can be most effective. If that means mediating total destruction, that is what you do. If it means cleaning and rebalancing something, then that is what you do.

⁴While avoiding being emotionally manipulated by the media.

Through this work you will slowly develop your own unique understanding of the power of destruction, an understanding you can work with whenever necessary.

Before we move on to the inner aspects, beings, dynamics, and actual work with destruction, I want you to get a little bit of understanding about just how complex the issue of destruction is by looking at it out in the world. There is never straight good or bad; the picture always gets far more complicated the more you look at it. Just gaining an understanding of that outer complexity will help you tremendously with your inner work.

In the following practical work, which consists of reading tasks, I want you to disengage your emotions and your sense of ethics and morals. This is a lot harder than it sounds, and it also seems rather a strange thing to do. But it is a major requirement for a magician to be able to step outside of a picture and look at a situation from all angles in order to gain a true understanding of it. If you find yourself thinking "oh, they are the baddies," then stop yourself and remember that you are looking at symptoms, not the destruction itself.

Sometimes when major destruction is required, it needs a fanatic to head that destruction. Occasionally when you look at that fanatic from an inner perspective, what you see is a priest or priestess in service. Get your head round that one! The inner stillness you worked on in meditation will now be applied by having stillness in your consciousness and judgement. In this study work, there is no judgement, there is only observation.

1.5 *Task: Research and reading*

Below is a series of snippets and links that look at a specific area we are all familiar with: Jerusalem and its surrounding areas.

Think back to your work about the powers that flow from the magical directions, and also your work out on the land. The patch of land called Jerusalem, before it became a settlement

and later a city, had—and has—a very specific land quality.

A quality and power of death, destruction, and the Underworld flows from the site that is now Jerusalem. There are many such sites around the world. They emit vast amounts of power, power which would have been much better understood by the ancients who went there to conduct sacred rites.

Before the advent of Judaism, the people in the area worked with both creative and destructive deities. Places like the mountains on which Jerusalem sits were known to carry certain powers. These power points, which mediate death and the Underworld, would have been worked with in conjunction with the Underworld deities. These energetic junction points would have been approached when tribes needed ancestral or Underworld advice, or when they had to work with the powers of death, the Underworld, and passage into the inner worlds.

Jerusalem centres around a flat stone outcrop atop a small mountain, and this outcrop is surrounded by natural fortifications which allow only a north-facing entry. The stone outcrop has a cave beneath it—the Well of Souls. At the bottom of the hill is a cold spring.

One of the early names for Jerusalem was Salem, which means *peace*,⁵ and the stone outcrop was known as the Threshing Floor. This is a curious name if taken literally, as ancient stone threshing floors were down in valleys where they could be worked with the harvest; they were not positioned on mountain tops.

Now consider that this outcrop, this *Threshing Floor*, was a place of sacrifice in early recorded mythology and history. Various legends and mythic stories tell us of Adam, his sons, Noah, and Abraham all offering sacrifice on this stone.⁶

The Well of Souls, which is the cave underneath the stone, has many legends of being a

bridge over the Abyss and the resting place of souls waiting for Judgement—hence the *Well of Souls*.

A natural stone altar on top of a mountain, that can only be accessed by the north approach, with a cave and a spring underneath...said to be a place of souls and a place of profound peace. A place with legends of sacrifice stretching back to the dawn of Man.⁷

From a magical perspective, this tells us that this sacred outcrop is connected with the dead and the ancestors. Prophets ascended to heaven⁸ from this rock. The voices of the dead are said to be heard coming from the cave as they await Judgement.

All these myths and descriptions tell us that this sacred place is aligned magically to the west and north: the threshold of death, the weighing of the Harvest, sacrifice, Judgement, ancestors. Most likely in ancient times, before monotheistic Judaism, an Underworld goddess would have been connected with this site.

This is a pattern that destruction can flow through in a magically constructive and regenerative way, *if* it is upheld by magicians or a priesthood. However, what happened instead was the continuous building of a city, fighting over said city, invasions, the destruction of temples, yet more fighting, building new temples, new temples being destroyed...and so it continues to this day.

As you do your reading and research, have a journal and a pen beside you. Note down things that stand out to you, connections you make, intuitions, and any big ah-has.

Do this in handwriting and not on a computer: your brain works very differently when you note down ideas using pen and paper than when you use a computer. Get used to making handwritten notes and sketches and then, when you need to, transferring them onto computer with more detail.

The second bit of advice is this: this subject matter is very contentious, and the nearer the

⁵"The place of peace."

⁶Harvest.

⁷Adam.

⁸Passed into the inner worlds.

history takes us to our own time, the more contentious it becomes. You are reading these articles from the perspective of a magician: remember that. Do not find yourself getting sucked into the religious politics or deciding who is bad and who is good. The struggles and conflicts around this landmass are a symptom, not a cause.

I need you to learn how to look at very polarised and difficult histories and situations while remaining detached and non-judgemental. Never take sides, never identify the baddie: you are learning to look carefully at symptoms in order to see the patterns of behaviour, the triggers, and the real power of destruction behind something that creates and feeds the symptoms.

You are also learning to look at how a misstep on a major power spot can create a chaotic and dangerous pattern that lasts for however long the power flow continues.

There is no conclusion to come from this reading work, no deliberations, no judgments. I just want you to be informed, to spot patterns, and to see power flows in action down the ages. The patterns do repeat themselves, and you will also find that the tribes who connected themselves spiritually and energetically with this place carried that destructive pattern away with them as they spread out across the globe. All three Abrahamic religions track back to covenants, binds, and energetic threads attached to this place.

Articles

First read the two following articles, which will show you the basis of the sacred site. Remember: with all this subject matter it is virtually impossible to find historical or archaeological writing that is not tipped towards one religion or another. Often you will find religious mythology presented as historical fact: again, just be aware of that.

The Foundation Stone/Threshing Floor

http://en.wikipedia.org/wiki/Foundation_Stone

The Well of Souls

http://en.wikipedia.org/wiki/Well_of_Souls

Snippets

Read this snippet while remembering the powers of the magical directions: see what magical pattern is being established here in the very early days of the human connection with this site.

Ba'al's sister, the "maiden 'Anat" came to the rescue and killed Mot, "With sword she doth cleave him, with fan she doth winnow him, With the fire she doth burn him, with handmill she grinds him. In the field she doth scatter his seed." 'Anat carried Ba'al's body to a sacred mountain top. There she performed an elaborate sacrifice and brought Ba'al back to life as god of grain.⁹

If you want to make connections between this and Ancient Egypt, read the Osiris Myth. You will begin to see the basis of the Christian sacrificial mythos that sprung from various roots. It is also a deep magical pattern connected with the land and the power of destruction: such myths can be found in a variety of places around the world.

Now read these two snippets, which tell us about the rise of a line of priest-kings on this site:

The Aramaic targums of Genesis 14 also identify Melchizedek as 'Shem, the son of Noah.' The historian Josephus recounts the meeting of Abram and Melchizedek and identifies Melchizedek as the king

⁹<http://www.bible-archaeology.info/ancient-religions.htm>

of Jerusalem (Josephus, Ant. 1.180); and Philo calls Melchizedek 'king of peace'—'Salem' means peace.

Bear in mind that legend has Noah as one of the early people to sacrifice upon this rock.

Second snippet:

The name "Melchizedek" is a combination of two words 'Melech Tzedek'; My King is Righteousness or My King is Justice (both being synonymous). It is a title of a position, and not a name of a person. He, Shem was king (melech) over a righteous place (tsedek) (Rashi; Abraham ibn Ezra & Nachmanides). The title appears to have been the hereditary designation of the king of Jerusalem (or Uru-salaim). Later in Israel's history, during the conquest of the land under Joshua, there is another king bearing a similar title, "Adonizedek", My Lord is Righteousness, who was the ruler of Jerusalem (Joshua 10:1). The Book of Jasher uses this variation of the title for the ruler of Salem/Jerusalem in Abram's time, and by Joshua's time it had become a hereditary title for its king. This place was where the temple would be built for the Divine Presence, which the Rabbis apply to Jerusalem as a whole, from the text Righteousness lodged in her (Isa. 1:21) (ibn Ezra & Nachmanides, see Soncino, fn. Gen 14:18)

The two snippets you have just read tell you about the rise of a sacred kingship on that site. It also shows how in Biblical text the name Melchizedek, a title, was used to identify someone.

Modern people think that Melchizedek was a single person, when in fact it was a title.¹⁰ Think about the implications for modern magicians who have made this one simple

¹⁰As an aside, similar misunderstandings happen around Merlin, which is also a title.

mistake and what it can lead to, knowing that it is a title connected to a still very powerful and out-of-balance place.

If you have studied Biblical text you will know that Melchizedek, the line of priest kings, performed a ritual of bread and wine—the basis of the Catholic transubstantiation ceremony. This ritual was performed on the Threshing Floor and was an offering of the harvest, a sharing of the fruits of the land and Man's labour. It is connected in the Catholic ceremony to blood and flesh—the original basis of blood sacrifice upon the Threshing Floor.

You can track this ritual back to Egypt and the Osiris Mysteries, if you are interested in tracing it. You will find, if you study this early time, that many ritual practices flowed back and forth between Egypt and Canaan.¹¹

Later in your training you will look at the deep roots of the blood sacrifice and the magical destructive/regenerative force behind it, and what it means for us today.

1.6 Links to read

These links are in a sequence that takes you from the early Bronze Age onwards. Read all the links and read them in sequence.

The following bit of reading tells you about the layout of the land. It's supposed to be an archaeological text, but it's not really; it is a good example of religion dictating history. But it is useful in terms of getting an idea of the natural landscape.

Layout of Jerusalem

www.jewishvirtuallibrary.org/jsource/Archaeology/canaan.html

A timeline of Jerusalem: this gives you an overview of the history from the beginnings of settlement in the area.

Timeline of Jerusalem

www.jewishvirtuallibrary.org/jsource/Peace/jerutime.html

¹¹The region that is now Palestine/Israel.

The following link looks at the possible root of the story in which David buys the Threshing Floor from a Jebusite. Note the mention of the temple of Solomon being built over the Threshing Floor, which became the core of the temple.

<http://en.wikipedia.org/wiki/Jebusite>

And then read this—it gives the details of the sale of the Threshing Floor. Notice that David would not accept it as a gift, rather he paid full price. This is an important point: the acquiring of a sacred place that will become the core of the temple must start its new life in Ma'at. There must be no outstanding energetic debt.

The Threshing Floor

www.cityofdavid.org.il/en/source/purchase-araunah-jebusites-threshing-floor

This is on the ancient history of Jerusalem—this is an interview with a writer who wrote a book on the history of Jerusalem. It has very pertinent points in it for you.

http://news.nationalgeographic.com/news/2004/10/1028_041028_jerusalem_conflict_2.html

The last two pages give an outline of the conflict history up to current times. Once you have read these, think back over the various things you have read and see if you can pinpoint when the downhill slide into conflict began, and the motivations behind such conflict.

History of conflict

www.globalissues.org/article/247/the-rise-and-decline-of-the-ottoman-empire

The last hundred years

www.globalissues.org/article/119/the-middle-east-conflict-a-brief-background

It is virtually impossible for us to find early archaeological details of what was happening at this sacred site before Judaic rule. It is a sensitive topic, and anything that shows polytheist or Pagan worship or work at this site is either well hidden, unearthened, or

suppressed. But from the early clues, we know it was understood to be a place of major inner Divine power.

Think about what you know of the magical dynamics of the Threshing Floor, the Scales of Ma'at, and the dynamics of the magical and spiritual Harvest. Who controls this controls—or so they think—the safe passage through death, the advice of the spirits, and the stairway to the stars.

Think about how power and control of such a place could cause imbalance. Power corrupts: there is no dodging the Scales, and destruction left to flow through the weakest point will, well... destroy.

Think about how it could have been different, how such a sacred place could have been worked with in balance and without control, but with cooperation and understanding.

When you have finished this module, come back to your notes from this reading lesson, and see if your conclusions have changed or not.

Lesson 2

Destructive Deities and Underworld Beings

In this lesson we will look at the minor daily forces of destruction, then move on to look at the deities and deity companions who work in the dynamic of destruction. This is another research and read lesson to prepare you for the work ahead.

2.1 Daily destruction

We may not realise it, but the forces of creation and destruction are around us all the time. We tend to think in terms of mass destruction when the 'D word' comes up, but in essence destruction is part of everyday life. The flows of the opposing forces flow through everything all the time; the only time we *notice* these flows is when something goes badly wrong...or incredibly right.

This constant stream of energies is well understood in Far Eastern cultures and is the basis of Feng Shui. In particular, Flying Star Feng Shui is a pretty effective way to work with the negative and positive powers that flow all round us. I have worked with this system for a while, as a novice, and have had very interesting results with it.

In a nutshell, this system looks at the flow of negative and positive power that expresses itself out in the world in a constantly shifting fashion. Through making certain adjustments

in our home and surroundings we can offset some of the difficult energies and encourage the good ones.

When I first started working this system I found that some of it worked and some of it did not. So I started to experiment, as common sense told me that a landmass in the Far East and a landmass in the far Northwest are going to have some differences.

But the basic concept certainly worked, and this discovery led me to keep a much closer eye on local flows of power around the seasons, and around the specific areas where I lived. Some of the flows were the same as those outlined in the annual forecast for the directions, and others were different. I looked at the differences using tarot and this enabled me to adjust local flows coming into the house that would have been destructive or at least disruptive.

Because of this, it would be worthwhile for you to look up the basics of this system and experiment with it. Don't regard it as a cure all; see it as a general weather report for the overall area, and understand you may have localised differences.

When you are a magician working with magic in your life, these constant daily and seasonal flows come into sharp focus. In magic everything becomes amplified and

more focused, so you have to pay more attention to the things around you. If you are working magic in a disruptive environment, it can either ease the flow of disruption or intensify it depending on what you are doing.

What I have found is that these local, regular flows of positive and negative power are often overridden by the magical patterns I create in my work. They are also easily overridden by certain deities and magical actions. Simply placing the right deity or magical tool in a disruptive direction helps enormously to calm things down.

And don't forget, the directions affected by these power flows are the *land* directions, not the magical ones. So for example, if one year the south becomes a troublesome direction with a destructive power flowing through it, the magical direction of south will not be affected.

In practical terms this means that in your work space, which is tuned to the magical directions, you are less likely to be affected by these disruptive forces. However when a strong tide of destruction is flowing across a land direction it may be harder to tune the magical direction and keep it tuned.

The presence of the deities certainly transforms these flows of power and they can block them, enhance them, or work with them. The same goes for spirit beings. When you work magically with deities on a day-to-day basis, you will find they tend to have their own rhythm. Suddenly they wish to be moved, put to sleep or awakened, or they may ask for certain substances or reject your attention: they are as mutable as we are, and they will tell you how they wish to be in an environment of constantly changing power dynamics.

This highlights a mistake made by so many magicians who work with deities. In temples deities are generally fixed in position and attended to the same way each day. We forget that these temples were very carefully built, both physically and magically. They are not a simple pile of stone in the outer world: they are half in the inner worlds and half on a

sacred site. That is the deity's home. The mundane shifts of seasonal and daily power do not affect the sacred temples: they are lifted out of that stream by the construct, and also the daily pattern-weaving of the priesthood.

But when deities are in our houses and work spaces they are not in their own homes, they are not in magically constructed temples, and so they live in an environment where they are also exposed to these daily and seasonal powers. Because of this they may sometimes want to move, to change direction, to switch off, to come to life: they have to flow with the tides of the living world. So keep this in mind when you work with these deities.

As an aside, the act of the priesthoods constantly maintaining a place of stillness, a place half in the inner worlds, is the foundation of the work that more modern priesthoods did until very recently.¹

For example in Christian Monastic orders the monks conduct a consistent day of prayer, ritual, and meditation that flattens out the positive and negative tides and creates an energetic pattern that filters whatever their focus is.

So for example a monastic order whose main purpose is peace and stillness will have ritual prayer and song going perpetually and project it out to the world around them: they form a pattern to benefit everything around them. Some monastic orders around the world still do this, but most have become corrupt and therefore fail in their simple but important duty.

Back to destruction. Knowing how to ameliorate negative tides flowing through your space can also come in handy when magical powers are slung at you as an attack. For most magicians this is not a problem, but if you are in an unbalanced group with a lot of politics, or you are involved in deeper long-term work that would potentially make you a target, then keeping the space around you balanced in terms of these energy tides is important.

¹In some cultures it still happens.

If an attack is launched against you and the natural, low-level tides of destruction are flowing through your house, then the attack will amplify the negative tide and the negative tide will amplify the attack. If the house is balanced energetically, has magical directions in regular operation, and has deities, spirits, tools, etc., then this creates a pattern and environment whereby such attacks are filtered, downgraded, and essentially have the fire taken out of them.

This can make the difference between getting sick, being unable to do your magical work, and feeling very weak—which means the attack has got through and is being amplified—to having a vague sense of something being not quite right and a deity saying, “hey, there is something you need to attend to,” which means the attack is being blocked by the pattern.

Because of my writing and work I have my head firmly above the parapet. I tend to make enemies easily by being outspoken, and also by giving things away. As a result I am constantly having shit thrown at me. But only about one percent of it gets through—and that is easily wiped off and it keeps me on my toes.

Hardly anything gets through because I maintain a balanced house with a strong magical pattern, and lots of beings, deities, and spirits have taken up residence—to be honest, it’s so busy in here already that nothing outside even gets a look in.

If a major pulse of destructive power sweeps over the land here most of it will be deflected, filtered, or rerouted round us by nature of how the magical household is set up. We keep a constant eye on the tides of power, and we adjust as necessary.

2.2 *Ongoing task: Keeping your own house in order*

In terms of dealing with these destructive tides, you have already started working on this with the exercises you did in Module I, where you learned how to look at the energies flowing through your home. If your magical

work is conducted at home, this will add another layer of deflection and filtration.

Rather than me writing reams on localised power tides and how to deal with them, look up the Flying Star Feng Shui method, check it against your own house, and see what matches up.

Also do tarot readings to look at the areas and directions highlighted by the Feng Shui system as having destructive power flowing through them, and see what is actually getting into your space. The more you work with these low-level tides and your own space and learn to be flexible in your approach, the more you will build a living space that is peaceful and destruction-free.

We as magicians should not try to dodge every level of destruction, and indeed some tides we must engage with magically as part of our work. But when it comes to everyday living, it is really not necessary to allow yourself to be buffeted by these tides. It’s not about controlling the space or rejecting anything destructive; it is about learning to distinguish between what you have to experience and what you don’t have to waste your time being affected by. Some things we do not need to put up with, as they just waste valuable energy.

2.3 *Task: Identifying deities of Destruction*

The first thing to remember is that there is a big difference between death and destruction. Not all destruction ends in death, and not all death is destructive: these are two very different powers and serve different purposes. However in the last couple of millennia, some religions and schools of magical thought have put the two together. They are bedfellows in many ways, but they still have unique power signatures, purposes, and outcomes.

For this reason you need to be able to tell the difference between a *death-and-the-Underworld* deity and a *destruction* deity: two very different things. Sometimes these two

powers are combined in one deity, but even then they are still very different powers.

Deities of destruction tend to be either deities of a *destructive natural force*² or expressions of *pure destructive energy* that flows through humanity and the rest of nature as a driving force. Again, these are two very different things, even if they often have the same results.

A destructive deity who flows through a natural feature is one who will trigger as part of the natural flow of creation and destruction. A volcano may destroy everything in its path when it erupts, but often those eruptions bring new lands, new features that in turn bring life.

You have already learned about destroying deities who manifest as storms: all these natural features that have the vast power of destruction can be talked to, either as the features themselves or as the deity interfaces that present.

They tend to be worked with magically in order to acquire advance warning of impending destruction. If a relationship of honour and trust is built between the magician and the deity, then the magician will be forewarned of impending destruction and can get out of the way.

These deities can also teach the magician many things, and the magician can learn to harness, or at least work with, some of the unique features and powers that flow through these deities and land features.

For example, an adept may work with a volcanic force in the act of forging the inner aspect of a magical sword, or they may work with storms to trigger magical utterance. When the deities are angered the magician's knowledge can be engaged to pacify the deity or channel the destructive force in order to achieve something. You can see this kind of interaction in ancient Egyptian magic: the priesthood would work with deities like Set and Sekhmet when the nation was under threat.

Destructive deities who are not linked to a land or natural feature tend to be powers that are expressions of the deep destructive tides and energies which play out in the manifest world at large. These deities, when their power is in balance, can be wonderful guides and protectors for magicians, if the magician keeps their work in balance and within the harmonic of the deity in question.

When those tides get out of control it is up to the magician to work with the deity. This work is not only about pacifying the deity and bringing them back into balance, but it is also about ensuring that the magician is conducting themselves with balance.

By working within balance the magician triggers an environment of balance that in turn transforms the deity's power output. This is why magicians have to work intelligently with destroying deities if they are not to be destroyed themselves.

To work this way as a magician you must first recognise within the deity what their specific destroying power is, how it is triggered, and how it is counteracted. Often we can ascertain this from the myths and legends that surround the deity.

We have spent a lot of time in this module looking at Egyptian deities, as they are a very good example of magical dynamics in action. But as widening your field of understanding is always a good thing, we will now look a bit further afield for examples.

In Hindu mythology there is a wealth of deities, from the complete root deities to the mass of subdivided deities, spirits, and land beings. Like any religion, Hinduism is decaying and has a lot of degeneration within it, but it still has a core understanding that is pertinent to the magician.

Below are some links to three destroying deities from the Hindu pantheon. They are very basic, generalised articles, but they will give you somewhere to start from when looking into this culture and religion.

²Volcanoes, fault lines, storms, deserts, and so forth.

Shiva is the destroyer, and when you look at the article you will start seeing some dynamics that you will recognise. Here is an example:

Hindus believe his powers of destruction and recreation are used even now to destroy the illusions and imperfections of this world, paving the way for beneficial change. According to Hindu belief, this destruction is not arbitrary, but constructive. Shiva is therefore seen as the source of both good and evil and is regarded as the one who combines many contradictory elements. Shiva is known to have untamed passion, which leads him to extremes in behaviour. Sometimes he is an ascetic, abstaining from all worldly pleasures. At others he is a hedonist.

