

QVAREIA - THE APPRENTICE

Module 4 - Death and the Underworld

Lesson 8: The Bound Ones

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QVAREIA

WELCOME

Welcome to this lesson of the Quareia curriculum.

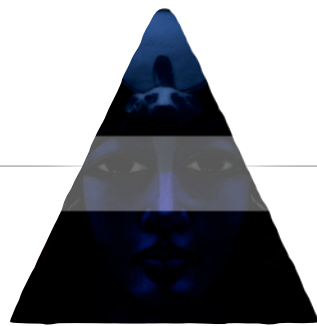
The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond. The course has no superfluous text; there is no dressing, no padding – everything is in its place and everything within the course has a good reason to be there.

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So remember - in order for this course to work, it is wise to work with the lessons in sequence. If you don't, it won't work.

Yours,

Josephine McCarthy



QVAREIA - THE APPRENTICE

Module 4 - Death and the Underworld

Lesson 8: The Bound Ones

There is an aspect of death that is not widely known about or generally discussed in magical circles, but which does appear in dogmatic terms in some religions, and that is the aspect of death that deals with the souls/spirits of the dead who are bound through a natural process or a ritual process.

We have looked at souls who stay close to the living, that is to say, a haunting; but there is also a deeper process whereby souls can become trapped in a cage of their own making, which prevents them from progressing through death or returning back into life. That process can also be exploited by skilled magicians, though it is uncommon in Western magic. We will look first at the sort of binding that is the direct result of the actions/inaction of the person who has stepped into death; then we will briefly look at the magical aspect.

A Hell of your own making

There are some people that step into death and seem neither able to reach the living, nor willing to move forward into death properly, and end up trapped in a cage of their own making. Their inability to let go of the

things that they clung to in life, and their inability to self-assess or to even be self-aware, slowly traps the spirit in a loop of obsessive frustration. It can also happen when the person has been very seriously out of balance to the point of total destruction.

In the last module we talked about the Grindstone and the Unraveller. These natural angelic forces that flow throughout creation can have a direct continuum effect in the dying and death process. We looked at how immersing oneself in the actions of the Unraveller can sometimes trigger an opposing action of the Grindstone in life. If, however, the person dies in the midst of a serious immersion in the Unraveller, a much deeper opposing power can be triggered, and that is the Binder. When something has unravelled to the point of dissolution, or to the point of seriously destructive spirit unbalance, the power of the Binder is triggered and the spirit becomes trapped. They are not bound against their will; rather the deep unbalance within the spirit effects such binding for itself.

I confess that I do not deeply understand this process myself, but I have observed it enough times to know that it exists, it happens, and that there are many different variables around it. So rather than theorise around it, I will lay out what I have discovered and seen in vision, so that maybe that will provide a stepping stone for others to take it further. It is a mechanism that is reflected in Jewish Kabbalah, and is a major aspect of the creation/destruction process, so those of you who have studied Jewish Kabbalah (not Hermetic Qabalah) will recognise the sefirot at work in this mechanism.

I think the best way to approach this, as it is a complex issue that I don't have a wide understanding of, is to explain it in terms of the sequence of discoveries I made over the decades. It is a part of the death process, and as such is pertinent to apprentices should you come across it in your own work over time. I also feel that it would assist your understanding of the various dynamics involved in death, the evolution of the human spirit, and their relationship to themselves and the Divine.

Trapped in the Sands

Decades ago, when I first started working within the various death visions, I noticed an area away from the river, deep in the sands on ‘our’ side of it, where many souls were trapped in the sands. Some were trapped up to their waists, and some were trapped up to their necks. Some were asleep, some were talking, and some were really angry. Some were cocooned and looked like larvae, and they had angelic beings that seemed to be tending and watching over them. I was fascinated.

After watching this process for a while when I was working in vision, I approached one of the angelic beings who was tending a cocoon and asked them what it was and what they were doing. The angel placed a hand over my eyes so that I could see through their filter, and I saw into the cocoon. Inside was a human who was full of destructive rage, imbalance, and fear. Every emotion of the person inside was heightened to a destructive level and they were completely engrossed in their turmoil: they were not aware of anything or anyone around them. I asked if they were all like that and the angel said ‘no,’ and showed me another one. Inside was a person who exuded so much suffering that it caught my breath. The suffering of the person in the cocoon was so great that it hit me in the chest like a punch and I started physically crying.

As I watched, my body and mind felt assaulted and I quickly pulled back out of vision. I realised that whatever I was observing, it was seriously energetically imbalanced, and if I wanted to learn more I would have to do this in short bursts of visionary work and not stay too long in any of the visions. So over a period of months, I went in and out of this part of the death vision and simply watched.