This tells us that the two main destroying powers of Shiva manifest through either the Limiter or the Unraveller, dynamics you know very well by now. When either of these two dynamics are brought to the extreme, they become destructive.

Too much limitation strangles life: the ascetic who renounces everything disconnects from the world, starves themselves, and destroys all that is creative within them (often leading to death). Too much limitation in a society leads to dictatorship and oppression, which in turn destroys the expression of life and creates conflict. Too little water and a human dies of thirst—you get the picture.

On the other hand, the power of the Unraveller unleashed creates self-destruction within a person through lack of limitation, chaos within society, and anarchy.³ Shiva is a destroying power who triggers when the Scales become unbalanced in either direction.

³Real anarchy, not the fashionable 'I don't want to conform' version.

Here is the article:

Shiva and imbalance

www.bbc.co.uk/religion/religions/hinduism/deities/shiva.shtml

Take a look at these other two destroying deities within the Hindu pantheon. See if you can spot their destroying power in magical terms, and how they operate. Also see if you can work out how a magician could work with them to maintain balance.

Durga

www.koausa.org/Gods/God1.html

Kali

www.ancient.eu/Kali/

2.4 Task: Independent research on destruction deities

Once you are sure of the difference between a deity of death and a deity of destruction, start to look for destroying deities in various ancient pantheons.

As is always the case, particularly for magicians, it is wise to look at the earliest forms of the deities, as they tend to be less subdivided and are more likely to be balanced.

Don't look for minor deities, as they are usually constructs or products of a subdivision: look to the creation myths of cultures and their early expressions of deities.

Once you have found one or two to focus on, look to see what dynamic of power they use to destroy. Are they deities who work through land features/weather features? Are they deities who work through an imbalance of power, like Shiva? Look at the stories about them, the iconography and symbols attached to them, their locations, physical features, and the tools that they hold. These will all give you clues as to what power the deity is, and how it works.

This is a good exercise for you to do, and though you have been given research tasks in the past, I want you to look in detail at a specific kind of deity, what histories are attached to it, how it interacts with the culture/population, and what disasters they link in their history to the unleashing of a destructive deity.

Not only will this teach you a lot about the power of destruction, but it will also train you to see beyond a basic presentation to the specific power flows, tools, dynamics, and keys attached to a powerful being.

The ability to discern these things from a deity or being you know nothing about is an important aspect of adept work in exorcism, temple construction, and ritual gardening. It is not enough to be able to look at inner aspects; you also need to know how to draw useful information from an outer presentation.

2.5 The dangers of interpretation and cultural bias

When you research a destroying deity, be very wary of modern interpretations or the cultural bias of the writer. Where possible find English translations of the original texts and read them very carefully in relation to modern popular descriptions.

Sometimes small changes are introduced by writers from their own cultural leanings. These small changes are not overly important to a student of anthropology, but they are vital for magicians. Here is an example of one of them.

In Egyptian mythology there is a story of Isis and the Seven Scorpions. This story is inscribed on the Mellernich Stela.⁴ Within this story is a clue to working with deities that have destructive elements, and there is also a clue as to cures: the inscription has a recitation spell for subduing scorpions and also a recipe that hides a cure for scorpion stings.⁵

In the original inscription the story tells of the consequences of fear in the face of a

destroying goddess power and her attendant beings, the scorpions.

Many modern presentations of this myth subtly change the dynamic of the key from one of fear to one of arrogance and loathing. These are two very different things, and they have very different outcomes when they are present in the relationship with a destroying goddess.

Here is the original story in a straight translation.

THE SCORPIONS OF ISIS

I am Isis, the great Goddess, the Mistress of Magic, the Speaker of Spells.

I came out of my house which my brother Set had given to me, for Thoth called to me to come, Thoth the twice great, mighty of truth in earth and in heaven. He called, and I came forth when Ra descended in glory to the western horizon of heaven, and it was evening.

And with me came the seven scorpions, and their names were Tefen and Befen, Mestet and Mestetef, Petet, Thetet, and Matet. Behind me were Tefen and Befen; on either side were Mestet and Mestetef; in front were Petet, Thetet, and Matet, clearing the way that none should oppose or hinder me. I called aloud to the scorpions, and my words rang through the air and entered into their ears, "Beware of the Black One, call not the Red One, look neither at children nor at any small helpless creature."

Then I wandered through the Land of Egypt, Tefen and Befen behind me, Mestet and Mestetefon either side of me, Petet, Thetet, and Matet before me; and we came to Per-sui, where the crocodile is God, and to the Town of the Two Sandals, which is the city of the Twin Goddesses. Here it is that the swamps and marshes of the

⁴Metropolitan Museum of Art, New York City.

⁵A barley poultice.

North Country begin, where there are fields of papyrus-reeds, and where the marshmen dwell; from here to the Great Green Waters is the North Land.

Then we came near houses where the marsh-people dwelt, and the name of one of the women was "Glory," though some called her "Strength" also. She stood at her door, and from afar she saw me coming, wayworn and weary, and I would fain have sat me down in her house to rest. But when I would have spoken to her, she shut the door in my face, for she feared the seven scorpions that were with me.

I went farther, and one of the marsh-women opened her door to me, and in her house I rested. But Mestet and Mestetef, Petet, Thetet, and Matet, and Befen also, they came together and laid their poison upon the sting of Tefen; thus the sting of Tefen had sevenfold power. Then returned Tefen to the house of the woman Glory, she who had closed her door against me; the door was still shut, but between it and the threshold was a narrow space. Through this narrow space crept Tefen and entered the house, and stung with a sting of sevenfold power the son of the woman Glory.

So fierce and burning was the poison that the child died and fire broke out in the house.

Then the woman Glory cried and lamented, but no man hearkened to her, and Heaven itself sent water upon her house. A great marvel was this water from Heaven, for the time of the inundation was not yet.

Thus she mourned and lamented, and her heart was full of sorrow when she remembered how she had shut her door in my face when, weary and wayworn, I would have rested

in her house. And the sound of her grief came to my ears, and my heart swelled with sorrow for her sorrow, and I turned back and went with her to where her dead child lay.

And I, Isis, the Mistress of magic, whose voice can awake the dead, I called aloud the Words of Power, the Words that even the dead can hear. And I laid my arms upon the child that I might bring back Life to the lifeless. Cold and still he lay, for the sevenfold poison of Tefen was in him. Then did I speak magical spells to the poison of the scorpions, saying, "O poison of Tefen, come out of him and fall upon the ground! Poison of Befen, advance not, penetrate no farther, come out of him, and fall upon the ground! For I am Isis, the great Enchantress, the Speaker of spells. Fall down, O poison of Mestet! Hasten not, poison of Mestetef! Rise not, poison of Petet and Thetet! Approach not, poison of Matet!"

For I am Isis, the great Enchantress, the Speaker of spells. The child shall live, the poison shall die! As Horus is strong and well for me, his mother, so shall this child be strong and well for his mother!"

Then the child recovered, and the fire was quenched, and the rain from heaven ceased. And the woman Glory brought all her wealth, her bracelets and her neck-ornaments, her gold-work and silver-work, to the house of the marshwoman, and laid them at my feet in token of repentance that she had shut the door upon me when, weary and wayworn, I had come to her house.

And to this day men make dough of Barley flour kneaded with salt and lay it upon the wound made by the sting of a scorpion, and over it they recite the Words of Power which I recited over the child of the woman

Glory when the sevenfold poison was in him. For I am Isis, the great Enchantress, the Mistress of magic, the Speaker of spells.

This inscription tells the magician a lot. It tells of the directional powers of each scorpion being,⁶ it tells of the consequences of fear and rejection in the face of a balanced destroying/creating deity, it tells of the deity's compassion, and of cures and spells that invoke her power in the event of a scorpion encounter.

Remember that often the beings who work with deities often present as creatures: these scorpions are no ordinary creatures, they are the workers of the deity and present as scorpions which tell us of their power.

The tale also tells us not to fear such a deity, but to invite them with trust and respect, and to give shelter *when they ask for it*, not when we want their presence.

Now go and look at this educational⁷ article that recounts this myth:

Isis and the Scorpions

www.ancientegyptonline.co.uk/isisscor.html

You will see that it simply recounts the story, without the magical details, but—and worst of all—it gives the reason for the woman rejecting the deity as being loathing, not fear.

Straight away the cultural bias of the writer takes precedence: an old woman in rags is rejected because of her apparent age and poverty. That is a modern take, and tells a very different story to an old woman being rejected *because she is accompanied by seven magical scorpions who terrified the home owner*. That simple change makes a difference between the magical student being able to absorb the right information, and the student being misled.

You will also notice the difference in the story about the distribution of gifts.

In the original tale the gifts are laid at the feet of the goddess as atonement: the wealth

of the offending woman, Glory, is given to the goddess in order to rebalance the Scales of Glory, and also shows that she now understands the destroying powers.

In the recounted tale, the second version, the gifts are given to the poor woman who allows Isis and the scorpions into her home and gives them shelter. Again, this is a modern interpretation based upon a culture of wealth versus poverty. The writer assumes the gifts are bribery, and a redistribution of wealth from the rich woman to the poor woman as punishment. This is another incorrect assumption that has crept into the retelling of the tale.

In the original text, the woman Glory⁸ was rich, and therefore felt she was powerful. When her fake, illusionary power was challenged by a real power, Glory panicked and became fearful: remember she was in a culture that understood Ma'at. Glory realised that her wealth was a fake power that was holding her back from understanding real power and living in balance. This mistake cost her the life of her child.

By relinquishing her wealth—and glory/strength—to the goddess, she effectively made herself vulnerable so that she could start to learn what true power was. The goddess intervened in the death of the child because the woman was not bad but only stupid, and had learned a valuable lesson.

Lastly, did you spot what power she works with? This will tell you which dynamic she operates within in her destroying capacity. If you did not spot it straight away, think back to your magical work and actions, then read the story again.

The moral of this lengthy lecture is this: do not trust the first source you come across. When you find a story of a destroying deity, find out what the original text was, then read that text. Then look at the story from the perspective of what you know about magic and the cultural dynamic the story comes from. This is really important, as often the magical

⁶If you read the story closely, you can work the directions out.

⁷Hahaha.

⁸And a clue is also in her name.

keys to these deities are hidden within the stories, and when modern writers reinterpret them, the magical meaning gets lost.

You are going to be working closely with destroying deities in the future, so get yourself ready by training yourself in good research methods, practising spotting magic in texts, and discerning whether it is real or has been reinterpreted.

2.6 Destroying deities and magic

Besides working with destroying deities when faced with the natural order of destructive tides, a magician will often work with them for a number of other reasons. As most destroying deities⁹ have both negative and positive aspects, they can be worked with in various ways.

The keys are knowing what sort of destructive/creative power the deity has, what dynamics flow through them, whether the deity is tied to a specific region or has a worldwide influence, and whether they are compatible with the powers that flow from the land where you live and work. Hence you see why detailed research is necessary.

Often these powerful deities have a habit of finding you once the time has come for you to work with them.

An adept magician has a lot of reasons for working with destroying deities, too many to outline in a simple lesson, and many of these reasons would most likely not make sense to you at this stage of your training. But there are some foundational aspects of working with destroying deities that will make sense to you, and looking at some of these will prepare you for what is to come.

2.7 Protection

Besides protection from naturally occurring forces, sadly the magician must be ever on the alert for magical attacks. This is an aspect of destruction that a deity can work strongly with to assist the magician and protect them.

Though it would be nice to think that every adept magician around the world is a mature and enlightened human being, sadly this is not true. In some cultures the role of magician is one of cursing, destroying, protecting, creating, and uses a wide variety of 'results magic' methods. Another end of the scale is the proliferation of modern commercial Western Mystery schools, and those schools reflect the whole spectrum of human life, from the sublime to the ridiculous.

As a result there are a lot of people around the world with varying levels of magical skills and maturity, many of whom have immature or destructive personalities. Being an adept does not automatically make a person mature and mentally balanced: magical training can take many forms, and some forms do not filter out these more dangerous sides of human personality.

William G. Gray (1913–1992) immediately springs to my mind. Bill Gray was a very skilled magician and an innovator in magic, someone who explored, pushed boundaries, and moved magic forward a step through his writing and work. He was also a man of his time in terms of his racism and sexism...and every other type of 'ism' you can imagine. When we look at his behaviour today we are shocked, but in his day it was a common way to be. So one has to be careful not to judge an adept out of context.

However, the true downside to Bill's nature was his penchant for cursing someone at the drop of a hat.

This can be a hard thing for Western magical students to get their heads round: many students are trained to think that magical training also makes you a better person. This is not true: it depends very much on the particular training you receive, and the filters within that training. You can learn and become adept at very powerful, destructive magic applied in an immature way.

It truly goes back to the dynamic that every human has a choice. And we live by our choices. The key is to know cause and effect so that you can make informed choices and not

⁹Who are not subdivided.

emotive ones.

Many magicians, like Bill did, curse someone in a rage for the slightest ‘crime’—in their eyes—and their legacy is passed down through their students. Some pick up that legacy and continue it; others do not.

This means that when you step into the wider arena of the world of magic, at some point you are likely to have destructive magic aimed at you for one reason or another. The sad truth is that apprentices¹⁰ need to wake up to this aspect of human frailty, and learn how to sidestep it.

This is where destroying deities come into the magician’s life. These deities can be used to aim magic at someone—or they can be worked with intelligently to dodge such magic, dissolve it, and deflect it. You will learn a lot more about the various methods when you get to your exorcism lessons, but for now we will look at the overlying principles and methods of working with the destroying deities, as these are the fulcrum of such work.

When a magician works, they work in an environment of natural power tides, man-made imbalances, aggressive or imbalanced magic, and the many and varied beings for both good and bad who populate the inner worlds. You have already learned how to avoid parasites in your training by applying balanced methods to your magic. As you become more adept in your magic, layer upon layer of good and bad forces will become visible to you, and how you navigate through them will depend largely on your personality, your training, and your intuitions. This is not as bad as it sounds; it is simply the magical, inner version of living in the modern world.

We are constantly surrounded by good things and bad things, destructive things, creative things, danger, and safety. From childhood we learn how to navigate our way through them, how to stay safe, how to flourish, and also how to let go of the things we cannot control. Every expression of life, be it a tree, a city, a nation, magic, or creatures,

has a dance of creation and destruction in its daily path in one way or another.

Living in a city where people have guns, and alongside thieves, murderers, rapists, con artists, pollution, decay, and corruption sounds awful when you spell it out. But in fact this description applies to most modern cities, and we live our daily lives in these places without giving these dangers much thought. We know where to go and where not to go, whom to talk to and whom not to talk to; we have alarm systems, guard dogs, locks, etc. Those who live in the countryside live a very different life, one of unlocked doors, no alarms, no fear, and very little crime: the main dangers are the wildlife and the weather.

When a person steps into the world of magic it is like stepping into a big city for the first time. It can be terrifying and overwhelming, but in truth you learn to normalise, use your common sense, and get on with your life.

For a magician, work with destroying deities is a bit like living in a city where you have a good security system. It will not do everything for you, and you still have to apply your own common sense and survival skills, but you do have good backup.

Of course simply buying a statue of a destroying deity, tending to it, and giving it offerings is not going to be of any use to you. That is like buying an alarm system and not plugging it in.

To work with a destroying deity as part of your magical family, first you have to understand destruction and not be afraid of it. If you are fearful of anything destructive then the sheer power of the deity will overwhelm you, causing you to become unbalanced.¹¹ But if you have a basic understanding of destruction and its dynamics then you will learn to respect destruction rather than fear it. At that point you will be able to build a good working relationship with a destroying deity.

Usually destroying deities work within a dynamic of balance, and they trigger when

¹⁰And beyond.

¹¹Remember the story of Isis and the Seven Scorpions.

imbalance occurs. For example, the Egyptian destroying deities work within the dynamic of Ma'at, and when that dynamic is not upheld then they trigger their destruction in order to restore balance.

When a magician works with such a deity in their life and home, it is up to them to maintain whatever dynamic that deity flows through. If you work with Sekhmet, for example, you would need to work/live as a magician within the dynamic of Ma'at so that her power does not turn on you.

Some magicians work with her and use her as weapon without maintaining their own balance. Over time that magician will eventually implode, usually through a violent act or disease.

So what do these deities actually *do* to protect you? An initiate or adept will very likely have a destroying deity within their family of beings with whom they work. The magician does their job, and the deities do theirs.

When there is an incoming force of destruction, natural or magical, the deity acts as a *governor* of that force: they slow the force down enough that it becomes visible. The deity will warn the magician of impending disaster or incoming fire, and the deity will hold off the worst of the destroying power, leaving the rest for the magician to deal with.

They never do everything for you; you are still expected to do your own heavy lifting.

They will watch your back while teaching and assisting you. In return they will ask you to undertake work within their orbit that needs doing as part of their balancing function. Sometimes this is magical work, sometimes it simply involves going somewhere and doing something for them. You may be aware of what you are doing, and sometimes this means working unconditionally: the work takes whatever form is needed and is asked of you.

Before you get to that point, though, they will often test your ability to face their destructive power without fear, meeting it instead with trust.

For magicians, the strongest version of this is the final test of the adept, where the adept stands face to face with destruction and survives. The first steps towards this is learning to trust and not be fearful of the deity's power.

At the same time, dropping your fear is not the same as dropping your respect for a power much bigger than you.

The story you read about Isis is also a story of initiation into the Mysteries of a complete goddess of creation, destruction, and death. The first step in such an initiation is the ability to *respect* rather than *fear*.

That story also told us about the beings who work with these deities and how dangerous they can be. So before we move on to the next lesson, let's just take a quick look at these beings and how they work, and why knowledge of them is important to you.

2.8 Destroying beings

Any deity is usually accompanied by beings who work with them and act on their behalf in a variety of ways. In modern literature these beings are explained as psychological expressions of the deity power, but in magical truth they are beings in their own right who work alongside the deity.

Some of these beings are angelic powers who work around and behind the power of the deity as filters and upholders of that power. Some are land beings, Underworld beings, planetary spirits: the variations are great indeed. While they do tell us about the specific power of the deity, they also become part of the magician's work with the deity, and they have to be taken into consideration.

The beings who are not angelic, but who are rather nature/land/Underworld/'demonic' beings dispense the power of the deity and act in accordance with the expression of that deity. Back to the example of Isis and her scorpions: these are land beings whose power is aligned to scorpions, and they will attack a human if they do not operate around the deity in the way the human should.

This is an important key to keep in mind when working with destructive deities: know the presentations of their attendant beings, know their action, and learn to respect them. If you attack one of these creature expressions you will anger the deity.

For example, within a magical household in which the power of the weaver goddesses are worked with, it will anger the weavers if you purposely kill a spider, and they will destroy you by unwinding your weave.

But if in the same household you are visited in vision or in dreams—or even in physical manifestation—by a spider, then the deity is reaching out to you to tell you something, to test you, or to ask for your attention/help.

When you work with a deity who has particular animals in their orbit, treat every physical manifestation of that creature with respect. This is very old magic, and it still functions well to this day. Over time that particular creature will start turning up in times of need, either as the physical creature or as a representation of that creature. They are the servants and companions of the deity, and when they turn up it is likely they have been sent to you for a reason.

Some of the creatures connected to deities can be monstrous-looking demonic beings: this image will tell you the nature of that being, its power, its area of operation, and what to look out for. Again, it is important that you have no fear, but just due respect and cautious behaviour.

Over the course of your training you will work with these various beings. To really prepare for that, look up the different beings connected with destroying deities. Try to understand what they are, what they do, and how to be around them. When you research a destroying deity pay close attention to the creatures around them, then look up their mythology and legends.

2.9 Summary

The simple steps of research, reading, and thinking are important ones to take before you are plunged into the presence of various destroying deities and their companions. Take the time to do the research listed, take the time to read and think, and also to look around you.

And remember, when it is really time for you to work in depth with a destroying deity, they usually find you: you do not go out shopping or looking for one. Often you will find they have been around you for a while and you have just not noticed. They will wait patiently in the background until you finally see them.

The next few lessons will teach you the other layers of destructive power and the various beings who work with such power. Once you have that understanding under your belt you will be put to work so that you can have hands-on experience in a way that will keep you safe, but which will also put you on the radar of these beings and deities. After that, specific ones will likely reach out to you or wake you up to their existence, so that they can watch over you and you can work with them.

Lesson 3

Angelic Forces of Destruction

In the last lesson we looked at small, everyday tides of destruction, and also at the dynamics of destruction deities. Along with these deities various land beings, spirits, powers, and Underworld beings also play a part in destruction, usually at a more localised level.

Behind all these are the angelic beings who trigger, filter, and dispense destruction. These dispensers are well known to us through various Biblical and Egyptian texts. The Book of Revelation in the New Testament is an orgy of destructive angels let loose.

In this lesson we will look at the angelic beings who operate within the dynamic of destruction. We will begin with the ones who operate in our world, then track back across the threshold to the angels who work behind this dynamic. You will encounter or work with all these beings at some point in your magical life as an adept, and the process of stepping towards that work starts here.

So let us look at the ones who operate directly in our world first, from the smallest action to the biggest.

3.1 Angels in the manifest world

Angels are a bit like layers of glue that hold the inner and outer worlds together. Without angelic beings there is no creation, there are no inner worlds; there is only Divine

Consciousness. The deepest, truest nature of angelic beings is beyond our human capacity to understand, so we struggle to define our experiences with these beings.

Much has been written over the millennia about these beings, and each culture has its own way of describing, naming, and classifying them. Very old cultures named the angelic beings they encountered in terms of what they *did* and how they *appeared*. Newer cultures, and Western magic in particular, have devolved into classifying them in a strict hierarchy and giving them names, symbols, icons, colours, crystals, days of the week, hours of the day etc. to the point of being silly.

The way I learned to identify them was by how they appeared in vision and by their function: the old-fashioned way. This leaves no room for mistakes. If as a modern magician you learn them the 'name way,' as many magicians do, then you risk knowing an angel's names and attributes without knowing about their function and appearance, and subsequently you may find yourself unable to hack through that dross to come into their presence. In a way this is probably a good thing, as such filtering keeps the curious away from something that could destroy them.

When you get to the layer of destructive angels, it really becomes apparent how far

away a lot¹ of modern magic is from understanding these beings. The rest of this lesson will look at angelic beings by what they do, and how and under what circumstances they appear. When you read magical books, you will then be able to spot when a writer has really worked with these beings, and regardless of how they refer to them you will know their work is worth looking at. Also, you will soon spot if they have copied their descriptions without understanding.

3.2 Angels and land tides

The small tides of destruction that flow across the land are triggered by angelic beings. A bit like a chain of gates, angelic beings form a series of layers that trigger and filter power, in this case destructive power, from the deep inner impulse right the way through to localised expressions of destruction.

This localised expression of destruction then flows through the deities, land beings, and land/nature features, and then we end up on the receiving end.

These angels are akin to the last gate before we get the destruction at our door. Because they are so close to our existence and local land, they often appear in a human or animal form we can recognise and relate to.

We see these beings depicted on the walls of Ancient Egyptian temples and tombs² and on the walls of the temples of Tibet. Often they are presented as a sort of *combined presentation* of both angel³ and deities. These are frequently referred to as *demons* in a non-Biblical sense.

Whereas an angel of death at this local level would potentially connect directly with a human, destructive angels for the most part tend to work through other beings⁴ or directly on the land itself. When the destructive force is triggered to flow, the

angelic beings bridge this power⁵ into the local land/deity/community of beings, who then bring about the destruction.

Why such triggers and catalysts occur at particular times in particular places, I do not know. Sometimes it is obvious and sometimes it is confounding.

When particular areas frequently trigger such events they become known in local folklore, as do the deities or spirits who dispense this destruction to us. This is why it is so important to know the local history, legends, mythology, etc. of a place where such destruction frequently happens. Sometimes the destruction can simply be the result of a bad relationship between the local civilisation(s) and faery/land beings. But other times it seems to be embedded in the land or manifest for no apparent reason.

For a magician, knowing the angelic dynamic behind a destructive situation or place can help identify exactly what the mechanism is, what caused it, and whether or not it can be deflected.

It also relates to the principle that everything works in layers or octaves: behind every destroying deity is an angelic being who is a gate for the destructive power to flow through, be they small local deities or vast deities. Behind every destructive event is a chain of triggers, gates, and the power of formation.

Because this layer of angelic beings works so near us and in our own time frame, it can often be impossible to understand the larger dynamic in action, as often the true end results of a destructive event are not seen for many years to come.

When you look at these destructive events as a magician, you must not get entangled in the destruction's emotive aspect: it is really important to be able simply to observe without judgement. This makes it easier for other beings to work with you to bring about a balance, or to deflect the destruction when

¹Not all.

²See, for example, Tomb KV 14 on the Theban West Bank.

³Lots of eyes, wings, fire.

⁴Deities, land spirits.

⁵Which has already been formed in its potential expression—fire, storm, madness, war, etc.

appropriate. *Once you react emotionally, you become entangled in the dynamic itself.*

It's a bit like being a paramedic called out to a massive car pileup with many deaths and terrible injuries. If you let yourself engage emotionally in the event, you become destroyed yourself. The paramedic has to maintain a sense of separation in order to focus on the injured and do their job effectively. So it is with magicians in such instances. You cannot be helpful if you rage against the destruction and judge it.

For instance, should you come across an area that seems endlessly afflicted by accidents and deaths—we all know of some black spot like this—then instead of raging at God for letting something like this happen—the default attitude for many religions and magical paths—it is better to see magically whether there is an identifiable reason for the repeated destruction, and if so, whether it can be worked with or is best left to do its job.

Sometimes black spots are simply the result of things being together in the wrong place: a power spot versus a highway, for example, or a place of death/destruction/the Underworld with a city built on top of it. In such cases the purpose of the angelic beings behind the power spot is to flow destruction constantly in balance to a creative spot or power flow somewhere else: the spot dispenses destruction by its very nature. In the natural order of things such a place would be fine, but when it collides with human civilisations it all goes horribly wrong.

Other destructive build-ups flow with seasons or are triggered by something happening locally. In those cases when angelic beings are triggered into action, the magician can look beyond the surface presentation, understand the angelic being behind the place/situation, and look for a way to redirect the flow or at least find a less destructive way for it to manifest—if that does not alter the overall pattern that needs to express.

Sometimes this can be scarily simple: perhaps an object that mediates destruction has been picked up and taken into a house.

All that must happen to stop the destructive chaos is to take the object back out again and put it back where it belongs.

Rather than spend a lot of time looking at the ground-level effects, we will move straight on to the bigger, more magical aspects of these angelic beings. As for ground-level angels, you will come across enough of them over the course of your training to find out about them yourself.

3.3 Angels bound and waiting

These angels are like the polar opposite of the angelic beings who operate through local spirits and deities. Whereas local destructive angels mostly tend just to bustle about happily doing their stuff, these are much bigger and scarier beings who are bound into manifest nature.

They are a mirror of the vast angelic powers bound in the inner worlds and the inner landscape, and they are not released until their specific time for action arrives.

Just as the inner landscapes hold these beings in profound sleep, so too does the land. An octave of this can be found in the legends of great kings or queens asleep in a mountain, something you have already looked at.

The angels bound in the landscape are true powers of destruction and have nothing in common with humanity whatsoever. They do not present in any way that we can relate to in terms of how they appear, and they are removed enough from us that we cannot communicate with them as we can with our local destroying angel squad. They are the gates behind vast forces of nature that when unleashed bring wave upon wave of horrific destruction until the job at hand has been done.

There are references to these beings in various ancient texts. Sometimes they are referred to as bound angels⁶ and other times

⁶You will read a text for your practical work that mentions these.

as vast destructive beings, serpents,⁷ and so forth. The common denominators are that they are bound into the land, are vastly powerful, and destructive if released.

As magicians, we do not go near these guys. We tiptoe very softly round them and hope they don't hear us. The only reason you need to know about these beings is so that you know not to try and wake them if you ever come across one in vision.

If you wish to understand the universe, think of energy, frequency and vibration.

—Nikola Tesla⁸

The Three are One, and that One stands above. The Seven are divided; three are over against three, and one stands between the triads. The Twelve stand as in warfare; three are friends, three are enemies; three are life givers; three are destroyers

—*Sefer Yetzirah*

3.4 Angels of the thresholds

Now we are getting to the angels written about by visionaries and mystics, whose writings are often deeply misunderstood by those who read them without having had any direct experience themselves.

This stage of your training is unsuitable for giving you such direct experience, but you will come to that threshold as you progress. First come the texts. Some of them you will understand, some you will not. Do not treat the bits you do not understand as a puzzle to be solved; just let the words sit with you. The understanding will unfold at a time that is right for you as an individual.

The angels that stand upon the threshold between the manifest world and the inner world of creation are vast and powerful beings. They mediate Divine Consciousness

transformed into energy that is ready to flow out to the world. They mediate creation and destruction as an energy that has not yet taken form.

The energy the angels of destruction mediate is the power of air and fire.⁹ Once this destruction has run its course, the energetic pattern and remnants are mediated back out of the world; magically the directions for this are west and north.¹⁰

The angels of destruction are not subdivided and are the same angels who release creation: they are two sides of the same power. Destruction and creation are sometimes mediated simultaneously and sometimes separately depending on how the power is forming.

There are a few ways these dynamics are released. You have already worked with two of them: Limitation/Grindstone, Unravelling/Threshing Floor. These are the two base dynamics—hold or release—that come into play when an angel is triggered to mediate destruction or creation. From these dynamics there are angelic powers that, working through those two opposing powers, dispense or bridge destruction or creation in specific ways.

Here are two examples of them. I have chosen these two as they are the ones that are most apparent, and they appear in many ancient and Biblical texts.

One mediates through utterance/sound, and the other mediates through fire.

The angel who mediates through the power of sound I call the *Utterer*, as this being utters into creation and utters destruction. It is the angel that reveals to a human by whispering to them. It inspires them and reveals to them. The same angel also makes a sound that destroys everything.

This is a root power that creates change in the pattern of existence using sound and

⁷Apep.

⁸I think you would find reading Tesla's autobiography illuminating.

⁹Think about the directional implications: the creation of a destructive pulse that flows into the future.

¹⁰The angels of death.

vibration. And when this angel intentionally falls silent—i.e. withholds its sound—the silence triggers total destruction.

The sounds of creation and destruction keep the manifest world alive. The withholding of sound by this angel prevents the Word from being mediated to the world: nothing is named into existence, so no new creation happens. It is destruction by withholding life.

Then there is the angel who mediates destruction through fire: it bridges that fire power out into the world where it manifests as war, disease, conflict, drought, etc. Magically this angel spills the fire power out into the world, and when it is mediated for destruction it flows into the land and into humanity, creating friction and triggering the fire side of nature.

As I write this, a huge amount of vicious conflict has been unleashed into the world, with war, torture, beheadings, rapes, and the destruction of ancient sites. In the three years that preceded this I started to see a massive build-up of angelic fire in the Inner Desert.¹¹ I was told very clearly to stay out of this inner realm.

At first I thought it was just me, but over the next eighteen months I received more and more correspondence from adepts round the world who were having the same experience and were getting very concerned. They too were seeing this build-up of fire and had been given the same warning. We all felt a terrible sense of energetic burden to the point of exhaustion, and a horrible sense of foreboding.

We are now at the phase where it is passing over the threshold out into the world—and the angel is still mediating the destructive fire, which means we are not yet at the end of it.

Once the angel withdraws, the destruction in the manifest world will continue until it burns itself out and has done its job, but no new or constant fire will be expressed. The inner job will be done, and the outer expression of destruction will run its course, slow down, and eventually clear itself.

¹¹The inner landscape.

3.5 Patterns of destruction that repeat

The waves of destruction like the ones described in the *Book of Revelation* are not one-off events; rather the book describes a *template of destruction* that is triggered and released. We can see the magical pattern in the template and use it to spot the same dance of destruction happening again. It is very likely that the writer of Revelations was aware of these patterns and used their knowledge of the patterns to create such text.

When a mystic or visionary is shown this pattern of destruction in dreams or visions, they are seeing the template in action. That template will appear as a series of events, some of which are specific to that particular outage of destruction, and some of which are the manifestations of the pattern itself.

If a person sees this pattern and does not understand the keys of the manifestation, they will think that the whole thing is The End. This has often happened in our history, and many a visionary has stated that the end is nigh and everyone is going to die or ascend to heaven in a puff of judgement.

To be fair, if a person does not know what they are looking at then the experience can be truly terrifying, and it really will seem like the end of the world.

But a visionary who knows the pattern will see the specifics—i.e. the destruction specific to their time and its events. They will also see/hear the keys which tell them what type of destruction it is, how extensive it will be in terms of time and civilisation, what beings and powers are involved, and—crucially—how to work within it.

When we read one of these revelation accounts, we have to take into account what is specific to its time¹² and what are the keys and the repeating patterns. Also, very importantly, we have to take into account the religion, culture, vocabulary, and mindset

¹²By how it presents.

of the visionary on the receiving end of the vision. We also have to be able to spot where the writer is using the pattern to create a new pattern, i.e. a *curse*.

Often one also has to sift through the account to see what was truly visionary, and what was added from the writer's own knowledge or drawn from previous texts and stories in order to make a point. Usually these texts have a measure of both.

As magicians it is important to understand these patterns, particularly when they are patterns of destruction that are being mediated by threshold angels, as such events usually change the world forever. We cannot stop them, but we can be of unconditional service, and we also need to be aware of such events in terms of how we conduct ourselves magically and out in the world while they are occurring.

When we look at these destructive revelations¹³ the first thing we have to disregard is the religious element. As magicians we need to know the mechanics, and though some mechanics can be hidden within dogma, the religious dogma itself must be placed to one side. Then we peel out the specifics that tell us what the destruction is doing in that particular instance.¹⁴ We don't need to know *what* happened; we need to know *how* it happened. It's a bit like doing a dissection.

To do this you need to know what you are looking at, and this knowledge comes from training and direct experience.

At this stage you are simply learning that these revelations and sacred or magical texts should not be read dogmatically, but should be looked at magically. Working this way, and with the element of the destructive angels, you will also begin to learn some of the inner visual vocabulary of these beings.

This way, when you experience something in vision connected to the actions of these beings, you will understand what you are looking at.

We will approach this as practical work by going through the *Revelations* of John of Patmos. We will separate out the religious overlay—which was his vocabulary of understanding, the bits which relate to the events of his time which he was writing about and projecting as visions as though they were future events, and the angelic pattern of destruction that is not specific to those events but rather tells us about the powers that dispense such destruction.

His writing is a mix of religious fervour, genuine visions, and his politics; and he adds in aspects of older mythology and mystical accounts just to make sure people pay attention. He most likely was not meaning to deceive or create a mythology. Rather, reusing well-known aspects of old stories was an accepted technique in his time for making particular points.

In *Revelations* John writes about the events of his time happening in Jerusalem—the siege of Jerusalem in A.D. 70. He writes about the hatred of Rome and the Roman Empire, and clothes it in visionary keys of prophetic destruction. He uses ancient angelic key patterns to curse Rome, and also to establish that Rome is bad, and that the messianic Jews of the time are good.

It is a jumble of ancient keys, snippets of mysticism, and political and religious criticism cloaked in allegory. It sets apart who in his mind is good and who is not.

Learning to sift through such a mess is an important skill, for in it John has scattered references to ancient knowledge and fragments of angelic mysticism. We can extract these elements from the politics and curses in order to learn what was known at the time about deep magic and angelic destruction.

¹³The ancient texts of various cultures each contain their own versions.

¹⁴Unless we are reading a revelation of the future.

3.6 An analysis of *The Revelation of St. John the Divine* (King James Version)

Chapter 1

1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne.

This mention of the seven spirits, which repeats a lot, tells us that this is within the Judaic spiritual structure.

The seven lights are the pattern of the Judaic revelation/Kabbalah, with the central flame being the Shekinah or the light of Divinity within the darkness of substance—the female aspect of Divine Consciousness within substance, the complete Vessel. The other six lights are the negative and positive aspects, creation and destruction of the manifest world. The description of this can be found in the *Sefer Yetzirah*.

So straight away we know that John of Patmos was either familiar with the inner Mysteries of the Jewish pattern and is alluding to them, or they were revealed to him by the Utterer and he missed the point.

5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the

kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

Many think this sacrificial aspect of Christianity is specific to that religion. However it is an ancient dynamic that repeats in the Mysteries of many ancient cultures, most notably the Egyptian Mysteries.

6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

This is a declaration of Divine Consciousness flowing in and out of manifestation, creation and destruction, so we know this utterance is coming from the bridge that stands on the threshold. Which in turn means “sit up and take notice, big heavy dude in action.”

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis,

and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

Seeing as candlesticks did not exist at the time this was supposed to be written, you would read this as seven golden lamps. Might seem a bit fussy, but as you will discover in future work, the most minor difference can sometimes be of major importance. It is not important in this instance, but you need to be aware that religious text is often filtered and 'brought up to date' by subsequent writers, and for a magician it is important to be aware of that.

13 And in the midst of the seven candlesticks one like unto the Son of man) clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

This is a description of an angelic being appearing in the form of a human. The term *Son of God* or *Son of Man* was often used at that time in some of the overlapping cultures, mainly Greek and Roman, and referred to either an angelic being, a king, or a person of great worth.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

His utterance is one that can create or destroy—the two-edged sword.

17 And when I saw him, I fell at his feet as dead. And he laid his right

hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

The angel with the dual power, working through utterance,¹⁵ the power of magical east, uses the right hand... Judgement.

He lays his hand upon John to weigh his Scales to ensure he is a clear vessel.

He also defines that power of the Threshing Floor/Judgement by saying "have the keys to heaven and hell."

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

The seven angels/stars again tell us this is about the Judaic pattern: the seven flames are about the inner structure of the temple.

Holding in the right hand means that the Jewish faith/culture is about to be judged.

Chapter 2

1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

¹⁵Two-edged sword.

Here the angel tells John that he has looked/weighed his Scales and seen that he strives for balance.

He also tells that there are many in positions of spiritual power, some apostles, who have been judged and found wanting.

There is also a deeper dynamic here, where those who hold spiritual countenance who are yet dishonest/unbalanced will be judged the most harshly.

It also shows us, from a historical perspective, that people within fledgling religions and magical movements corrupt very quickly.

Just because someone was connected to a source does not mean they have fully understood that source. In magic, Israel Regardie is a good example of this. He was close to Crowley and was his secretary, but most of what Crowley alluded to went straight over Regardie's head.

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

Egyptian reference—you learned about the Second Death in an earlier module. This also shows us the extent of the influence of Egyptian mysticism on the Jewish mysticism of the time.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

The Utterance and the two-edged sword is something you will work with as an adept. Such Utterance declares something into creation—a revelation—and also as Limiter triggers the Scales of Judgement.

In other words, people who are ready to hear are filled with the Mysteries and those who are not are destroyed. Nice huh. It tells us that this revelation speaks about a time of Judgement—which is not the end of the world, as this dynamic appears cyclically over time.

13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them

that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

To eat the foods sacrificed to the gods...

This also tells us that some of the 'Children of Israel' were holding fast to old ways of working with deities.

And the Essenes were very much against sex and having children. They felt the world was at an end and that people should be preparing for Judgement, not procreating.

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Remember your work with the stone at the centre of all things, and its heartbeat?

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

Notice how the Son of Man—a description of a human-appearing angel—has suddenly become the Son of God?

At the time that Revelations was written, the term Son of God was applied to kings, angels, and very pure mystical men: it did not literally mean God's son.

If you want to research this, there is a lot of text out there and you will find the term used many times in many different contexts. For example Julius Caesar was referred to as the

Son of God by his son Augustus. So when you read texts like this, you have to put the title in the context of the text to figure out which type of Son of God they are referring to.

In Revelations, it refers to what we would consider an archangel, a powerful angel of the Threshold who utters creation and destruction, and yet can take up the appearance of a human form. Such an understanding gives this text a whole other meaning.

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

A reference to Pagan worship still in action at the time and the obvious clash of ideals between the Pagan community and the Jewish community. So you begin to also see smatterings of local religious politics of the time.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have already hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

Chapter 3

1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Interesting comment about the Book of Life, which is linked to Judgement and is similar in

dynamic to the Scales of Ma'at and the *proclamation of the heart*.

We can also see where some of the early editing has probably come in where it is leaning the text towards a Second Coming and beginning to try to establish that this voice is not an angel but a messiah. One way to look at this in more depth, if you are interested, is to look at the Greek text.

If you take away the immediacy,¹⁶ the text reiterates the pattern of a Judgment dynamic flowing out into the world.

The use of the term Book of Life¹⁷ points to an action of the Threshing Floor dynamic while still in life, as opposed to being Judged in death.

Then remember that this religion is deeply connected to the Threshing Floor that became Jerusalem. We are seeing a wave of the destruction/Judgement that flows incessantly from this place.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

¹⁶That is, the idea that what is being described is about to happen—basically it *already had happened*.

¹⁷Look up Book of Life, Yom Kippur and Rosh Hashana.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

Okay, now we are finally getting to the angels and their actions. The text up to now has been more or less about Judgement and telling people to get their act together.

This was a major focus of the Essenes at the time, that basically the world was about to end so y'all better clean up your act so you can be Judged in life.

The deeper wisdom behind this, which was probably what the author was drawing upon either from direct knowledge or from earlier texts, is that during powerful times (for everyday people) and all the time (for mystics and magicians) it is best to be constantly working on your own Scales so that you can flow through the Death and Underworld Mysteries while in life.

Chapter 4

1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

The throne is not a literal throne; it is the power that upholds a pattern.

For example in ancient Egypt the throne of the Pharaoh is called the *Throne of Isis*, as Isis is the goddess who upholds the pattern of Egyptian sovereignty.

The description of the four beasts is a description of angelic beings.¹⁸ The four beasts described in this text¹⁹ are angelic beings that magicians sometimes cross paths with. When a magician does come across one of these beings in vision, you know that you are getting close to the inner pattern that upholds the relationship between Divinity and humanity.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

¹⁸Many eyes—big clue!

¹⁹They appear a few times.

Put aside the religious aspect of the last sentence and you get an angelic description.²⁰ They do not rest²¹ and have to do with the utterance of the past, present, and future of the manifest existence of Divinity within substance.²²

So we know these ‘beasts’ are threshold angels. From a personal magical perspective I have comes across two of these beings in visionary work. That experience brought a whole new understanding to the animal presentations within Egyptian writings.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Chapter 5

1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

²⁰Wings, eyes...

²¹Angelic beings are in constant motion and action, like bees.

²²The mediation of Divine power into the stream of time/substance.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

Notice the use of the right hand. You will also notice that in Christian texts, the left hand is hardly mentioned. Because of that, people began to assume that the left hand was bad.²³ This is the result of magical ignorance and not understanding the keys that the readers of this text in its own time would have understood.

Right hand is the Scales, the Vessel, the Harvest. The whole text of Revelations is about Judgement,²⁴ and when the description of the right hand is used in these texts, it *always* refers to Judgement/Harvest. Sitting to the right hand of God means that the person or angel has been judged and found balanced; therefore they are within the Divine pattern.

The first sentence of the passage above tells us, because the book is in the right hand, that a mystical Judgement is about to happen: the Book of Life holds all the deeds of a person, a nation, and humanity.

Think back to the books in the library that are in fact people. Everyone has a Book of Life, which is essentially the changes you have made to your pattern throughout your life by your learning, choices, and actions.

In these verses the book is the Book of Life for a nation, and it is sealed. Notice the very depressed voice that cannot find a man worthy to open and read the book. This is a criticism of the state of the nation at that time. It is essentially saying, "Jerusalem, you are in deep doodoo."

From this point on, as the text is so long and you should also have the chance to work things out for yourself, I will comment only on the bits that are really important for you to understand.