I slowly began to notice that those who were up to their necks in the sand were totally wrapped up in themselves: they talked and talked to themselves, shouted, gossiped, spat, struggled, and were generally very unpleasant. Some were shouting threats and some just raged, full of hate and spite. Over time as I went in and out, some of them slowly quietened and began to look around them. As they did this, the sands seem to withdraw a little bit and more of their ‘bodies’ became exposed.

The ones who were buried up to their waists were still very negative, but they were looking around more, and were trying to communicate with the angelic beings. I noticed something that struck me quite strongly: as some of them tried to communicate with the angelic beings and the beings communicated back, some of the trapped people immediately rejected whatever was said to them and went back to ranting to themselves. As they did this, the sand seemed to tighten around them. In the vision, I got a sudden flash of people I knew in life who were like that—very negative, very dismissive and insular, and very self-destructive with it. These are qualities that we all have to a greater or lesser degree, but in these people they were so intense that they were the overriding qualities that ruled them.

At this point, I started to try and make sense of it in terms of the living, and why/how this binding happens to some people and not to others, and I just ended up tying myself in knots. So I gave up trying to rationalise it, and just went back to observing, which as an aside is a good way to operate as a magician if you want to learn about something: don't theorise, just observe.

As the months went by, some of the souls slowly released themselves out of the sands and began to walk towards the river; others seemed to dig themselves deeper or stayed in exactly the same state. But the most curious group of all was the souls in the cocoons: some of them stayed there unchanged, some slowly became unbound, but some vanished in increments down into the sands. I asked the angelic being where the cocoons were going, and the angel just pointed downwards. I asked if they were going to hell (I know—I was still young at that time) and the angel had no idea what I was talking about (and I am sure the Catholic visuals in my head did nothing to help its confusion).

After a few months of looking into this, I seemed to get no further other than understanding that some souls got released, some stayed put, and some went 'down.' I became frustrated because I didn't fully understand why some people were there and others were not, nor could I figure out what (if any) role a magician would have in the process. I was too young really to grasp it, and did not at that time have any deeper experience in the death, creation, and destruction cycle. So I left it and moved on.

A year later I had started working in the inner desert in vision in a limited way. During one particular visionary session in the desert I was walking with the Sandalphon when I noticed, off to one side in the desert, people and

other types of beings trapped in the sand, and seemingly asleep. I asked if I could look closer, and the angel nodded. So I wandered over to these trapped souls and walked around them. Some were obviously people, buried up to their shoulders deep in the sand (just like in the death vision), and they looked to be deeply asleep.

Some were not human. I saw what looked or presented to me like angelic beings sleeping standing up, buried in the sand up to their waists or necks, and other strange, powerful-looking beings were in a similar bound state. Some had what appeared to me to be ‘mummy bindings’ on them, some had layers of sacred script around them like bandages, and all of them were deeply asleep.

They reminded me of the people in the death vision, and I had not at that point connected up the dots—that the sands of the death vision and the inner desert were different areas of the same inner realm. I asked the angel why they were there, and the reply that I got was that these beings of different types had no place in the living, manifest world at this time. I asked if they would ever be released, and the angel said that some would eventually, and some would not. The some who would not would slowly descend ‘down,’ and again the angel pointed ‘down.’ I was getting a bit fed up with this ‘going down’ malarkey, as I did not understand it and was therefore dressing it in my mind in the dogmatic dressing of ‘Catholic hell,’ which I knew instinctively was not true.

I asked about the angels that were bound. And I was told that they would be released from the sands when it was their time to be active: they were very destructive and would be released when the time for that massive destructive period arrived. I was then unceremoniously booted out of vision. After that, I gave that area of the desert a wide berth for a while.

Moving on a few years, I was back working in the death vision when I saw some activity around one of the ‘cocoon.’ A few angelic beings were waiting around a cocoon that was slowly cracking open. I asked if I could watch, and when it seemed that it was okay, I moved closer to watch. Inside the cocoon was a human that exuded the energy of a psychotic mass-murderer. I took a few steps back, but an angelic being came up behind me and pushed me forward again to watch. As I looked closer, I saw something inside the human, as though the human’s energy was a cocoon in itself. Fascinated, I watched as first the outer cocoon and then the human structure

cracked open, and a bright, beautiful spirit stepped out and began a walk towards the river of death. I followed. The spirit went to the river and drank deeply before climbing on to the bridge. Fascinating.

I went back to the shell of the cocoon. The angelic beings were busy breaking it apart and composting it into the soil. I asked what that was all about. I was shown the physical shell of the human and told to look closer. Its structure, besides giving off the energy of a mass killer, was badly put together: the bits did not seem to fit. I was confused. I asked the angelic being for clarification and it immediately grabbed me by the hair and ‘transported’ me to a living scene. In the scene was a psychotic killer pacing around a room fighting an urge to kill. I immediately thought of a parasite driving it. I was shown that although there were parasites around this person, a parasite was not what was driving them. I was pushed to look closer.