Now that you have an idea about how to look at these types of texts, you can research the meanings behind certain descriptions. Just don't use new age/conspiracy/off-the-wall websites. Instead look to history and theology, and even simply Google the term and look

at the various theological and historical arguments. From there, use your knowledge and your common sense to pinpoint what is actually being described.²⁵

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

The sacrificial aspect of this text is not specific and is not describing a messiah in terms of Jesus alone. It is a complicated situation that would not make sense to you at this stage, but something you will work deeply into as an adept.

It became Christianised in light of the time, the sect, etc., but like the aspect of Judgement it refers to a magical dynamic, the sacrificial king, and something that repeats across time. So don't get sucked into the one-messiah-come-to-save-us stuff.

²³Hence the 'Left Hand Path' in magic.

²⁴A sort of end-of-year exam for humanity!

²⁵Clue: no aliens, no giants, not religion, no messiahs.

Some of these visuals/descriptions are from old patterns that were copied by writers from older texts to make a point. But sometimes they were describing a powerful inner event/tide that they were in the midst of. They may have thought it was only them, at only this time, but in fact it is something that happens periodically.

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

Chapter 6

1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

The white horse is an inner contact/angelic being who carries the visionary to different realms. It is seen and worked with in many cultures, including the Ancient British. Many visionary magicians have the experience of being carried by a white horse in the early stages of their work.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

Scales and Harvest...work out what the angel is doing.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

Chapter 7

1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

Note the reference to the four winds. These powers are what keep life and death flowing. Stopping the four winds brings silence: the angels of the directions cease their constant song of creation and destruction. That is when you know you are in deep doo-doo.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the

Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Chapter 8

1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

Yeah, angels with watches...sorry, couldn't resist...but it refers to the Silence: the angels withhold their sound.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

Now we are getting to the angel of destruction who works through fire, and thus lightning. Again these threshold fire angels are connected with Judgement and Justice.

For example, the Barakiel are an angelic being who is connected to Justice/Judgement and operates through lightning and fire. There is a lot of bullshit on the web about the Barakiel, but we do have historical references in Mandaic on sixth century A.D. demon bowls. By this time people had started to use names for the angels rather than descriptions of their action. The Barakiel were invoked to repel unjust curses.

The angels connected with the Pula diNura²⁶ are also the angels of destruction connected to fire: they dispense the *lashes of fire*. They are angels who guard the Mysteries and the "Honour of the Divine," and who act as Limiters.

²⁶Look it up.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

Chapter 9

1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

Here is where you need a comment. And pay close attention, as this demonstrates how the author, who was in exile on Patmos courtesy of the Romans, whom he pissed off, managed to criticise the Roman Empire by using terms that might go over the heads of the Romans but would be understood by the Jews.

A lot of this text, Revelations, is about the situation in Jerusalem between the Romans and the Jews, and the siege of Jerusalem in A.D. 70. It is essentially, as a whole text, writing about the destruction of Jerusalem under the Romans, clothed in language the Romans would not understand.

It is also essentially calling down the angels of destruction upon the Roman Empire in retaliation. The patterns of ancient knowledge of destruction, of magic, and of the Mysteries are cleverly woven into the text.

So I hope by now you are starting to understand that Revelations was not a prophecy, rather it was a curse on Rome. Every time it was read aloud, it gathered strength. Clever huh.

Apollyon bears reference to destruction—it is not a name but a noun formed from the Greek verb *apollumi*, “destroy.” Apollyon means “destroyer.”

It is a play on words, as Apollo, at the time, was a major deity in Rome and was considered the protector of colonists. He is also deeply connected to the Underworld. The writer is making a hidden reference to the deity of the Roman occupation of Jerusalem, and essentially calling them destructive bastards.

12 One woe is past; and, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Chapter 10

1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth:

Another destructive angel of fire, one that balanced between destruction and creation, and kept the balance of the Scales through wisdom.

This is where Waite got his image for the tarot card Temperance.

There is also magical significance of the placing of the feet, and which foot is stood on what. That one you can ponder on for yourself.

3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

There are some things that should not be spoken!

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book.

And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

The angel of this description is one who appears and speaks to humans to teach through wisdom. Even though it is a massively powerful angel, it is one of the ones who works with magicians.

The giving of a book to eat that tastes of honey and makes the belly bitter is a well-known dynamic for magicians. When an angelic being places knowledge into you, it is given as a scroll you must eat. The knowledge it gives you often has profound beauty within it, but the magical action plays havoc with your intestines. It is a literal description...as many of us adepts have discovered!

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

Chapter 11

1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

The use of the rod to measure a sacred place is something found in Egyptian history. After the Nile floods, when marker stones were moved by the waters, a holder of the rod, usually connected to a temple, would remeasure and reestablish the boundaries. This became a ritual action, and in this instance it refers to the angel telling a human to take measure of the religion.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and

the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; and, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Chapter 12

1 And there appeared a great wonder in heaven; a woman clothed with the

sun, and the moon under her feet,
and upon her head a crown of twelve
stars:

2 And she being with child cried,
travailing in birth, and pained to be
delivered.

3 And there appeared another
wonder in heaven; and behold a
great red dragon, having seven heads
and ten horns, and seven crowns
upon his heads.

4 And his tail drew the third part of
the stars of heaven, and did cast them
to the earth: and the dragon stood
before the woman which was ready to
be delivered, for to devour her child
as soon as it was born.

5 And she brought forth a man child,
who was to rule all nations with a rod
of iron: and her child was caught up
unto God, and to his throne.

6 And the woman fled into the
wilderness, where she hath a place
prepared of God, that they should
feed her there a thousand two
hundred and threescore days.

Here we are getting into deeper parts of the
Mysteries. See if you can figure it out.

Bear in mind this is not prophecy; this is a
visionary description of the fall of Jerusalem,
the battle between creation and destruction,
and a description of the polarised power
tensions of these vast angelic beings that play
out repeatedly through time.

It is also a veiled reference to the remnants of
goddess powers, and the rising to full power of
the monotheistic male religion.

This is not a feminist issue; this is about
unbalanced, polarised power that was
gripping what had been a land of many
deities with a father and a mother.

7 And there was war in heaven:
Michael and his angels fought
against the dragon; and the dragon
fought and his angels,

8 And prevailed not; neither was their
place found any more in heaven.

9 And the great dragon was cast out,
that old serpent, called the Devil, and
Satan, which deceiveth the whole
world: he was cast out into the earth,
and his angels were cast out with
him.

10 And I heard a loud voice saying
in heaven, Now is come salvation,
and strength, and the kingdom of
our God, and the power of his Christ:
for the accuser of our brethren is cast
down, which accused them before
our God day and night.

11 And they overcame him by the
blood of the Lamb, and by the word
of their testimony; and they loved not
their lives unto the death.

12 Therefore rejoice, ye heavens, and
ye that dwell in them. Woe to the
inhabiters of the earth and of the
sea! for the devil is come down unto
you, having great wrath, because
he knoweth that he hath but a short
time.

13 And when the dragon saw that he
was cast unto the earth, he persecuted
the woman which brought forth the
man child.

14 And to the woman were given two
wings of a great eagle, that she might
fly into the wilderness, into her place,
where she is nourished for a time, and
times, and half a time, from the face of
the serpent.

15 And the serpent cast out of his
mouth water as a flood after the
woman, that he might cause her to be
carried away of the flood.

16 And the earth helped the woman,
and the earth opened her mouth, and
swallowed up the flood which the
dragon cast out of his mouth.

Notice in this battle with the woman, that the
land itself comes to her aid.

There are political and religious elements to this part of the text, which tells of the shifting religious dynamics of the time from an inner perspective. See if you can figure it out.

Bear in mind at the time there were various mystical Jewish and Pagan sects with female apostles, mystics, and priestesses, who had to struggle against a growing tide of misogyny. Here we have a tale that gives us a glimpse of that struggle.

This bit of text also tells us of a deep dynamic/pattern of events that repeats through time. These repeated patterns are there to tell the reader who has gnosis that there is a special event taking place, where a woman who is mediating something good and powerful will be attacked by the Underworld destructive powers...and the land intervenes.

When you see these event patterns, which in some cultures are passed down as stories, they give you the outer symptoms that appear when such a dynamic is happening. It does not always need to be a powerful, end-of-times event; the same pattern repeats at all octaves. Think about this, and understand it, as it is one of the most important things to realise as a magician.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Chapter 13

1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from

heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Chapter 14

1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Babylon does not refer to the city state Babylon, nor does it refer to a scarlet goddess with big tits. It refers to *Roma*—Rome. Rome was corrupt, dangerous, and also deeply unpopular in Jerusalem. And don't forget that Roma was seen as being a Goddess.

And as an aside, here is a bit of something to think about. In the centre of Rome was a temple to Roma, and back to back with it was a temple to Venus. It was built by Hadrian in A.D. 121. The building of such a temple is magically very interesting, especially given the state of Rome at the time.

Roma as a goddess was the city, but she is a product of the power of the Grindstone/Limiter—self-discipline, hard work, and total focus, which was very much an aspect of Rome in its heyday.

Venus, back to back with Roma, is the power of the Unraveller/Threshing Floor, and warns against self-indulgence and greed, major

issues for the Romans at this time. The two powers kept each other in check and were a constant reminder.

Hadrian obviously knew his stuff and was desperately trying to restore balance to the inner and outer manifestation of the Roman Empire.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

Can you figure out what power this is and what it is doing?

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Chapter 15

1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only

art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Chapter 16

The following is drawing upon a similar mythic pattern from Exodus: the Egyptian plagues. Again, in light of what you now know, and what was happening in Jerusalem, think about why this was in the text.

1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his

garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Chapter 17

1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured

beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

Here is the reference to the behaviour of Rome, and as you can see, Rome was not very popular...

Notice the imagery of the imperial colours and the splendour and wealth of Rome, and also how the female freedom of sexuality in Rome was looked down upon. Rome was not as free for women as Egypt, but it was better than the Judaic community of the time.

If you want to get an idea of just what that was like, read New Testament/letters of Timothy to the Corinthians. Misogynist bastard, he was.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

And here is the key to the identity of Babylon: Rome sits on seven hills.

Rome was considered by the people of Judea and around those parts to be the epitome of greed, destruction, decadence, debauchery, and viciousness. But if the writer had identified Rome as the source of evil in the text then he would have been executed. So instead he used a reference that the readers would have understood. The woman is Rome itself.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Chapter 18

1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

Read the following with the understanding that it is talking about the Roman Empire. It is also *cursing* the Empire of Rome. He sneakily puts in a reference to Rome burning, which happened shortly before this was written. It's the age-old trick of putting in things that have already happened and showing them as a future event in order to make the text look as if it is a prophecy.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup

which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall

stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Chapter 19

1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

The Utterer.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Chapter 20

1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

Chapter 21

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first

foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Chapter 22

1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name shall be in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, that they may have

right to the tree of life, and may enter in through the gates into the city.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

If your ponderings bring up more questions than answers, that is fine—just work carefully so that the questions are pertinent, magically relevant, and coherent.

Save the essay in Word format and store it as a computer file for future submission.

3.7 Task: Research a section of Revelations

Once you have read through the text and thought about the comments, choose a section of Revelations that interests you and look at the text in detail. Step away from the religious aspect and be careful not to get sucked into it.

Look at it from a magical perspective based on your own experiences so far and what you have learned. Look at it in a historical context, meditate on it, research what you can, then write up a short essay on your thoughts and conclusions.

Lesson 4

Dealing with Destruction I

You have looked at the idea of destruction and at deities and angelic beings involved in destruction. We have also touched on the complexity of understanding destruction. Now we have to look at destruction from two opposing viewpoints: the beginning of destruction i.e. its release from Divinity, and how it works for you as an individual magician. This will give you an insight into the very beginning of this power pulse and how to look at and deal practically with destruction in your life as a magician.

4.1 The Beginning

The root of God, or as deep as we can go and still understand while we are alive, is a *consciousness that pulses out energy*. This energy is then converted, by interacting with different powers in the inner worlds, into life, death, creation, and destruction. When we look at it at the root, destruction is the same energy as creation; it is beautiful and an expression of Divinity manifesting itself.

Divinity is not a man on a throne with long white hair, a white robe, and cool sandals. It is not a power that has emotion or that micro-manages our lives. All the forms of power that we experience as good and bad things, life and death, are *powers* mediated over the threshold to us by angelic beings, deities, and so forth.

In a true mystical sense, we are all God, and everything that happens is God: it is a power, not a person. Think of it as light hitting a prism. On one side is a beam of pure white light hitting the prism, and on the other side is a myriad of refracted colours.

Divine consciousness is the pure light, the pure power. The inner structure of the Desert¹ is the prism. And the many colours are the created world.

When as an adept you stand in the inner worlds and watch this pulse of power travel down through the Desert, being changed and formed by the angelic beings that filter it, then you will see destruction and creation in all its beautiful, unformed glory. Until you get to this point of direct experience, just understand the basic dynamic: God does not micromanage any more than the electricity flowing in your house decides whether to electrocute you or simply run the fridge. It just *is*.

So when people cry out at a disaster “why did God let this happen?” God didn’t: deities and angelic beings did. And ninety percent of disasters are a matter of cause and effect, being in the wrong place at the wrong time,² or the results of human error.³

¹The inner landscape of the manifest word, with all the angelic beings acting as filters.

²Earthquakes, tornadoes, etc.

³Plane falls out of the sky because the engineer forgot to service something.

Magicians can dodge some of these by being forewarned. But please, work hard to get the programming out of your head that there is a supreme being who plays chess with every aspect of everyone's life. Yes there are dynamics that do work like this, but they are not directly connected to Divinity.

4.2 The Personal

Once you get over the idea that a supreme being is micromanaging your life and smiting you every five minutes, you can start looking at the beings that do involve themselves. We have looked at some of these beings and their actions in the bigger picture of creation and destruction. But like everything, we are back to octaves and layers within layers of fate and magic, action and reaction.

I have said before that when you step into magic, things come right into focus. This is very true. Things speed up, and the deeper you get in the Mysteries the more you come into balance, and the harder will be the challenges you will face. This is the magical dynamic of the Grindstone polishing you.

Your two feet carry you through this world, and as a magician the Grindstone and the Threshing Floor are the two angelic powers that interact most with you and your life events. If you are aware of this and you work within the dynamics of these two foundational powers in your life, it changes dramatically who, what, where, and how you experience life.

So let us look at this in practical detail so you can understand it and therefore engage with it. This is important:⁴ if you wish to progress to adeptship and succeed—or indeed *survive*—magic, these two feet, these two dynamics, must be fully understood and integrated into your life.

⁴Yup, that statement yet again.

4.3 Feet

Before we get down to basics—being the everyday manifestations of destruction and how to work with them—here is a mystical aspect of it to connect to your magical ritual work. Feet.

The left foot is the Grindstone, as I keep telling you. It is the foot that carries you into the future, that walks you along the hard path to brilliance, and the foot that carries you forward on the mystical road of the adept.

The knowledge of this key can be seen in ancient Egyptian paintings and statues. Most of the kings and gods have their left foot forward, striding in Ma'at into the future, the Grindstone taken willingly as the Limiter to the hand of the king. To create a future, to be successful and victorious, the left foot is forward. This tells us the power the person or deity depicted in the sculpture is working with.

In Judgement, in death, and working with the Scales, the Threshing Floor becomes the dominant foot position, and the right foot goes forward. It is also the right foot that takes the first step into death. This subtle key is seen in a lot of ancient depictions where the feet and hand positions tell us about the role of the person being depicted.

Let's have a look. Figure 4.1 shows a statue of two deities and a king. This statue shows Ramses III with Set and Horus upholding the power of the king and blessing his reign. Note they all have their left foot forward, as all concerned are striving for a better future, a powerful future, and one that serves Ma'at.

Also, the pattern they create with their feet and hands is an aspect of a pattern that can be observed when working in the magical construction of a sacred building. The two archangelic beings upon the inner sacred structure appear to stand in a similar position, with their left feet touching each other to create the path and their hands coming together to show the two sides of the Scales.⁵

⁵Limiter left, Unraveller right.



Figure 4.1: Ramses III with Set & Horus. Originally found at Medinet Habu. 20th Dynasty. (Egyptian Museum of Cairo JE 31628. Image public domain.)

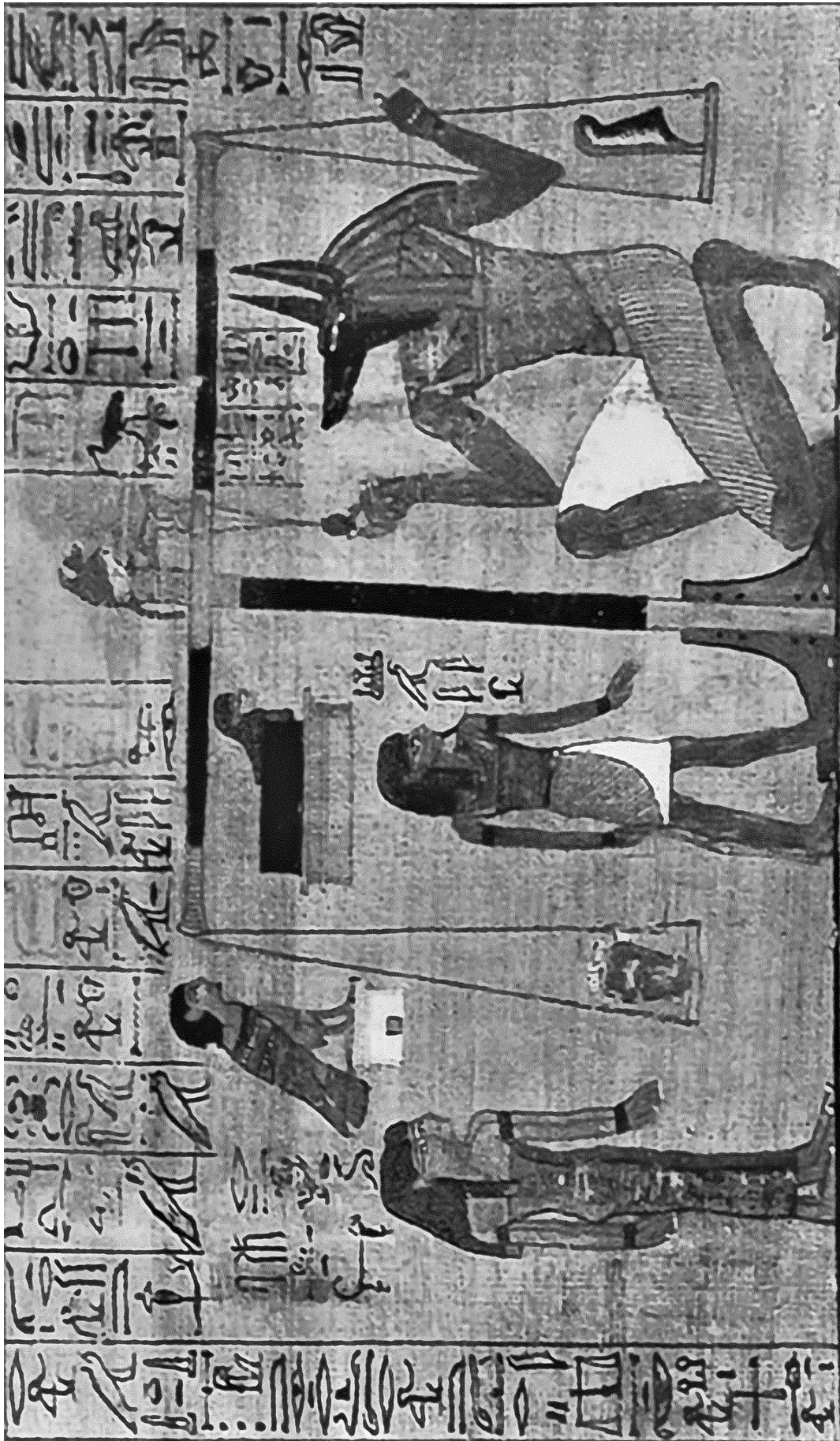


Figure 4.2: Djehuty with Scales, from the Papyrus of Ani, c. 1250. B.C. (British Museum 10470,3. Image public domain.)

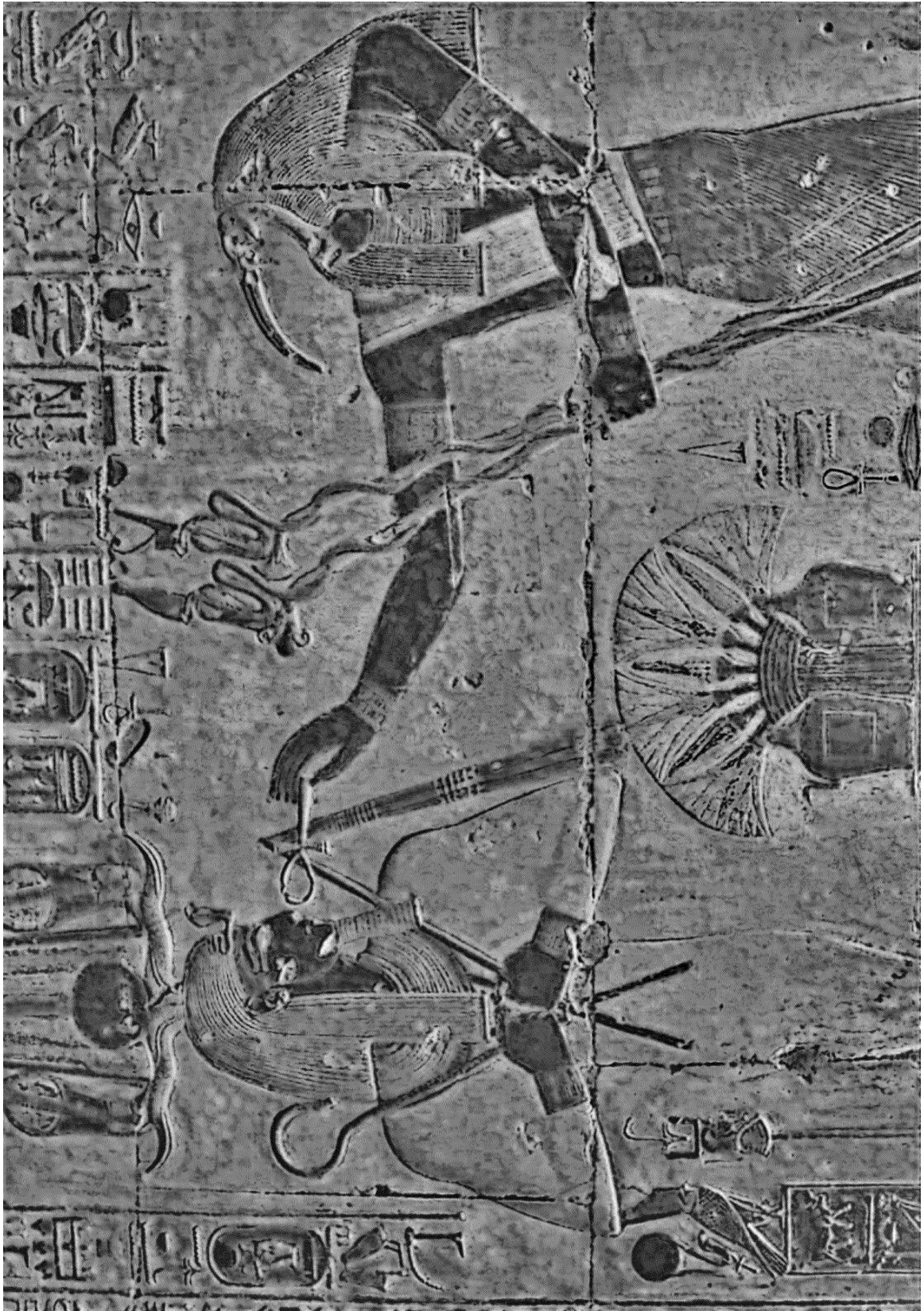


Figure 4.3: Djehuty with king, Temple of Seti I at Abydos, c. 1280 B.C. (Image public domain.)

Now have a look at figure 4.2. Djehuty⁶ is the main player in this image and notice which foot he has forward. Keep in mind that this deity is heavily involved in the inscriptions upon a person's Book of Life and works with the Scales of Judgement. Anubis also has his right foot forward as he is the one who measures the Harvest on the Scales.

Finally look at figure 4.3. In this picture, Djehuty is depicted as passing on inner knowledge/utterance to the king, while holding the staffs of the two kingdoms. Notice his right foot is forward. This is *Judgement in life*: he has been judged and found worthy.

This mural was found at Abydos, a ritual centre that upholds the Osiris Mysteries and as such is the centre for the mystical training of the sacred kingship.

Also notice the shepherd's crook, as the king must tend to his flock—a king who will have gone through the initiation of the Underworld Mysteries. Sound familiar?

The ritual use of foot positions is important to understand. When you are a magician and the shit hits the fan, these keys often turn up to tell you what is actually going on under the presentation of apparent destruction. Keys and symbols will often turn up around you to give you guidance and tell you what is actually happening.

4.4 Destruction in the everyday life of a magician and how to handle it

In the industrialised world we do not have to confront horrific destruction on a daily basis—unlike someone living in a Third World country. This frees us up and lets us forge forward in life in a creative way.

What we as a species have not yet figured out is that uncontrolled creation can trigger destruction. In our modern world of free market economies and the drive for constant growth, we have not yet understood that such

constant growth is heavily unbalanced and will trigger—and is triggering—destruction. Our destruction.

The current media is overwhelmingly full of articles and news reports about climate change, dwindling resources, freaky weather, drug resistant diseases, etc. With this also comes fearful reports that we are destroying the world. No, we are not destroying the world; we are destroying the environment currently conducive to our survival—there is a difference.

We also think in terms of the whole world's population when the reports say 'we' are doomed. No, the industrial world is doomed, and we will take down other communities with us, but as a species we will continue, at least for a while. The planet is very good at shifting and adjusting to destruction: it is the species who live on it that have a problem.

We focus on this large picture while totally ignoring the day-to-day destruction around us; we become paralysed in the fear that there is nothing we can do about it. But there is. How you live your individual life as a magician is deeply important not only in terms of your own development, but also in terms of the magical effects that ripple out to everything around you.

If you learn to keep the balance by working with creation and destruction in your own life, this magical dynamic effects change at a deep level far beyond the individual human: it is like a homeopathic catalyst which nudges everything. This dynamic is at the root of the dynamics of *saviours* in various religions and Mysteries.

Let's have a look at everyday destruction in the general life of a magician, then look at the deep dynamic triggered by the magician in response to how they tackle that destruction.

No life can be lived in perpetual creation. But religious bribery,⁷ Hollywood movies, and collective wishful thinking program us daily to think that if we behave and strive

⁶Thoth.

⁷Pray and do as we tell you and life will be good.

towards certain New Age ideals, our lives will be constantly peaceful, happy, wealthy, and disease-free. It astonishes me that grown, educated adults can still think that way.

This attitude has also seeped into magic and has birthed the idea that if you do magic to get what you want, you will be rich, cool, and never suffer anything. This is a Disney fantasy that plays on people's fears and makes money for the unscrupulous. You cannot create a constant nice life in magic any more than you can stop the sun rising. You might be able to do it for a very short time, but it will soon unravel purely due to the power dynamics.

As a mature magician, you will have to realise that the deeper you go in the Mysteries, the more focused the lens of fate, energy, and power dynamics becomes. It's like a trap in a way in that it filters out those who are becoming imbalanced, but it is also a gift, because though the 'bad' stuff can get sharper, so can the good, and the 'bad' stuff hones your skills.

It's a bit like a computer game: the more proficient you become, the more hurdles you have to jump, and the more the stakes go up for both good and bad.

So what does this mean for you? How you handle the various presentations of both good and bad in your life will decide how you develop as a magician, how you develop as a human being, and how much you affect the world around you. The same dynamic applies to creative and destructive events: how you handle these events, which you choose to go through and which you choose to avoid, are all steps in your magical training. And for the most part you do have that choice: this is one of the things that defines you as a magician: your human gift of choice becomes vastly amplified and brought right into focus.

A lot of the things you have been learning, particularly in the first couple of modules, are deeply connected to the roots of that magical choice. Making a choice to face or dodge a destructive situation or energy might sound simple, but it is not. It is very complex, which is why it is such an important part of magic and

the magician. Maybe it would be easier to give examples and anecdotes so that you can see the complexity of the dynamic in action.

When a magician first starts training, they are taught how not to hang on to things and to sort out their own destructive behaviour by looking at themselves and their actions in the cold light of day. You have already started this process.

The next step is to learn that destruction is not always bad and can often serve a creative process. This you have also begun to understand.

Then the magician has to learn to differentiate between *necessary destruction* and *unnecessary destruction*, first out in the world, and then in their own life. This is the stage of training that you are at now: it is easy to look at necessary destruction out in the world, but it is much harder to face it on your doorstep. The final test of this will come to you as an adept. The preparation for that test begins here, in this lesson.

When you engage with magic, your fate speeds up and comes into sharp focus. You are no longer a victim to fate and events; rather you become an active participant and eventually the conductor of your own 'orchestra of fate.' As with an orchestra, the conductor does not play all the instruments themselves, and they cannot fully control every single musician, but they can act as an overall guide and Limiter to the sounds produced.

How you react and then engage with each creative and destructive force in your life defines you as a magician. As you become more skilled, so more ingredients are added to your fate. The higher your skill level, the higher the level of energies you have to deal with for good and bad.

An ordinary person, when destruction visits their life, responds according to their previous experience, their personality, their culture, and their upbringing. Sometimes this mix is such that they are well prepared for destructive events and more or less take

them in their stride. Others are more set in their ways of dealing with problems, and they become rigid but frail stems that are broken in the high winds.

My mother always used to say “learn to bend with the storm and you will not break.” As a young person who was frequently visited by storms, it was an excellent bit of advice.

For a magician, when destruction visits you,⁸ the first step to take, the one that defines you as a magician, is to ask “is this necessary?”

This is a very hard question and it is rare to get a straightforward answer. However, the early training of a magician prepares one for this question.

At the very beginning of your training you learned meditation and the development of inner senses. These two skills are vital in magic and they are not gained quickly: they take a long time, often years, to properly develop. But once that path is being walked, you gain a companion. That inner companion will silently guide and nudge you, so long as you live up to your side of the responsibility.

Say for example you get fired from your job and you live pay check to pay check with a lot of financial responsibility. In such a situation the loss of your job—if you cannot walk straight into another one—is a disaster.

The first step for the magician here is to stop and be still. In that stillness, the magician searches within themselves, looks truthfully at themselves, and asks, “did I trigger that through my own actions?”

If the answer is yes, then you have a choice. And it is, again, not so simple. Sometimes, even though it brings disaster, it is the right choice as a magician.

Here is an example from one of the various self-inflicted potential disasters in my life.⁹ In this particular instance the disaster would have been not to take destructive action. By being destructive, I avoided being destroyed.

I have never had a long, straight unbroken career that has earned me a decent living, as magic has moved me around so much and put me where I needed to be at any one time. One particular job I took was truly shitty indeed, but there was no choice for me at that time to find anything better.

It was a red eye shift in a busy upmarket café from five a.m. to three p.m. every day, six days a week—and it was one of those cafés where everything you did was timed by a beeper. There were no breaks, it was minimum wage, and the boss was a total nasty misogynist asshole. My life was ruled by a beeping alarm that constantly told me I was not working fast enough.

The manager took great delight in taunting me every day, and the clientèle were the sort of people who treated us staff as less than human.

As the months rolled on I became more and more depressed. I had no time to do anything except work and sleep. But I could not find another job and I had to provide for my kids.

There was no magic in my life, there was nothing, just work—and I was not a young chicken by this time. My body began to rebel against the long hours and the two hours of commuting each day.

I was feeling very sorry for myself and I could not understand why every road I tried to take to get out of this hell was blocked to me: I could not run away as there was something I needed to ‘get.’

The more I felt sorry for myself, the more depressed I got, and the more subservient I became to the nasty boss and the arrogant clientèle. It made no sense to me, and I felt totally abandoned by the inner worlds.

Then one day a customer came in who was the straw that broke the camel’s back. It was seven a.m., there was a long queue out the door, all the beepers were going off, two staff had not turned up for work, and the manager was sneering at me¹⁰ and calling me names.

A woman came to the counter, threw coins on it, and said “latte.”

She spoke with her back to me after giving me a very dirty look. So I stood and looked at

⁸Be it divorce, injury, loss, poverty, violence, bereavement, etc.

⁹I always learn the hard way...

¹⁰Rather than rolling up his sleeves and helping.

her. She looked back with a questioning and very disgusted look.

I said “magic word?”

In that moment I drew a line in the sand. I would not serve her unless she said “please.” I decided then and there that I was no longer willing to be the whipping boy for everyone else’s bad day, and that as a living breathing human being I had a right to some semblance of humanity. I was willing to work hard and make sure that everyone had what they wanted—and with a smile—but not at the expense of my humanity. The feeling that came over me was overwhelming and though my common sense was asking me what the hell I was thinking, my inner instincts were saying “yes!”

The woman started shouting at me. I had been working very hard to always keep my temper down, to be passive,¹¹ and to smile in the faces of rude dumb asses. But no more. I refused to serve her unless she said “please,” simply because for the last few months this woman had come in, thrown her money down, and barked an order with no clue that a human was standing in front of her.

Of course the manager swooped in and fired me on the spot. I had never felt so relieved to get my coat. On the way of out, a book caught my eye—we had a book and magazine rack in the café. It was *My Left Foot*. As soon as I saw that, I knew I had done exactly what I was supposed to do.

As I got nearer home it dawned on me that the rent was due in two weeks and I would not be able to pay it. But something deep had lifted within me. Something not only psychological had happened, something magical had happened: I felt a huge inrush of magical energy and suddenly all the inner contacts who had been so silent were chattering again.

Instead of going straight home, an inner contact guided me to drive to a street near our apartment. A local restaurant had a job sign in the window, so I pulled over and went in. I got the job—phew. That job, though it was also very long hours and for very little pay, led

me to the next step of my magical path and also the next stepping stone on my fate path.

The magical energy that outed when I quit my job flowed out into the café I had just left. Within two months the place had closed and the manager became unemployed.¹²

But it also did something much deeper. The situation taught me many lessons that I needed to learn, and that job was the only place I could learn it. I was stuck there until I got it.

My lesson was multifaceted: never ever to give up my self-respect, *ever*; not to accept unnecessary injustice; and above all, to understand that there are many people trapped in jobs that are soul-destroying and which trap them in a continuous cycle of drudgery and poverty. I escaped; many do not. Before that job I had known this intellectually, but now I had some first-hand experience of the hell many people have to live in for decades. It was a major wake-up time for me.

That brought me down a peg or two and also taught me that when I come across people trapped in such situations a bit of patience, kindness, and generosity can change a person’s life a little, or at least make it a bit more bearable in that moment. It also showed me where, on a day-to-day basis, I could be of magical help.

Whenever I go to such a place now I look at the staff. Some of them are young people who are using the job as a stop-gap while studying. For them it is a good experience and teaches them about the real world. But when I see someone obviously trapped in that scenario for the long term, I mediate magical energy into the physical money I leave them as a tip so that they will have the fate energy they need given to them to help them towards triggering a more humane and creative life.

A smile and a kind word also works wonders, and costs nothing.

That story is not one of total disaster, but it could have been one—we were very close to living on the streets at that time.

¹¹Such jobs instil passivity in you if you are not careful.

¹²I bumped into him serving coffee on a street stand—talk about karma!

But it is a common scenario, all too common, and it shows that you will be held in an unpleasant situation until you get the lessons, and that you also are sometimes responsible for taking the risk to break out of the pattern.

If I had walked away from that job simply because it was poor pay and long hours, it would not have had such a good ending. But taking a stand against a small bit of injustice caused an energetic shift that enabled a cascade of Threshing Floor power to flow into the situation. That power worked efficiently to balance a few different scales all at the same time.

And now that I have that experience behind me, when I walk into a situation where I can see a similar thing happening, I mediate the power of the Threshing Floor into that situation on behalf of those who cannot do it for themselves. It has become an aspect of my magical service. Without that experience I would not have discovered that I could do such a service.

I went on to do other waitressing-type jobs and in each one I was able to practice keeping my boundaries, which served me well. But the more important thing is, and pay attention to this: by learning your boundaries and such skills/lessons in everyday life when you are under pressure, your magical boundary-keeping skill also strengthens a thousandfold. Every skill you learn in your everyday life is mirrored in your magical existence, and vice versa. I had not realised that before.

Up to that point I had always separated magical learning from daily learning and not realised they directly fed each other in a powerful way. After that firing incident, I had a year of living in a tough city working in the slum cafés—practice for my boundary skill. Once I had gotten the lesson properly, I was released from the city and was guided, through quite powerful magical intervention from the inner worlds, to go and live in a beautiful and powerful place. Before I could go there, I had to learn the boundary lesson.

It is easy to establish personal boundaries when life is okay. It is much harder to do so

when you are in a very powerless situation. By going through the experience and then getting to practise it, I was able to move into a landscape teeming with powerful inner life.

If I had not learned that lesson I would not have survived that landscape. Nor would I have been able to draw from that land all the learning that I did. So I was placed in a position where it would be shoved in my face until I got it. I would not be able to move forward in my magical development or my everyday life until I got it. If I had not gotten it, that would have been the end of my magical path of development, simply because it would have been too dangerous to take any further steps forward.

But I did learn. It did take me another year to realise that it had also matured my inner magical boundaries and given me the skills to deal with bigger, nastier, more destructive beings.

Instead of reading/studying magical methods, which is a part of magical training, that year I learned that a large percentage of your real magical skills are taught through life events, not magical events. That understanding was a major turning point for my everyday life and my magical life. I learned to embrace the destructive and difficult scenarios and walk into them head on, as I knew from direct experience that they were there to train me in something magical. That in turn changed how I approached my everyday life and the challenges I faced, and it also profoundly changed my magical practice.

That event was thirteen years ago. Since then I have learned more magically than in all the twenty years before it, simply because I figured out the connection between life events and magical development. I had learned the lesson of the Limiter at a deep level, and I had also learned how by breaking away I unravelled an overall unhealthy and bad situation: by breaking free, I mediated destruction to the business that was unbalanced.

And this takes us to a dynamic that is crucial in magic: if the magician learns to manage their own small bouts of destruction, the bigger beasts have the fire taken out of them.

4.5 Minor destruction as a pressure valve

If you learn to spot power dynamics in action in your own life, and take focused action with the minor disasters and destructions, you do not get a build-up of major destruction hitting your life. It also teaches you, as a magician, how to create and work with *flak* that diverts destruction when needed.

A magician uses good and bad situations in their lives to hone their skills and to grow stronger. If you do not deal with the small destructions they get bigger, as the destruction itself is an unmanifest energy.

If you deal with it directly each time it flows, and you use it to achieve something, you end up converting that disaster into a stepping stone and educator.

If you do not deal with it, each time a destructive pulse releases into your life pattern, it builds and builds until it forces a release. That release manifests as a major destructive incident in your life.

Once you learn to spot the build-up and engage with it, it releases with minimal damage, and each engagement teaches you something about power, about magic, and about yourself. Once I learned this lesson, I then learned to stop being a victim to the various disasters that washed up on the shore of my life and learned to engage each one as it appeared, work with it, and draw as much skill as I could from it. The more I learned this lesson and the deeper I plunged into the inner worlds, the more skilled I became in my magic.

On a practical level, it translates as follows: pay attention to your life and the things happening around you, even the small things. When a situation becomes unbalanced, deal with it straight away, regardless of what it is and no matter how hard it seems. This takes the fire out of any build-up.

Think of it like car tires. When they get worn, you replace them. If you don't and they get completely bald, and then you have to drive in

very bad weather, odds are you are going to have an accident.

If you attend to things when they first appear, this scenario does not happen. The same dynamic applies to health, relationships, work—everything that affects your life in any way. Learn to manage your everyday events, and this will in turn teach you on a deep level how to manage the day-to-day inner power tides.

And if total disaster still hits, you will know it is not a build-up and is therefore likely to be a storm you have to weather for a reason. In which case you approach it the same way: it is a door leading you to a better, stronger landscape.

4.6 Deciding what to ride and what to avoid

By taking action or moving into¹³ destructive dynamics, you acquire magical skills as well as life skills: they are truly intertwined. The key, as I said before, is to know what destruction is necessary, and what unnecessary destruction can be sidestepped.

There are a few skills that come into play when looking at a situation in order to assess whether you have to ride it or dodge it. The magical skills were in your very first lessons: inner senses and tarot. The life skills are truthful self-reflection and trust.

If a sudden unexpected disaster happens that is very destructive, like a major car accident or a partner dying, there is obviously nothing you can do to dodge it as you didn't see it coming. And there is an inner world dynamic that if a disaster has to happen in your life in order to progress your fate in a direction, then no matter how psychic or adept you are, you are unlikely to see it coming.

There is also another dynamic that plays out in such a situation, and that is one of *drive*. If you are stepping into, or are immersed in, a very destructive situation, but it is really

¹³Rather than running from.

important that you go through it, then you will feel a powerful drive to continue on that destructive path no matter what. No one will be able to divert you or reason with you.

This is not the same as a mentally ill person on a self-destruct highway; nor is it the same as a parasited destructive urge. Knowing the difference is a magical skill which involves knowing yourself and using your inner senses.

If you still yourself and look at yourself clearly, you can see if you are being driven by your wants, ego, or something unhealthy. If you are on the right path no matter how destructive, a strong sense of it being 'right' will flow through you.

The other thing that often happens in extreme circumstances, particularly with magicians, is that inner contacts will come close to you, and often signs will appear around you to show you that no matter how tough or dangerous it is you are on the right path and you are not alone. Taking that step forward will release a lot of build-up and an inrush of creative energy will come in to uphold you.

But there are many destructive situations that we need not deal with, or which if we vent them will prevent a build-up. Sidestepping disaster relies on inner senses, divination, and common sense.

The more you work with inner contacts, the more you will find that you are given a clue about what is coming over the horizon. When something bad is barrelling towards you and it is not necessary or helpful to your overall picture to go through it, then you are often forewarned. The warning can come in the form of a dream or just a sudden sense of unease and danger.

In such a case, the first thing to do is a reading and ask:

“Is there a disaster coming my way?”

Then you can use tarot to identify which area of your life it is likely to hit. If you manage to identify where it will play out in your life, your next step would be to look at what options would step you away from that destruction.

Sometimes it can be as simple as not going somewhere you had planned to go. Sometimes the answer lies in your own attitude and behaviour. Sometimes the destruction is not actually yours, but is building up for someone else and you are simply in its path. In that case again you use divination to sidestep it.

There have been times in my life when the build-up was subtle and I was not getting it. It would build and build to a point that it was obvious something was coming hard and fast at me. At that point I would use divination to see what it was and how it would play out, which in turn gave me clues about how to dodge it. Usually the answer is something simple and requires nothing more than a sudden change in your pattern, location, routine, etc.

4.7 When you cannot dodge the bullet

Facing destruction in your everyday life is the skill that teaches you and gives you the inner strength to work with destruction magically. Before fate puts you in the path of magical destruction, which is unavoidable if you are to work fully as an adept, first you are given the opportunity to learn the skills of destruction in your everyday life. By learning how to survive and grow through destruction, you learn how to work magically with destruction and not only survive that work, but to grow in magical power through it.

The first step of learning the skill of facing destruction is not to ignore it or run away from it, and to understand that it is part of your training in the Mysteries. If you really need to learn something or gain a skill, you will be plunged into situations that will trigger such learning.

This is a part of magic that a lot of magicians do not understand, and they go to great magical lengths to avoid anything unpleasant happening in their lives. They will summon spirits, do rituals, and try all sorts of things to avoid something unpleasant and to gain lots

of nice worldly goodies. Such an approach always leaves a magician weak, defenceless, and immature magically and mystically.

When you are in the midst of, or on the threshold of, a disaster or destructive event that could strip you of everything or damage you, and it is something you have been unable to avoid, then it is time to step up to it. The longer the cycle of destruction, the bigger the lesson and skill-set that will come out of it for you if you match up to it.

In the midst of one particularly long, dangerous, and horrible bout of destruction, an inner contact appeared to me in a dream-vision and said “be still, stop bothering, be true to yourself, be honourable in the face of dishonour, and trust.”