I then spotted the spirit of the person within the body. It was a good energy, intelligent and bright, but it did not fit in the body properly, and the body looked strange, mismatched, as though it was not a good fit. The angelic being once more put its hand over my eyes so I could see better. The body was inherently flawed: the brain, the gut, and the whole of the structure was so badly damaged that it was like a feral car plummeting over a cliff with the driver unable to stop it.

I was then immediately back in the death vision, and I got it. The damage to the body, whatever had caused it, created a situation where the spirit or soul of the person was not in control of the impulses of their body. Their brain was so badly damaged or unbalanced that the soul could not operate properly through the body, and the body’s impulses were so strong that it was driving itself. The spirit in the body watched helplessly as the outer person wreaked more and more destruction.

That in turn damaged the spirit, plunging the spirit into deep trauma. The spirit had to slowly, carefully detach from the outer personality driven by the body, and that took time. Once the spirit was able to disentangle itself from the outer personality, it could begin the process of breaking out of the cocoon.

This radically changed how I thought about ‘good’ and ‘bad’ spirits/people, and made me realise that sometimes the issue was far more complex than I had understood it to be. It was also the time when I realised that being judgemental about a person and a spirit was limiting my understanding,

and was also at times just plain wrong. I then swung the other way for a while, and assumed that every cocooned spirit was simply a victim of their body. This was also a wrong assumption, as some were indeed just deeply imbalanced and destructive spirits. So I eventually learned to take a ‘wait and see’ approach.

Sinking into the Abyss

I spent quite some time observing these souls and cocoons held in the sands, and after seeing some of them sink beyond trace, I wanted to know where they went and what happened to them. Eventually I managed to figure out how to track them, and watched as they sank into the underworld and became trapped in the substance of the rock. Slowly the rock would absorb them and they would become unreachable even in the underworld.

For a few years I was unable to ascertain what happened then. Did they stay in the rock? Did they dissolve? If so, what happened to the idea of an ‘eternal spirit’? I got no answers for the longest time, but years later, I was working down in the abyss and had to go down one of the tunnels for the work I was doing. At the end of the tunnel was a small cavern, and in that cavern was what looked like a stone cocoon. I asked the being I was working with what this was, and the being told me it was a spirit that was suspended in stone, and that while ever the planet existed, it would be held in that stone, taken out of circulation until living physical beings no longer existed. Hell indeed.

This was a turning point for me in a lot of ways. As a young teen I had rejected the religious dogmas I was raised in, but I also knew there was a grain of truth within them; I just could not find that grain or understand it. After total rejection and then spending my late teens and early twenties searching, the shift into deeper magic took me down this road of discovery that I still walk to this day. I learned that some of the dogma in all religions is just ‘made up’ for the sake of various agendas. Some dogmas have their roots in folk myths that in turn developed from direct communion with the vast array of spirits within nature, and some of the dogmas were the tiny fragments of a much more profound understanding. Those tiny fragments

had survived in the human consciousness, and had been dressed in layer after layer of dogma, agenda, and just plain silliness.

What was once ancient magical knowledge that emerged out of the Mediterranean areas, North Africa, and the Near/Middle East had over millennia been reduced down, through generations of ignorance, to dogmas designed to control. What I have observed, for example, with the Bound Ones, is I think the root of the Christian concept of hell. A lot of Christian structure is cobbled together from Egyptian, Greek and Babylonian streams (as well as many other influences), and if we look deeper into those ancient structures, we see the seeds of magical wisdoms that were converted into shock horror tactics.

So we go from an understanding of natural tides and forces, of the dynamics of cause and effect, until, through the dogmatic development of religion, we end up with stories which tell us that if we do not adhere to that religion's particular laws, we will 'burn in hell' or be 'trapped in hell.' Yes, a spirit can be trapped in the underworld, but not from punishment; rather because that is the safest place for it to be for all concerned. I have to say that after decades of exploration around these subjects, the older I get, the less I know, and the less I understand. And I think that is a good thing. This magical universe is far beyond our understanding: we do what we can to understand what is relevant to us and to interact with it, but the more you dig, the bigger it gets.

The best advice I can give at this point in my life—and I do hope I progress more so that my understanding changes over time—is that when you come across something in magic that you do not understand, don't try to theorise and fit it into something. Just watch it, observe, follow it around, and let whatever understanding you can grasp rise up to you through exploration.

Ritually Bound Ones

This is something else for you to begin learning about, but which you should not be working with as an apprentice for obvious reasons. All magical technique is a structured application that has its roots in a natural proc-

ess: the magician uses a mechanism that is already inherent within nature and then applies it in a ritualised, visionary way.