At the time this meant nothing, as I felt my life was being torn apart yet again. But it turned out to be the wisest advice I had ever been given—and it was spot on.

My life was being torn apart in order to reassemble it in a more powerful, clearer, creative way. I was struggling against the destruction and had begun to react to everything around me.

Eventually I acted on the advice and became still. I stopped panicking, I stopped being fearful, and I started to trust.

The disaster did not go away, but I shifted into a different head-space and therefore into a different magical space. What I needed came to me, I was allowed to stumble but not fall, and I learned to face the disaster square in the face without fear. I put one foot in front of the other and worked my way through the situation. Yes I came out with scars, but also with skills and triumph. And the skills I learned though that disaster were immediately put to work magically.

Herein lies a deep magical wisdom: the deeper into the Mysteries you go, the more powerful the creation and destruction is around you. A flat life is a life with no events and no learning. A magical life is full of creation and destruction, and with that dynamic comes strength, wisdom, power, and skill. With those qualities you are ready to step

deep into the inner worlds and work magic of real power. And the dynamic of creation and destruction never ends; it just changes.

To sum up this dynamic, here is advice for you. When faced with or immersed in destruction in your life, first step back and take a long, hard look at yourself. What are you not doing, or making worse? What is it that is really happening? What is trying to rebalance itself?

This takes care of the layer of the disaster that is self-inflicted. Often these destructive tides are not self-generated, but how we react to them and how we handle ourselves can make a major difference.

A lot of my life’s disasters, particularly when I was young, were not self-inflicted but were made far worse than they needed to be by my own stupidity, arrogance, ignorance, selfishness, and inability to take responsibility for my own shit. As my fate pattern had a strong path of magic within it, those lessons came hard and fast until I learned to mature, to see my own cause and effect triggers, and to recognise my failings so I could work on them to become a better person. The more magic is in your life, the stronger the lessons will be until you smarten up.

Once you have taken your contribution out of the scenario, you can take a clearer look at the actual dynamic of destruction in the situation.

Rather than bulk up against the destruction, flow with it, move into it: take that step of action willingly rather than having it forced on you.

I think I once outlined in one of the lessons the situation in my life that led to me leaving the USA. When everything I tried to do proactively both magically and outwardly to avoid the situation was blocked, I took action myself and made the decision to leave the country. This decision immediately took the pressure off and let the creative aspect of power flow back in to help me.

The destruction was there to move me from one place to another, to put me where I needed

to be. By stepping into the destruction and letting go of everything I had, it released the pressure and let the new path begin to form.

If I had hung in there, determined to stay, more and more destruction would have been piled on me until it became more and more of a disaster.

I know it sounds like my life has been a bit like Lemony Snicket's *Series of Unfortunate Events*... it has. But I asked for it, very clearly.

In my teens and early twenties I called out to the inner worlds for deep learning. I wanted to really *know*. And I understood that each disaster taught me something.

And to balance this, for every disaster in my life there have been wondrously creative situations, powerful, beautiful things, and much joy. It is balanced. And that is how it should be.

The magician's life is not easy, but it certainly is a powerful and beautiful one.

4.8 How it translates to magical skills

All the above is important for your magical training. Powerful life events, for both good and bad, teach your body, mind, and spirit how to handle power. You do not learn how to stand in front of a destroying powerful angel and deflect it simply by learning spells and rituals. If only life were that simple! You ask for magical learning and the inner worlds respond by aiming power at you in your life.

First the physical body has to learn how to handle destruction and creation. How your physical body responds to events is crucial in magic, as magic flows through your body and inner power impacts your body. It does not matter how learned you are at magic if your body is not prepared for the impact: the magic will barrel over you and tear your body and mind to bits.

When you plough your way through a life disaster it taxes your mind, your emotions, and your body. You either become a victim to it, or you use it to get your mind, emotions, and body fitter and ready for inner impact.

You may feel you are strong and fit if you go to the gym regularly or are an active, physical person. But when you come home one night to find your partner has left, stripped all your accounts, and taken everything of value—and then your boss calls to tell you that you have been fired, then what? When your home is repossessed and you find yourself unemployed and living out of your car and you cannot afford to feed yourself properly, how fit and proactive do you feel then? Does your body go into freefall from the stress? That is the test of a strong body and a strong mind.

It is the ability to remain standing, in control, and proactive in the face of such destruction that gives you the power to reach deep into the inner worlds and stand before the Divine Guardians—and live to tell the tale. Your body, mind, and emotions have then already been immunised to such destructive power.

So keep that in mind when your world goes belly up: treat it like a holistic fitness boot camp for mind, body, and spirit. And remember, you never really get anything thrown at you that you are not truly capable of handling. The ability will be in there somewhere; your job is to bring it out and put it to work.

Through that, you will be able to access deep layers of the inner worlds: the guardians will let you pass as they will see that you have the ability to cope with power and will work with it wisely. And when you are confronted in the inner worlds with destructive power, you will know from experience that you have within you the ability not only to cope with that power but to transform it.

All this is crucial to the path to adeptship. It is not a road littered with cosy, feel-good rituals and psychological grandstanding. It is a road marked with challenges, great wonders, highlights, obstructions, signposts, massive gaping holes, and useful bridges. These all play out in your inner work, and also in your everyday life. The two are intertwined so tightly there is no separating them.

4.9 Fear

Fear is another ingredient in destruction that is crucial in magic. How you handle it affects how you operate in magic. We can rationalise with ourselves until the cows come home, but how you react at a deep level to fear has a deep impact on how you operate in magic.

My father used to say, “if you fear something, walk towards it.” Another bit of wonderful parental advice, and he was right. It does not instantly switch off fear, but slowly it trains you in a way that eventually negates that fear to a level where it is useful and healthy, not destructive and limiting.

The process for training the inner reaction to magical fear in a powerful situation starts with how you react to everyday fear. If something frightens you, do not turn away from it. The more you practice this with the small stuff, the more you become programmed to use fear as a skill and not as a disabling emotion.

I started practising this as a kid. I was painfully shy and quiet to the point of being constantly paralysed by life. Inner stuff as a kid did not scare me; people did. So my dad gave me a lecture and then marched me to a shop. I was twelve years old and so frightened of people, of my own voice, and of making a mistake, that I found it almost impossible simply to ask for what I wanted to buy in a shop. If I could not pick it off a shelf myself, I would go without.

So he forced me into situations where I had to ask, I had to talk to people, and I had to stand my ground. It was one of the greatest gifts he ever gave me.

Later, as a young woman with babies in a violent marriage, my father once again stepped in. Instead of him dealing with the situation, he made me deal with it: see a lawyer, change the locks on the door, call the police.

Slowly but surely I realised that standing my own ground and using my own voice let me conquer my fears.

It was at this point that the inner call I had put out for learning came back and opened the doors for me. First I had to learn to step

forward into fear, and after taking that first step the inner worlds answered.

It opened the floodgates for me as I realised that walking into your fear gradually dissolved it and let strength surface in its place. Within ten years, much to the shock of some people, I turned into a stubborn bull who would not back down no matter what the threat.

The refusal to have my life dictated by fear enabled me to grow strong in the face of adversity, which in turn allowed my magical work to blossom.

Fear is a constant thing that will be tested throughout your magical life. Instead of being an all-encompassing and paralysing emotion, it becomes your inner alarm system. It does not rule you and does not affect your decision-making; rather it simply gives you a heads-up that something is wrong.

Magically, as an adept, you come face to face with vast destroying powers. Instead of being fearful or suppressing that fear, you stand in stillness and silence before that power. You have no emotion either way and look upon that power dispassionately in order to see exactly what it is, and why it is.

Within this stillness and silence you merge with everything around you; you stand within the whole being of creation in balance to the destruction, which in turn keeps it in check. This is the true initiation of the adept, and it changes you at a very deep level forever.

To get to that level, you must start by facing your fear. Anything that frightens you, do it—with common sense and caution. Any irrational fear, step towards it. Do not psychologise about it, do not try to understand what gives you that irrational fear, just move towards it instead of running away from it.

Once you make that first step you will start to feel the inner contacts reacting: it starts a process of change in how you interact with the inner worlds.

4.10 Get what you give

Another dynamic within this subject matter, and one that is a key for magicians, is how you react to others who are within true destruction.

First learn to differentiate between someone's personal self-inflicted drama, and true disaster. Step away from personal dramas that are usually self-generated, but step towards someone who is in real disaster. Instead of offering emotional support, which other people will likely be doing, offer the concrete help that you are able to give.

And rather than simply running up and offering what you think you would want in such a situation, step back, be still, and be thoughtful.

Learn to look at the disasters that hit people from an outside perspective. Look at what they are going through and where their needs are not being met.

Advice is usually useless to someone in the midst of a disaster: they are often not in the right head-space to take advice on board. Plus there is nothing more frustrating than well-meaning people offering what is potentially useless advice.

Instead, identify the need and if you can meet that need, do so—even if it only helps a fraction. And when you give, pause briefly and be aware of all the magical powers and contacts around you—i.e. tune yourself and then give, be it physical help, babysitting, resources, food, money, or just companionship.

Never ever judge someone in the midst of disaster, as it will trigger that judgement upon you as well. Just help them. This triggers inner action towards helping the person with what they need to move forward a step in their evolution. They may not pick up on it, they may not take it up: that is not your issue. What is important is that you triggered it; what they then do with it is up to them.

Acting this way triggers a deep and powerful magical network of power, of cause and effect, of give and receive—something you worked

with at a baby stage in your early training. You become an active player on the circuit of magical power in the sense of being connected to everything, and the more you act like this in your everyday life, the more you become a magical mediator in everything you do, in both your outer and inner life. It takes you a step towards becoming the Bridge. And it also works in reverse: by working within this dynamic in service, you receive as well as give when it is needed.

It also takes you a step towards being an active magical part of the holism of creation and destruction, which is what being an adept is a part of.

What is needed by others flows from you, what is needed by you flows to you, and by magically tuning yourself as you give or receive, you move that energy dynamic to a whole different octave. Not only do you become a connected magician within the pattern of life, *you also take a major step towards becoming an inner contact while still in life*. As an adept you will work across time, and within your own timeframe, as an inner contact for other magicians around the world, and also for yourself at different times of your life.

Sit with that one for a moment.

4.11 Magical flak

Another dynamic of destruction for magicians to work with is one of *flak*, which is something that diverts a destructive force. The destructive force moves towards the flak rather than you. At this stage of your training you will simply read about it, but as you step deeper into the initiate training you will learn how to actively place and trigger flak as part of your own regular protection.

A spectacular version of flak in Biblical history is found in Exodus. The angel of death and destruction was aimed magically at a city. Those who wished to avoid it painted lambs' blood round their doors and thresholds.¹⁴ The painting of the blood did not repel the angel;

¹⁴Passover.

the smell of the blood told the angel that death had already visited that household, so it would pass over such doorways as destruction had already visited.

Most people who read this story think it was a one-off event and think no further. As a magician, when you read something as spectacular as that, you need to look deeper: often many things are going on that are not immediately apparent. When you look at such tales, do not think of them as an account of an event; look upon them as patterns that tell you something magically.

As magicians we know there are tides of magical death and destruction that flow across the land at certain times. And we know that sometimes major build-ups seem to repeat from time to time. In such cases, there is often, for magicians, a series of *signs* that tell us when something major is coming.

In such instances, particularly when the destruction is not personal but sweeping over a land or nation, there will be stories that tell us, in hidden ways, how to deal with such tides.

If you look beyond the Biblical story and start to research a bit deeper, you will find some very interesting echoes that tell the magician that this story has many things hidden within it.

As an adept you will learn a great deal more about this particular instance of flak, and you will work practically in general; but for now, if it piques your interest, you can do your own research around the Passover story elements. Look at sanctuary and tomb doors in Egypt: you will find that in some dynasties a red line was painted round the door for protection. Look up the murder or sacrifice of the first born in Middle and Near Eastern ancient cultures, look up the repeated theme in the New Testament stories, and look up references to lambs' blood, sacrifice, and the blooding of thresholds in different ancient cultures.

By approaching such stories this way, not only do you discover the magical aspect of what you are looking at, but you also learn a

great deal more in general through the accompanying writings.

This is why I often do not bullet point things for you or make it too easy for you by extracting what is pertinent to the subject: I just point the way. Through your journey of research, if you pay attention, you will find many more magical keys besides the one that has been pointed out to you. The trick is to pay attention, to take your time, and to listen to your inner senses.

Magical flak can take many forms and usually consists of something that takes the impact rather than you. For example, many cultures wear particular stones, like turquoise, which act as flak for destructive magical energy. The stone shatters or cracks on impact, and the destructive energy is absorbed and diverted. Some magical methods use dolls to divert destruction from a person. The various methods are many and you will eventually learn about most of them.

However a lot of magicians do not realise that when you work with inner contacts they will also help to place flak around you if it is needed.

For example, say a death tide is flowing over a village and looking for a weak spot to flow through. Magicians are very visible in many ways, and such a situation could get dangerous. But suddenly the magician's cat decides to kill a load of rodents and pile them up by the front door.¹⁵ As death is already at the door, the pulse of destruction passes over that doorway and goes elsewhere as it searches for a place to manifest itself. Essentially, the cat provided the same dynamic as the lamb's blood in the Passover story.

If you do not pay attention to what is happening around you, you will not spot these subtleties and therefore you will not learn. But if you do pay attention, as a magician, you will start to see where the inner contacts are beginning to take an active part in your life, quietly, in the background. When

¹⁵One of my cats is excellent at this.

you see that in action, just recognise it, say thank you, and get on with your work.

think bees are so important magically, and why it is important for you to learn about them, particularly in light of destruction and creation. What do they tell you?

4.12 Bees

As you are coming to the end of your apprentice training, and you are about to do some magical work with destruction, it is time that you learned from the bees. Bees are a major component in magic, and they are creatures from which we can learn a great deal.

Bees are magically connected with the ancient Egyptian Pharaoh. They are also part of the inner contacts and insignias for many magicians. My magical motto is *Si Sapis Sis Apis*—"for wisdom, be as a bee."

How they organise themselves, how they work, what they do, how they construct...all these things have major relevance for magicians.

This aspect of magic is not something I am going to explain to you, you have to get it for yourself. So I will set you a task before you move on to the next lesson and then to work in the last two lessons.

4.13 *Task: Bee research*

First, research bees. Learn how they organise their society, how they work, what they do, how they build, what patterns they use in their construction, how they communicate, what they produce, and what it does.

When you have done this, research through ancient history and then through magical history to see where bees are involved and why. Look for legends, myths, and also carvings, insignias, jewels—anything that depicts a bee in the ancient world. Identify the figures who aligned themselves with bees in some form, either through religion, mysticism, or magic. Look closely at their lives and see what they achieved.

When you have finished your research, I want you to write an essay¹⁶ about why you

¹⁶On computer.

Lesson 5

Parasites Preventing Destruction

This is a major aspect of destruction that many magicians overlook; yet it is a major issue that magicians need to address, particularly if they work in service as healers, exorcists, etc.

As you now know, many aspects of destruction are very necessary and the precursors to regeneration and creation. But when a situation has become overgrown or corrupt, parasites often swoop in to feed—and to protect their food source they will prevent destruction from occurring. This leads to an increasingly degenerate and unhealthy situation.

This is most commonly seen in the terminally ill: parasites will gather to feed from a host whose immune system is too weak to reject them. The parasites keep the person alive for as long as possible to maintain their food source.

It is also seen where there are a lot of people in a very degenerate situation: again the parasites will try to keep the status quo in order to feed. Just like many viruses, parasites have the ability to alter a person's emotions, hormone behaviour, and immune modulation in order to maintain and/or expand accessibility to a food source.

When a magician identifies a situation where destruction should be triggering regeneration but it is not happening, the first thing

to look at is whether parasites are involved. If they are, then removing them will often trigger a collapse of the degenerate situation or system and allow destruction to occur.

You have already learned quite a lot about parasites, but now you need to know how to identify a possible infestation that is preventing destruction, and know what action to take. In this lesson we will look at some of the 'symptoms' of such a situation and some of the basic steps to take to resolve such a situation.

Before we get to the practicalities it is important that you fully understand that these beings are not 'evil demons'; they are parasites looking for food. You have looked into this before so I do not need to repeat myself, but I need to remind you: regardless of the presentation, these beings must not be confronted with the mentality of "I am a good shiny magician and you are a nasty demon and I am going to banish you." You will end up as a nice crunchy meal. Think of them as potentially huge ticks with brains.

Never, ever engage any emotion or sense of self-righteousness with these beings. You would not call in God to de-flea your cat, and you would not chant prayers at your cat to kill the fleas. The approach is always: no emotion, no judgement, just remove them. Blood is the food source for a flea, and emotions are one of the major food sources for a parasite.

5.1 Identifying when parasites are blocking destruction

Let's have a look at the sort of symptoms you would expect to see when a parasite is blocking destruction.

Instead of looking at a person, we will look at a building. The most common buildings for such infestations are prisons, schools, government buildings, military installations, drug dens, and the like.

In terms of parasites preventing destruction, they will pop up wherever there is deep corruption and imbalance. It is not the corruption in particular that draws them; rather it is the *potential* for corruption. Their infestation tips the human behaviour into extremes in order to create food.

One of the major services for adepts is to keep key places clear. Very few will do this service as it is not glamorous, there is no recognition for such work, and it takes a great deal of energy. And yet it is vital work, particularly where central governments or military buildings are involved, as they affect millions of people.

When you get a heavily corrupt government¹ you will observe more and more extreme behaviour from government representatives. This will show in their political life as well as their personal life. The parasites do not cause the corruption; they lean on what is already there and make it far more extreme so that more food is created.

We see this in governments where nasty agendas are clear for everyone to see, but nothing seems to happen to stop them; and where the officials and representatives behave in very corrupt ways and never seem to get caught, or if they do, nothing seems to be done about it.

Such a situation quickly escalates and the humans involved take great sadistic pleasure in their unbalanced behaviour: their emotion

¹All governments are corrupt at some level, it is when it tips to the extreme that a magician's alarms should go off.

is the food for the parasites, along with the nationwide suffering they cause.

Such a situation will continue until something magical is done about it.

When magicians do get involved it is usually in groups, as this sort of job is far too large for an individual. And the end results often do not take long to surface. Suddenly the representatives are caught red-handed in crimes and are arrested or plunged into major scandals—no one seems to get away with anything.

Such work is long-term, ongoing work. As the work is done, more and more corruption is unravelled and thrust into the public eye.

If the parasites have been removed and the building/s are being monitored regularly to keep them clean, then as the corruption appears the people involved are no longer able to manipulate their way out of the situation: they lose a layer of power.

Once the building is cleared then destruction can sweep in if it is needed and clear the way for regeneration. This can take many forms, and sometimes the form it takes will confuse a magician. This is because we often think in Disney terms.

Once a government core has been cleared of parasites then often destruction has to happen to clear the ground, which can mean a collapsed government or a violent event to out the build-up of destruction. Taking the parasites away releases the major build-up of destructive power which has to release somehow: it does not simply go away.

Once that destruction has happened it is then up to the magicians to keep the space clean so that regeneration can happen. Once a place has been cleaned for long enough, particularly if done properly, then guardians can be put in place.

But the upkeep of such a place is a long-term job: it does not have a Disney ending where everyone goes home happy. Keeping something or somewhere balanced is a long-term project that takes a great deal of commitment.

And the magician never gets any kudos for the work as it is imperative that it is done under the radar and anonymously. This is why apprentice magicians do so much work around Justice, balance, and unconditional work: it teaches them that the work is important, not the ego.

As adepts, magicians will come together to do specific jobs like this along with many other service jobs, which shares the strain between a group. This is the sort of thing that the Quareia Fellows do, and if you gain adeptship it may be something you would also wish to do.

As someone stepping into initiate level training you are not yet able to take on such a workload, but there are other ways of working with this issue and the methods we will look at are ones a lone magician can do in partnership with inner beings.

This is the sort of work you will be doing in the last two lessons, and just before we get to that, you need to prepare. The next lesson will be about your physical and mental preparation, whereas this lesson is to make sure that you fully understand what you are doing, why you are doing it, and how to approach it emotionally. That way, when you do step into the work, you will not make stupid or dangerous mistakes.

So let us look at the things you need to think about and understand before you step into real work. These are simple but very important points to take on board before you prepare to do this work.

5.2 What are you doing?

When you do this sort of work, you are not causing destruction and you are not setting agendas. You are not imposing ideas, morals, ethics, or religious patterns.

This is really important, because if you go into this work as a moral crusade, you will get eaten. It is not up to the magician to try and crash a government or organisation, or to interfere with the long-term fate process of a

nation; rather you are there to *ensure a level playing field*.

If you live in a democracy, you will often find that the majority of voters have put in power someone you do not agree with. That is what being in a democracy is about: compromise between the masses that bother to get out of bed and vote. If it is not to your liking, it is not your place—and nor is it balanced magically—to try and interfere with that process in order to put someone in power whom you prefer. The magician must learn to live within their community and not manipulate it for their own satisfaction. To do so would create chaos and open the doors to all sorts of unbalanced situations.

Instead, the job of the magician is to level the playing field and ensure that the structure of the government or organisation is not interfered with magically or parasited or manipulated by inner beings. On a practical level this means removing parasites and any magical patterns that have been imposed and are still active in a building or organisation.

Your job is to be the *cleaner* and *restorer of balance*. These are two separate actions. One removes parasites and any other being or magic interfering with the natural flow of creation and destruction in a place, and the other restores balance by placing a power of the Scales in the centre of the building. The power of the Scales is to be blind, i.e. it is not connected with an agenda, a specific religion, or political party.

Once this is done and is being upheld then whatever happens is not to be interfered with. So for example, if you² work on a government centre which then collapses and a ruling party you do not agree with takes power, that is not your concern. Even if a fascist government takes over after a place has been cleared and upheld, you do not get involved: often, and in particular when there is a case of long-term infestation, something needs to come along after the clearing to cause a total collapse before renewal can happen. So do not be

²Usually as part of a group.

quick to judge what is right and wrong. If everything is clean, then the rest is fate.

5.3 Why are you doing it?

If a place is badly parasited and it is affecting a whole community or nation, then as a magician with the knowledge and skill to deal with it, it is a job that is part of your service if you are part of that community.

The only reason you do this work is to restore balance—nothing more. If you feel emotively entangled or enraged, you must step back and let another magician or group take the job on. Restoring balance requires *blind work*,³ and also it takes the ability to understand that whatever surfaces from that work, whatever effects flow out of it, is what is needful to restore balance.

The moment you step into a ‘good fighting bad’ mentality, you have already failed.

That mentality is part of the reason behind the terrible situation we are currently observing in the Middle East.

That situation is a complex muddle with lots of triggers, and one of the elements that went towards causing such a mess is this mentality of good versus evil. This expressed as a wish to impose democracy on nations who were not conducive at that time to such a system.

We in the West consider democracy ‘good’ and other systems ‘bad.’ We fail to realise that such a system only works when there are a number of complex ingredients within the community, and that if you try to impose it on a nation that is not geared towards such a system, you will create chaos. It is also very arrogant to assume that one way is right and the other is wrong, as we are looking at it from our perspective, not theirs.

This mentality often creeps into magic: magicians will dispense magic in their ‘wisdom’ on a situation that they have totally misunderstood, and they end up making matters worse. You have to be very careful that you too do not fall into such a trap.

This is also the reason why many adepts do not get involved in politics or political action. Not only must you not split your inner energy in two different directions,⁴ but by involving yourself in political action you may put yourself unwittingly in the centre of the problem rather than solving it. It is better for the magician to put all their strength behind creating a balanced inner energetic environment that other groups can then work with politically.

5.4 Task: Identifying a parasited government and the infestation’s focal point

Just to make sure you get this point, spend some time looking at various political and government situations round the world—there are plenty to choose from.

Do not look at them from the standpoint of your own nation, but try to find news and articles from within that country so you get the view of the people, not what Western media imposes along with its agendas. You may find all sorts of conflicting views and opinions. Look at them all without emotion.

Then look to see if you can spot governments or organisations that are potentially parasited. Using what you have learned so far, see if you can see the symptoms of infestation. And make sure this is really what you are looking at, rather than just a culture or government you do not agree with.

When you feel you have identified a potential parasite situation, use your tarot deck to ask simple questions in order to ascertain what is actually going on. It is up to you to choose which layouts and questions you ask.

Write down your readings, questions asked, layouts used, and conclusions you come to. Do this on computer so that it can be looked at by mentors.

Make sure you can identify the central building or buildings that are the focal point

³Which is why Justice must be blind.

⁴Choose: inner or outer, magic or politics.

for the infestation. Don't look at terror organisations unless they have an established building as their base: in this lesson we are focusing on infestations that have built up in places of power, not networks of people.

Doing this task prepares you at a deep level for the magical work, so that your conscious mind does not conflict with the deeper aspects of the magical work. You have to be very clear about the difference between something you do not agree with and something that is parasited or magically interfered with.

It might be a good exercise, when you do this task, to define clearly which organisations/governments you do not like/agree with, which are parasited or magically manipulated, and how you see the difference. Add that end exercise onto the readings task.

Lesson 6

Dealing with Destruction II

6.1 Preparation for the work

As is always the case before doing magical work that aims at a specific dynamic on something other than yourself, you must put your own house in order, or at least trigger that process, *before* you start changing anything outside of you.

You began this balancing process in your early modules, which was the first step of preparation towards working with power. Now you need to touch base with that same concept before you put your hands to work magically.

Repeat this process every time you do any powerful magic involved with destruction. No matter how adept you are, you must always ensure that the power of destruction can flow through you without destroying you or turning your life upside-down. That means good self-preparation before you act.

The work you will do in the next two lessons will have to do with destruction in two different ways. Like all powerful magic destruction affects everything around it, not just the target. If you have a build-up of destructive energy around you, i.e. you have not been paying attention and dealing with your own balance, then this work can trigger a destructive event around you.

The work you have been doing repetitively in the early modules will have triggered some

releases of imbalance. Many of you will have experienced life shifts, bodily reactions, and so forth: this is the body and spirit triggering into balance. So a fair amount of the work has already been done.

But before you ever step into the sort of work you will soon be doing, it is wise to prepare, to make sure that your Scales are doing okay and that your body is ready for the work. Never do this sort of work if you are sick: it will make your illness worse. And ensure your body has enough time to rest after the work.

Most of this lesson is not a reading lesson, as we have already covered a lot of what you need to know. These next three lessons are predominantly practical, and will address the necessary preparation and then the work itself.

6.2 *Task: The Mirror*

You are going to learn how to check yourself and your Scales in a magical setting which will bring on board contacts to help you. But you must also bring true self-honesty to this preparation and work. Do not try to kid yourself, or think you can get away with something you do not want to address. When you do the work, the power of destruction will flow through you and into your life at what can sometimes be a stunning level of power.¹ So do not be an idiot

¹I learned that the hard way.

and think this preparation does not apply to you. It applies to everyone, me included.

Before you begin the magical preparation, go somewhere where you can be quiet and undisturbed. Take paper and a pen, and no electronic devices at all. The world will not come to an end for one hour simply because you are out of touch.

Have the paper before you, close your eyes, and still yourself. Meditate a little to flow into the stillness.

When everything is nice and quiet, start thinking about where you are in your life. Think about the positives and negatives and the balance between the two. Give it plenty of thought: go through every aspect of your life.

Think about what you do that creates, that gives life to something, that opens doors: this can be anything from tending children to gardening to painting—all these things are everyday creative acts.

Then think of what you do that cuts away and destroys: do you regularly let go of what is unnecessary for you and pass it on to those who have need of it?²

Then think about bigger things in your life: work, relationships, home, health, family. Is there any destructive small action you should have been taking in order to bring balance that you have avoided? If so, that is your Achilles heel.

If it is a major thing like a marriage, a job, a property, etc., then you are not going to be able to deal with that quickly in order to do the magical work, but if you think you have identified what is potentially causing a destructive build-up for you, write down what it is. Put a circle round it. This is the start of the catalyst action.

Now think logically as to the best way to deal with this issue. Often such issues are

²For example, I regularly go through my belongings to find things that are just not getting used. I parcel them up and take them to the charity shop or give them to people I know will use them. This is the simplest and easiest act of 'destruction': getting rid of what no longer serves a purpose.

complex, and triggering a flow of destruction can bring a lot of suffering to everyone concerned. Sometimes we are tied in financially, or through parental responsibilities or financial burdens like mortgages, etc. And sometimes emotional guilt or fear stops us moving forward. All these things are potential weak spots for a magician who is going to work with any level of power.

But no one ever said this sort of thing is easy. It is not, and sometimes it can be an overwhelming trap that ends up degenerating everyone involved.

Once you have identified any possible weak situation that needs attention, write down ideas of what you think would be the best way to approach it, being sensitive to the needs of everyone involved.

Once you have written that down, look at it. Even if you have not figured out a way to work through dealing with such a situation, just look at it. Look at what you have identified as a possible major issue that you are not addressing.

Now tear it up and destroy the bits with fire: burn what you have written.

The point of this exercise was to focus your mind and intention: that focus triggers an inner pattern that you will now strengthen using magical work.

6.3 *Task: Ritual for preparation*

Set up your work room, light the lights, open the gates, and put out the tools.

Do the Anchor ritual to centre yourself and tune the room.

Go round the directions a few times,³ acknowledge the contacts, and ask them to help you in this task of self-preparation and guide your mind.

Sit down facing south with the central altar in front of you. Recover the memory of your fate web pattern and recover the feel of it around you.

³Visiting each altar briefly, pausing, and being still in a repetitive action builds up contact and power.

Let the image build until you can see the web all around you and you can faintly see the beings that work constantly on it.

Look and see if the power spots, interactions, and build-ups on your web seem fairly balanced. If they are, you will find that the workers on your web are fairly well distributed across it.

In your mind, call to the contacts in the four directions to guide your mind, your emotions, and your spirit. Ask them to guide your mind towards any major unhealthy pattern in your life that is potentially building up destruction you have not yet taken action to address.

Sweep your mind across the web and note if the beings are all huddling round one particular spot, or if one particular spot seems to be drawing a lot more power than the rest of it.

If there is something like that, move towards it, stand among the beings who are around it, and look at what they are looking at. You may see an event, a face, or simply colours or emotions: it depends on how your brain interprets what it is seeing. You are looking at a build-up and often the situation causing the build-up will become apparent if you cast your eye on its manifestation in your web.

Take note in your mind of what impressions come to you.

Now cast your mind to the south gate. Go and stand in vision on the south threshold and turn to look back into the room.

Instead of seeing your room, you will see your life as it is at present. Look at the different aspects of your life. Notice which ones group to the east of the room as they present as visions, and which group to the west.

Remember the life flashes or events that are appearing to you in the west of the room: these are the events or aspects of your life that are ready for breaking down.

Open your eyes and remember the various things you saw or the impressions and feeling you got when looking at your fate web, and also when standing on the south threshold. Do

they match up? Are they the same life issues you were thinking about when you wrote your notes?

Sit in the magical silence and think about what you are willing to trigger or change in order to let something destruct and fall out of your life. Don't think about the future and consequences, just think about the here and now that you are sitting in. What needs to change in your life in order to free up energy?

Sometimes what we think is needed and what is *actually* needed are two different things. It does not matter if you get it wrong; what matters is your intention and willingness to let go and invite change.

Get up and go stand before the east. Bow to the contact and tell them you are willing to flow with any necessary destruction in your life that may be triggered by the magical service. Ask for their guidance to help you understand it for yourself.

Now repeat this in the other directions.

When you have finished, lie on the floor and just hang out with the power in the room. Understand that sometimes being willing to let go of whatever is necessary is all that is needed. Sometimes actually letting go is needed, and sometimes triggering the process willingly is enough: it may take months or years to work its way to completion.

When you are ready get up, bow to the contacts, close the gates, and put out the lights.

Now you must leave seven days before you move on to the actual magical work, just to give your ponderings time to settle, to work into your deep consciousness, and for the inner worlds to respond.

When you do such a self-examination⁴ and you identify areas of your life that could possibly do with a good shake-up or pruning, because you are a magician it brings a lot of energy into focus round those issues.

You may find that in fact those situations, though they seem ripe for destruction, are

⁴Which should be a lifelong habit.

actually just going through a down phase and will right themselves. Or you may find that such situations really do need to be ended, and the self-reflection in the magical space brings the power round that situation into focus.

The declaration of willingness to deal with such a situation, no matter how hard it may seem to you, triggers an inner response. The inner contacts see you are willing and will gather to watch over you and nudge you in the right directions, and the inner energy shifts from being a rancid destruction build-up to an energy that is about to release when the time is right. It moves the situation from *ignored* to *pending*.

When you do the magical service, the power of destructive balance will also flow through that situation. But because it is in pending mode, instead of it simply hitting that situation in an explosive way the power will flow to areas of the situation that need it. The inner contacts around you will guide that power to the areas that will help bring the situation to a conclusion and release it if you are willing to engage with that process.

Sometimes this can manifest for you as an active and managed unravelling of the bad situation as opposed to a bomb going off, or it can manifest as turning the problem into a non-issue. The key is to know there is an issue and be willing to tackle it when the time presents. And that is also another aspect of this preparation: it pulls the timing aspect of the web into a more manageable aspect.

Say for example that you are in a bad job but it pays well and covers all your expenses including your mortgage. But the job is still destroying you, and your partner is not willing to downsize to make life more manageable. This is a bad situation that is overripe for destruction if it is affecting you deeply in a negative way.

You are planning to do the magical service, so you need to address it. But you cannot just walk out of your job, as you have responsibilities. By doing the magical self-reflection and stating to the contacts that you realise it has to

change and that you are willing to do whatever is needful to bring about that change, it creates a shift in the way this situation can play out. And it also alters the *time issue*.

You may have been destined to have a massive meltdown or to have lost everything in an uncontrolled outing of the built-up destruction. But by engaging and being willing, the situation becomes a *managed destruction*. As the power hits that pattern it starts to unravel in a way that connects into other power spots on your fate web. In other words it becomes a slower, more controlled, and most likely kinder breaking down of a bad situation.

Keep in mind that everything has its own time and every event times itself in to connect with other things.

If your life is fairly balanced then working with destruction will not affect you at all, or may just cause a blip in your week. So keep that in mind as well. I have to outline the worst case scenarios because of the wide range of people who will be reading this lesson.

Essentially it is simply about knowing when you are clinging to something or avoiding dealing with it, and making the decision to be willing to let go and act if necessary. The rest is taken care of by the magical work and inner contacts.

Your declaration of intent is a catalyst for change. When that change presents itself, step willingly into it and go through whatever transformation is needful, not matter how hard it may seem. You will come out the other end in better form, and you are never ever abandoned when you work in magical service, even if it sometimes feels that way.

6.4 Cleansing and resting

The day before you intend to do the next lesson's work, first ensure that at least seven days have passed since the self-reflection you did in this lesson.

The day before the work, keep your energies in. Plan the day so that you do only what is

necessary. Do not go online. Either rest or read a simple novel: you need to be disconnected from world events and from too much interaction with people around the world.

Learn to bring your energies into your still point and hold them where there is quiet and rest.

Have an early night and get plenty of sleep. And place your magical stone shield under the bed by your feet or as near to the bottom of the bed as you can. In the morning put it back with the tools. This is to protect you.

With real magical work, the process begins the moment you make the decision to act, and the inner worlds and beings will start to react. The stone will shield you as you sleep and stop you being pulled into a dangerous sleep situation.

Before you step into your magical space to do the work, take a ritual cleaning bath—the salt and water ritual bath you learned at the beginning of the course. Do not add to it, do not adjust it, just work with it as it is.

Put on clean clothing, and ensure you have nothing on you with a face on it.

Now go straight into the work of lesson seven.

Lesson 7

Task: Practical Work I

WARNING

If you are not a Quareia student and have not done all of the lessons of the apprentice section so far, please do not do this work, for your own safety. It is contacted work and you will not have to contacts to achieve this work. You are more likely to put yourself in harms way.

This lesson is all practical work and you should be ready and prepared for action.

In this work you will address a situation where destruction has been suppressed by parasite action. You will be working to remove and disengage parasites, and will work with a team of inner contacts and beings.

You will need a marker pen or some water-colour paint and a thin brush to mark your skin.

You will also need frankincense essential oil, and frankincense resin with charcoal.

You will also need a CD player in the room with you and your recording of the Tibetan monks that you were introduced to in the early modules.¹

¹If you do not have that specific recording then work in silence, though it is better to have it playing while you do this work as it breaks up the energies around the space and thus helps protect you.

Also have some clean water and place it in your vessel.

Place your scales² carefully on the west altar. Make sure the two bowls are equally balanced.

7.1 Preparation

Light the lights, open the gates, put out your magical tools, ensure your cloth shield is on the floor, and place your south cord on the central altar. Light the charcoal and put the frankincense resin on the charcoal. Turn on the Tibetan music and then sit by the central altar.

Get your marker pen or paint, and on your left foot paint the sigil of the sword, and on your right foot paint the sigil of the Vessel. Figure out for yourself why you are doing this.

Now dab a bit of frankincense oil on your forehead, your chin, your heart, and the soles of your feet. Drop a few drops into the palms of your hands and rub them.

Go to the south, pick up your cord, and wrap it round your left arm.³

Go round the directions starting in the east. Bow to the contact on the threshold and ask them to guard you as you commence your first major act of service in destruction. Ask them also to guide your hand as you work.

²Which should have your white feather.

³Working for the future.

In one or more of the directions, the contact may step into the room and place themselves near you as you work.

Do the Anchor ritual to tune yourself in properly and to bring the room up to speed ready for work. Ignore the music in the background and do not let it distract you: you must be able to work fully focused with noise around you.

When you have finished place the sword to the east side of the central altar and the vessel, filled with water, on the central altar. Place the stone shield on the floor where your feet will be: you are going to sit before the central altar, facing south, either in a chair or on the floor. Make sure the stone is by your feet, touching your feet.

Sit with your eyes open looking south, and declare that you are ready to work in service to bring balance where there is imbalance, to trigger destruction where it has been withheld, and to remove beings who are interfering with the balance of a situation.

Have no preconceived intention or idea as to where you are going: you must let yourself be sent where you are most needed at that instant in time.

Lift up the sword from the altar and hold it in your left hand, point down, in a way that is comfortable.⁴ Then close your eyes.

See the room around you and see the inner contact or contacts who are in the room with you.

See the flame before you and step into it, still seeing the sword in your left hand.⁵

Bathe in the flames and step forward to find yourself in the Library.

The librarian will be waiting to greet you: bow to them. They will already know what you are about to do, so you do not have to ask them or speak at all. Without words they will take you through the Library to a great doorway. They will indicate to you to go

through the great door and to close it behind you.

No words must be spoken by you or the librarian: the breath is silent and withheld until destruction is released.

Step through the great doors. You will find yourself in a large building. You may or may not recognise it; that is irrelevant.

Look around you. Look at the people and what they are doing. You will spot the people who hold power in this place and the people who are simply workers. All of them seem to be walking around in mist, as though a heavy mist is flowing through the place.

Hold your sword to your body and *think* at the sword, think: *show me*. As you hold the sword, the scene around you starts to shift and the mists clear.

As the mists clear, you will feel people coming through the great doors from the Library and standing beside you. Many inner contacts, angelic beings, inner adepts, and other living magicians line up beside you.

One of them points to the mists and indicates for you to look closely. You also notice that none of the people who have just come from the Library are speaking or using their voice.

One of them puts a hand on your left shoulder, another puts their hand on your right shoulder, and one comes up behind you and places a hand over your eyes.

Your vision shifts once more and you can see through the walls of this building. You can see a tide of destructive power pushed up against the building, but something is stopping it from flowing into the building and triggering a breakdown of what needs clearing.

The being behind you tightens their hand over your eyes and forces you to look up. Now you can see what is blocking the destructive tide: a very large being, almost as big as the building itself, is over the top of the building and also flowing down its sides, like a giant tick with a soft, fat, flowing body. It has a large mouth with big pincers.

Many threads are flowing from the body of this large parasite. Follow the threads with

⁴You may be holding it for a long time.

⁵Take it with you in vision.

your eyes. You will see that each thread flows to a smaller parasite who seems to be locked onto the head of one of the people in the building, a bit like a flower-shaped hat. Each person in the building seems to have one of these parasites locked on them.

As you watch, you see a two-way flow of energy: the parasite is flowing thoughts and power into the person, and at the same time sucking off their thoughts, emotions, and actions.

Look at the people closely. Look at their state of life force, look at their faces and what their faces tell you, and look at the energy around them. If you listen carefully you will hear their thoughts. Do not get sucked into their thought patterns; just be aware of them.

The being that is holding your eyes⁶ guides you to look closely at the large parasite. You will see its heart beating through its skin.

This is not a physical heart: the angel is showing you the vulnerability of the parasite and showing you its centre of energy that keeps it going.

As soon as you see it, the hands release from you. One of the contacts beside you indicates for you to follow them. They engage with one of the parasited people in the building and keep them occupied while indicating for you to climb up the thread leading from that person to the giant parasite.

Get to the heart of the parasite and thrust your sword into it as hard as you can. Be careful not to be seen, but you will notice that the large parasite does not have any defences: it has become complacent.

As you thrust your sword into the heart of the parasite, this is the time to use your voice. Shout "I limit you," and turn the sword in the wound. Get out of the way as the being collapses.

The angelic beings who are in the building will deal with the large parasite. As it fades,

⁶It is angelic.

the smaller ones are pulled off the people. Some will try to cling on and use the life force of the human to whom they are attached to try and survive.

Go to each person you see who still has a parasite stuck to them. Hold the sword up to the parasite, handle up, point down. Again, say "I limit you." Give the parasite a chance to disconnect itself.

If it does not, turn the sword round so the blade is up, and use the sword to pierce them. If you have to do this, make sure you have no emotion or sense of exhilaration or power: you will become food immediately.

You will see that the contacts who came into the building with you are busy working on the people and clearing them of parasites. As they work, walk to the centre of the building and plunge the sword into the floor in the centre of the space.

Utter the words to the building: "Limiter, restore balance to this place."

Sit by the sword and watch as the walls crumble and finally collapse. The built-up tide of destructive energy flows into the building. It will sweep away some of the people and will flow over others, leaving them unharmed.

Once the tide has levelled itself, go around the building and start cleaning. Use a sweeping brush, pressure water hose, and a vacuum cleaner. As soon as you think about those tools, they will appear—you are telling the angelic beings what you are trying to achieve and they will provide the tools you need. Clean as much as you can, and make sure nothing is in the corners.

When you have finished cleaning the space, look to the people who are still standing. Go and look at each one in turn.

If there are still things stuck to them, no matter how small, vacuum them off.

If you see holes or injuries where the person's life force is leaking out, ask the angel for superglue and seal the holes up.

Take however long it takes to finish the job. The other adepts and inner contacts will also be

working alongside you to ensure everything is finished.

When all is done, you need to trigger the regeneration pattern so that it can rise out of the destruction.

Go to your sword that is still in the ground. Stand in the Pentagram stance with the sword before you. Now it is time to really use your voice. Take in a deep breath and say:

Humans created this degeneracy; a human must destroy this degeneracy.

I call upon the Limiter of the East to flow through this building.

I call upon the Companions, the Noble Ones, to flow into this building.

I call upon the power of the Scales to flow into this building.

And I call upon the ancestors to flow into this building.

The Father of the stars above, shine the future of regeneration into this building.

Mother of the earth below, open your mouth to receive the remnants of destruction so that space is created for a balanced future to flow.”

Don't worry if you do not remember the exact words so long as you call in the proper powers of the directions in that space, and also acknowledge that the mess was caused by humans and that humans are taking the responsibility to clean it up.

Pull the sword out of the ground and hold it, point down, in your left hand. Hold your right hand over your left hand.

In your mind see the power of the Limiter, the power of the Grindstone, flow into the building from your left hand side. See the Scales appear in the building to your right hand side. See a road open up before you in the south, and feel the land and creatures behind you.

Before you, in the centre, see a flame appear that grows into a fire. The fire is balanced and

is the power that is at the centre of all things. See it burn peacefully. As it burns, see how it affects the whole building and the people within it. It triggers the central flame within everything and everyone: the Divine fire that burns in balance and harmony.

The angel who worked behind you places a hand upon your shoulder and indicates it is time to leave. Go back to the great doors and before you step back into the Library, look back. You will see the flame burning gently in the centre of the building, mediating stillness. Even though there is so much destroyed, it feels still, peaceful, and silent.

Step back through the great doors and into the Library. You will feel all the other contacts, adepts, and angelic beings stepping into the Library with you.

Together you walk to the centre of the Library where a group of Library workers are waiting with goblets held in their hands. Once comes up to you and hands you a goblet. Drink the contents, thank the holder, and give them back the goblet.

Make your way back to your work space, sit down, and when you are ready, open your eyes.

Place the sword back against the central altar, the cord on the altar, and immediately take the vessel of water and pour it either outside on the land or down the toilet.

While the candles are still going, go and take another ritual bath and put on clean clothes. Don't linger in the bath; just take as long as necessary to get clean.

If you don't have a bath, consecrate salt and water and pour it over yourself. Rub yourself with the salt and get yourself clean.

Go back to the ritual space, thank the contacts, bow, close the gates, and put the tools away. Burn more frankincense and take the burner round the directions to cleanse the air around the gates.

7.2 Afterwards

You may find that you are buzzing and full of energy after the work. Do not act on this. Contain the energy and go sit somewhere quiet or do something ordinary. Eat something to ground yourself, and get a good night's sleep.

You may feel like a train wreck the following day, but don't panic, that is normal. If you have any St. Johns Wort in the house, take some. Take it easy: it may take you a couple of days to recover, as it was very heavy work that you just did.

Write down your experiences in note form in your journal and then write them up fully on computer.

Once twenty-four hours have passed, do a landscape reading asking:

“Show me the short-term outcome and the long-term outcome of what I just worked on.”

Bear in mind you are asking about the results for the building and whatever organisation it is, not for the results on yourself. Note down the answers.

You may or may not have realised what it was you worked on. It doesn't really matter, but if you did recognise the building/organisation then keep an eye on the events around that building over the next few months.

7.3 Summary

This working was about levelling the playing field by taking out the parasitical element. You worked it as a one-off working, but you can if you wish go back periodically and clean the building. Do not become evangelistic about this work and run around cleaning everything; you will regret it as it will become too much for your body to cope with.

What you were led to was a building that was a key element in an organisation, government, or such like that was or is having

a major impact on a community or nation. Your actions will act as a catalyst and allow natural breakdown and destruction to occur by removing parasitical elements that were stopping the breakdown of an unhealthy situation.

In the next lesson we will be approaching a very different aspect of this work. Energetically, the next job may be heavier, so leave at least seven days before you do the next lesson. Again, have a quiet day before and an early night.

When you do this type of work, keep a journal of any vivid dreams and any observations of events out in the world that may be connected with the work you did.

Lesson 8

Task: Practical Work II

Once you have had seven days of rest from magic you can move on to the next job.

The same preparations apply: rest as much as possible the day before and take a ritual bath before and after you work. This is to ensure that nothing from your life is inadvertently carried into the work, and nothing of the work carries back into your everyday life.

You do not need to do this will all magical service, but you do if you have been stepping into degenerate or destructive patterns. This is really important and not only protects yourself but everyone and everything around you.

This second working is stepping into a situation as opposed to a building. There may be many factors at play that are causing destruction in an unbalanced way. Where your last job was about destruction being withheld by parasites, this job is about situations where factors are causing destruction to barrel out of control and thus create unbalanced destruction.

It may be that parasites are involved, and they usually are, but it is likely that they are not the cause of the imbalance, but are feeding off it. There may be deities out of control and on the rampage. There could be a power spot that is fully open and spilling destruction out onto a land. Or the destruction may be out of control because of a parasited government or organisation heavily linked to the situation and an umbilical cord of negative feedback keeping

the situation going. It maybe that regenerative forces are being withheld unnecessarily: there are a massive number of elements that can cause unnecessary destruction.

You may be sent to a battle area, or a city, or a group of people: you will not know what you are walking into until you get there. Be willing to be sent wherever you are needed. By not controlling where you go, you will not step into a situation that you are incapable of assisting in.

You may have to close things, calm storms, give a sleeping draught to a rampaging deity, brick things up, sever connections, clean things; or you may simply be called on to get some people out of the situation by taking them into the Library.

The action of scooping up people and taking them to the Library, when indicated to do so, creates a pattern whereby protection comes to those people and they are guided through inner powers to a place of safety.

Do not try to pick and choose what you do or who you help: be willing to work on whatever is presented to you, no matter how it may appear to you. That way you cannot make the situation worse by not knowing what you are doing.

You are not a saviour or a warrior: you will find your job in this work will be simple and straight to the point. Angelic beings will work

with you to indicate what you need to do, so pay attention.

8.1 Instructions

Prepare yourself, your body, and the room exactly as in the previous working.

When you go round the directions, tell the inner contacts there that you are willing to be sent wherever you are needed, into a destructive situation where you can be of positive help.

Do the Anchor ritual to prepare yourself and sit down.

In vision, get up and walk round the directions. Three of the gates will close to you, and one will stay open. Go through the open gate, cross over the threshold, and step into the mists that will be there.

Walk into the mists and be aware of others joining you and walking with you. Some will be human, some will be angelic, and some will be various spirits who have picked up on your presence and are willing to work with you.

You will not bring your sword in this vision; it will stay by your body and guard it for you. When you need to use the Limiter, you will use your left hand and the sigil in the air; then you will use your breath to blow, shout, or quietly utter into the place: you will mediate the pure power of the Limiter into the situation.

As you walk through the mists they eventually clear and you find yourself in the midst of a destructive and out-of-control situation.

Work with the contacts and beings who are with you and let them guide you as to what needs doing. Take however long it takes, and do whatever is placed before you or whatever stands right out to you.

I will not guide you through this; you have to do this alone and work it out for yourself. It may take a long time and you may be given a few different jobs to do.

When you have finished all your jobs an angel will come up beside you and indicate that you need to leave. Follow the angel and they will take you to a tunnel that leads to the Library.

Once you cross over the threshold of the tunnel, turn back, but do not look upon the destruction. Keep your vision closed and stand upon the threshold. Place yourself in the Pentagram position. Be aware of the Limiter sigil in your left hand and the Vessel sigil in your right. Be aware of the flame of stillness within you. Simply hold that space of balance on the threshold.

Stand there for however long it takes before the angel moves you on: you are establishing a pattern of balance upon the threshold so that learning and wisdom can flow to this place of destruction from the Inner Library.

When it is time to leave the threshold go back to the Inner Library.

The angel will guide you to a small Library room that is a temple space. It is a stone room with ancient-looking walls and a ceiling that is the stars and the night sky.

In this space you will see four simple stone altars in the four directions. Each will have a flame resting upon the stone.

By instinct you will feel which one is east. Go before the stone altar, bow, and then kneel. Put your forehead to the stone and let its power flow into you. As it does, you will feel things fall away from you.

When it is finished, go to the south altar and do the same. Repeat around the directions. When you have finished, go and stand in the centre of the temple space with the four altars around you.

An angel will appear out of the south altar and will have what appears to be lashes of fire in their right hand. The angel will lash things in the air around you and then will gently flow the lashes of fire down your body as if cleaning something from within you.

When they have finished you will become very aware of your 'spirit body' in vision and your body sitting in your magical work space.

The angel will take one step back and will hold a hand out to you. Everything will become very still and silent: the world around you will have no sound whatsoever.

You have a choice. Stay in your shape or step forward. If your choice is to step forward, set your left foot out first and find yourself stepping out of a shell.

The spirit body you have stepped from cracks and falls apart, and you stand in your true shape, very bright and very strong. Look back.

You will see a collection of dust, bones, shapes, and cracked shell on the floor where you once stood. You have shed a skin.

The angel touches you on your forehead and fills you with light and darkness in equal measure. You feel balanced, renewed, and very still.

Bow to the angel and say thank you. Then bow to each of the four flames, the Divine life force that flows from each direction.

The angel indicates for you to step right up to him. As you do, you find yourself stepping into them like a door. Pause very briefly to enjoy the sheer beauty of the energy of this being. Then step through them, and find yourself stepping through the east altar back in to your work space.

Sit down into your body. You feel very different, renewed, lighter, more vital, and more focused. When you are ready, open your eyes and sit for a little while until you are ready to get up.

Close the directions down, pour the water away that is in the vessel, put the tools away, and put out the lights.¹ Go and take a ritual bath and eat something to ground yourself.

¹Notice you do not keep them going this time.

8.2 Summary

In this lesson you made a massive leap from apprentice to initiate. You went from working in destruction with full guidance to working in destruction using your own guidance and the guidance of the inner contacts: you stepped into proper, serious service as a working magician. You will have had to make decisions, discover actions for yourself, and choose your own tools. Afterwards you had to stand and establish balance on a threshold: that is a major act in such circumstances. By doing that you reestablished a flow of balance into a place of imbalance. It is a bit like tuning a radio that has gone off its station.

Standing before the angel in the temple room in the Library is the first step of your initiation into the next level of your training. You were stripped of anything unnecessary, and of the hard shell that modern life can build up on a person: the angel began the process of restoration upon you. You gave of yourself in service to trigger balance, and in return the angelic beings returned the favour.

This in turn prepares you for the stepping over the threshold from apprentice to initiate, and allows the power flows to form around you.

Your final lesson as an apprentice is the lesson of initiation, an action that closes the door on your ordinary life forever and opens the door to your magical lives.

You have approached the threshold of that doorway many times in your apprentice work, but now it is finally time to take that step forward into the inner and outer life of a magical initiate. Everything you have done so far has led up to this and has prepared you on many different levels to ensure that it works and is powerful.

The initiatory lesson should be done at a new moon. So regardless of whether it is tomorrow or in a few weeks time, mark that night as the night you do your last apprentice lesson: the *eighty-first step* that takes you from apprentice to initiate.

Until that time keep your energy close into you and keep your life as quiet and simple as possible in preparation. Any issues that triggered immediately from your self-balancing work, deal with them, do not dodge them. Just take that first step in dealing with anything that is keeping you unbalanced. If nothing comes up, just be still, waiting and ready for the new moon.

Lesson 9

Apprentice Section Initiation Lesson

To be done before midnight on the night of the new moon following the events experienced in the Inner Library.

This is the eighty-first lesson of the Apprentice training, the bridge that opens the way for deeper magical development as an Initiate.

In many magical lodges and schools, the initiation is a ceremonial ritual aspect of the lodge which formally recognises the stages of the magician's development. It is witnessed by members of the lodge and allows the recipient to claim a degree of development with that specific lodge: hence you cannot self-initiate into an organisation.

There is also another type of initiation, an older form that does not involve ceremony, witnesses, the granting of grades, and so forth. This initiation is the *crossing of the inner threshold*.

This is an initiatory step that is between the aspiring magician and the inner world. It does not give you a badge to show off to your friends; rather it marks you in the inner worlds so that inner contacts, beings, other magicians with inner sight, and inner adepts know instantly that you have achieved your apprentice work and have chosen to step beyond everyday life.

That process began in the Inner Library after your last round of work: you shed the

skin of everyday life and stepped forward, ready to begin the long walk of the path of the Mysteries. All your training until now has been preparing you so that you can step onto that road safely and productively. With your acquired skills, if you have done your work properly, you will have enough tools and knowledge at your disposal to pass through the various gates of the Mysteries.

The apprentice training has also been educating you in the two polarised forces that come into play at this initiatory working, so that when you do it, it works and it works powerfully.

And this is how Quareia protects itself. If someone who has not done the work reads this lesson and tries to do it, they will fail miserably, as the keys that unlock this gate were embedded in the magician throughout their apprentice training.

If an outsider reads this lesson they will understand it one way, while the magician who has done their work will see and understand far more and will be able to switch it on. This is why there is no need for secrecy: the Mysteries protect themselves.

They blossom within the worker, and evade the curious.

Make sure that you understand that the work you will do in this lesson is a bridge, and a powerful bridge. It closes the door of

the mundane life and opens the door to the life of the Mysteries. If you wish to only have a mundane life, then stop working with the Quareia lessons right here. Once the door is opened to the Mysteries it cannot be closed, even if you turn away from magic and the Mysteries. Wherever you go, they will be there waiting for you.

*Procul,
O Procul Este,
Profani.*

9.1 *Task: The Visionary Ritual of Crossing from Apprentice to Initiate*

You need: a bowl of dry consecrated salt, clean water for your vessel, and something small of value to you like a ring.¹ If you have no money, it must be something small and of real value to you.

Do not stint on this if you can afford it: the inner worlds understand poverty well, but they do not accept less than the best you can give. This small gift is your fee to the ferryman who will carry your soul across the river from the mundane life to the life of the Mysteries.

After nightfall and at least an hour before midnight, set up your work space with the tools on the altars, and put the scales on the west altar.

Take a ritual bath or cleansing² and put on clean clothing.

Light the lights, open the gates, and do the Anchor ritual to tune the room and yourself.

When you have finished, pick up your bowl of consecrated salt and go to the north altar. Bow to the contacts and ancestors there, then turn your back on them so that you face the central altar.

Recite:

“Ancestors of my blood, ancestors of this land, thank you for the gift of my life. But now I must step beyond the trail of blood that I stand upon.”

Take a small handful of salt in your left hand. Recite:

“With this sacred salt I cleanse the path that is behind me and I step away from my line of blood. I do not dishonour you, but I must step beyond you. Be my companions in work, but no longer my binding.”

Throw the salt over your right shoulder to ritually sever the connection with your ancestral patterns.

Now go to the west altar. Bow to the contacts there and turn to face the central altar. Take a small handful of salt in your left hand and recite:

“I cleanse from my Scales anything that is not mine, and I submit to the Scales of the Mysteries. No longer is my judgement to be of the mundane: my judgement will be that of the Mysteries.”

Throw the salt over your right shoulder to cleanse your Scales of the mundane.

Now go to the south altar. Bow to the contacts there and turn your back on them. Scoop up a small handful of salt in your right hand and recite:

“The future is no longer forged by the nature of my blood: I renounce the path of the mundane and cleanse the path of my actions.”

Throw the salt over your left shoulder to sever the link between you and the future of the mundane. Place the bowl of salt under the central altar or at the foot of the altar on the south side.

Now go to the east altar. Bow to the contacts there and recite:

“The path is cleared and my feet are ready. I ask the contacts gathered to allow me to step forth across the threshold and pass from the life of the mundane to the life of the Mysteries.”

Stand there before the east altar until you become aware of a being stepping into the room from the east gate. You can do this with eyes closed or eyes open. However long it takes to become aware of their presence, simply wait.

Once the being has stepped into the room bow, circle round the directions, and return to the east.

¹Or buy a gold coin and use that.

²If you have only a shower.

Pick up the sword and place it on the central altar or propped up against the east side of the altar.

Now go to the west and pick up the vessel filled with water and place it on the central altar.

Go around to the south altar and lay the cord across the south altar.

Stand before the north altar, facing the central altar. Close your eyes. Still yourself. Be aware of the being standing in the room to the right of you.

As you still yourself, be aware of the central flame before you and of the flame burning deep within you. Be aware of the stars above you and the land beneath you.

Shift all your focus onto the central flame.

As you focus on the flame, remember the stone temple room you visited in your last lesson where you shed your skin. Remember the four stone altars with the flames burning on each altar. Remember the angelic being who stood before you. Remember every little detail you can about that room and recover the feeling of it.

The more you focus on it, the more you find yourself back in that room, and yet you are still aware of yourself standing in your work room: the two rooms merge together in your consciousness.

The angel from the stone temple once more stands before you in the south: this is the Utterer who teaches with air and limits by fire.

The being that stepped out of the east, who is the Noble One, now stands to the right of you. He will protect your Scales to ensure that your future actions are weighed, but that none can interfere with your Harvest.

Another being steps out of the west gate and walks round the room to stand behind your left shoulder. This is the Angel of Merciful Wisdom, the angel who will guide your hand of action and will place the burden of learning upon your shoulder.

You also become aware of someone stepping through the north gate and coming into the room to stand behind you. You cannot cast

your mind to look and see who it is, but you can feel their presence: a powerful female goddess presence that brings the tides of creation and destruction with her. She will stand in silent witness to the ritual.

Stand in your stillness and keep your awareness of the stone temple with the four altars, the beings who are standing around you and the work room you are standing in. Do not let your mind wander and do not listen to your body if it complains about being tired.

The Noble One touches you upon your right shoulder. When you feel that touch, open your eyes while still holding the vision, and pick up your sword with your right hand.

Recite:

“Limiter, servant of the angel of Merciful Wisdom, tool of the Grindstone, I hold you in my right hand of justice and judgement. May my labours be merciful in true wisdom, and by holding you in my right hand, I submit my work and actions to my own Scales and judgement from this day on.”

The Noble One at your right shoulder places a hand upon your hand that is on the sword.

“My actions will be governed by my own Limiter, my actions will be judged by my Scales while still in life—I accept this path.”

The Noble One pushes your hand to guide you to pass the sword from your right hand to your left hand. Hold the sword out in your left hand, point down, holding it to the side (east).

Close your eyes and see the angel at your left shoulder keep one hand on your shoulder, and it places one hand upon the hilt of your sword. You feel the sword suddenly become a lot heavier. Turn your head to the sword, open your eyes and say:

“I accept you.”

Place the sword back by the central altar and close your eyes. Again see the stone temple room with the four altars, and see that your space and the stone temple space have become superimposed over each other: they are the same room. See the angelic beings around you and see your sword shining brightly in both rooms. Hold this vision and build it strongly.

When you have that vision nice and strong, open your eyes and pick up your vessel filled with water. Pick it up with your left hand and hold it in front of you. Recite:

“My Harvest is measured within this vessel, the Vessel that carries the waters of the Underworld river. On this day I pay my passage. Boatman, keep my seat.”

Pick up the valuable ring or coin and drop it in the water of the vessel.

“Waters of the Underworld, wash from me the mundane that I may shine in the Mysteries, so that my brothers and sisters will recognise me.”

Pour water into your right hand and wash your face with it.³

Close your eyes and in your mind see the angel of Merciful Wisdom place a hand upon your left hand that is holding the vessel. As you look at the hand of the angel you notice that it is covered in eyes. The angel prompts you to pass the vessel from your left hand to your right hand. Recite:

“I pass this cup from my left hand of service to my right hand of judgement. Within it is the balance of my actions, within it is my Harvest that has been gathered upon the Threshing Floor. My work as an apprentice has been weighed.”

The Noble One who stands to your right touches the hand of the angel of Merciful Wisdom in reverence, then places his hand upon your right hand. He is the companion of your future, he is the companion who will witness that you weigh your own Scales, and that you judge your own Harvest for the rest of your life.

The angel of Merciful Wisdom releases their hand and replaces it on the sword.

Open your eyes. Put the vessel on the central altar and then walk round the directions, still keeping the sense of the stone temple room.

Go to the north. Pick up the stone shield, the heart of the Mother. Place it to your forehead briefly in reverence to the goddess power within the stone, then turn and place it on the central altar between the sword and the vessel.

Kneel down on your right knee before the central altar, left leg/foot forward. Place your left hand upon your sword and your right hand upon your vessel.

Close your eyes. See the angel of the stone temple room, the Utterer standing before you. In his right hand he holds the lashes of fire, in his left hand he holds a scroll.

When that vision or sense is strong, pick up the sword and hold it tip down, hilt up, right in front of you as if to deflect something. Pick up your vessel in your right hand and hold it to your heart.

The angel opens its mouth, holds the scroll towards you, and also holds up the lashes of fire.

You will see power flow from the mouth of the angel and you will see the power of the fire emanating from the lashes.

The Utterer will send teaching to you as is necessary, and it will also attack you with the lashes of fire should you badly misuse your power.

Bow your head and utter:

“I accept.”

³Don't worry about making a mess, you can always clean it up later.

Accepting the gift of knowledge and the limitation of fire allows you to step over the threshold into the Mysteries in your initiate training.

Open your eyes, stand up, and bow to the Utterer. Then place your tools back on the altar.

The Utterer vanishes into the mists of the south and the two angels at your shoulder seem to also vanish; yet you can still feel their hands upon your shoulders. They will always remain with you as a governing power.

Circle the directions and be aware of those angelic presences still with you. The power from the north, the great goddess, slowly withdraws from the room.

Starting in the east, bow to the contacts, thank them, and put out the flame—but do not close the gates. Do the same in the other directions.

Leave the sword, the stone, and the vessel on the altar or in the centre of the room so that they are all touching each other. Put everything else away. If you can, sleep in that room tonight.

Before you go to sleep take the vessel with the ring/coin outside, and take a small shovel with you if you do not live very close to a river or stream.

If you live in total concrete and you have a car, drive to the nearest water or patch of land you can find.

If you can get to water, pour the water and gift from the vessel into the river, spring, or whatever.

If you do not have water nearby, dig a small hole, pour the water in, and put the gift in it.

It is really important that the water and the gift leave you before sunrise and before you go to sleep: it is paying your inner passage into your new life.

The angelic and goddess presence will linger in the work room for as long as they need to, hence you did not shut the gates.

9.2 *Task: Documenting your initiation*

Write a summary of your experience in your journal and type it up in more detail on your computer.

9.3 *The consequences of your initiation*

Congratulations on stepping from the work of the apprentice and the world of the mundane onto the path of the initiate. You have achieved the hardest part of your training in so many ways.

Remember that from now on, for the rest of your life, you have agreed to be judged in this life and to walk the path of the Mysteries. It is not a vow or a promise, it is acceptance and agreement.

If you choose to walk away from that agreement there is no punishment: you always have a choice. But remember, the path of the Mysteries will always be there in your life from now on, even if you choose not to be. Regardless of what you choose to do in your life, those dynamics will stay with you. If you step away from magic, those dynamics will still flow through your life in one way or another, and rather than make you a magician, they will move you towards being a better person.

Think wisely before you act, and treat everything that happens in your life, for good and bad, as a stepping stone to wisdom and knowledge.