One of those ritualised mechanisms that have been used in magic is the process of the Bound Ones. Where nature cocoons, locks in, and binds something that is a potential threat (and the human body does the same), so too the magician follows that same mechanism in order to bind something out of the life cycle. This is pretty nasty magic for the most part, and when it is necessary to ritually bind something using magic, the magician forestalls what would otherwise be a natural process.

There is a middle ground in this, and that middle ground comes into play when magic is the catalyst which caused the problem that subsequently needs to be bound up. If a spirit needs binding, nature responds and deals with it—though often not in the time frame humans would like. But if a magician releases a destructive and powerful being that would not naturally have been released, then the natural process does not always seem to respond properly.

To fix this magically by using ritual binding opens the door for lots of things to go into disarray: as humans, we do not always get the right picture, or our intentions are not always what they should be, and many times it becomes an ego issue for the magician. Nevertheless it is possible to ritually bind something that should not be out in the world, and to do it without upsetting the balance even more. The Egyptians were pretty good at this.

But the middle ground is where something has already been triggered and released by magic: the magician can work within the natural process along with the beings who would normally work with this issue, and as a combined team, it is possible put the being back and seal it back up. Under such circumstances, the human magician does only what is needed in proportion to the original magical act, and the rest is dealt with by the beings who take over nature's side of things.

This is something that is really important to grasp as apprentice magicians: ninety percent of your magical work as an adept is collaborative, and is often work where you only play a limited part: the angelic and other beings do their bit, and you do yours. This means you often do not get to see the finished results, or at times even get to see what it is you are doing: you become a bit-part actor in a massive blockbuster movie (alternatively, you

can stay in control and be a leading actor in an amateur production at the local village hall). It's all about ego and control.

When you get to work as an adept, if you cannot get past yourself and your own need to control, your work will be limited. If you can learn to do your job and let others do theirs, you become part of a major team. This lesson about the Bound Ones is a very good example of a natural and powerful process that can potentially be reduced down to petty magical acts of revenge or control, and the common denominator in those petty acts is the limited thinking and ego of the magician.

The ritual binding of a soul/spirit is something that has been used in various religions, particularly ones that have reincarnation as a mainstay of their system. And of course, wherever you get magicians of great skill, corruption can so easily creep in, and those skills end up being used to bind souls into their bodies and into the land in order to make sure that an agenda is followed.

There is no practical magical work that an apprentice can do around this theme, as it is a mechanism that is energetically dangerous to be around in its natural inner form, and fraught with serious difficulties in its ritual presentation. But as apprentices it is wise to know about these dynamics early on in your training, as spotting them in different texts around the world will tell you about the depths of understanding in the roots of that religion/culture, so that you can then understand what it is that the religion stands upon as a foundation. In turn, it tells you about the magical skills of the early priests/priestesses who operated within that religion.

It is also handy to know about ritual binding early on in your training so that you can spot inherently imbalanced and flawed magical systems that incorporate such methods. In the early days of magical training it can be a bit of a minefield when you read and research, and often an apprentice magician has no reference point to be able to measure the balance, knowledge, or degeneration of a system.

By casting your net of understanding to the peripheries of magical texts, myths, legends, and systems, you will slowly learn to spot where a system's problems are, where its weaknesses are, and where there are gems hidden within the dogmatic bullcrap. So your task for this lesson will be to hunt

down these ancient wisdoms hidden in ancient texts so that you can see the fragments of knowledge and magical wisdom buried among the dogmas and agendas.

The best way to approach this is to be able to read texts without getting drawn into their dogmas and manipulations: look for the magical keys, the fleeting mentions of deeper, more ancient magical powers at work, and learn to extract from the dogmas the roots and foundations of older wisdoms however fragmented they may be: and by 'old' I mean going back up to five thousand years or more. By 2000BC the rot had already set in, and by the time the Greeks had come along after their dark age, it was well and truly over. But fragments of knowledge and wisdom from those very ancient times have continued down to us in a variety of texts.

Practical Work

What follows are clips from various religious texts. Read through them, wade through the dogma, and see the dynamic you have been reading about in action. You have a few choices once you have read through them: either choose one of the texts/authors and read/research further into those writings to spot the various creation and death dynamics that you have been learning about.

Or, once you have read the texts, use key words to do a search for similar presentations in other cultural myths, legends, and religious texts. They will of course present in many different ways but the foundation mechanism will be the same.

If you are interested in tracking the dissolution of understanding of the mysteries, and the rise in dogma with Christianity, first read further into the texts that I have outlined, and then read the various gospels and epistles in the New Testament around the same subject matter. You will immediately spot the loss of the ancient fragments of knowledge and the rise of hell-fire agenda-driven dogmas designed to frighten and subdue the masses. Some of the New Testament writers still carried through the more ancient wisdom fragments in their writings, while others display a sad degeneration

into fearmongering and flashy visuals, probably co-opted from the Greeks (hellfires). This also marks the rise of the idea of hell as a place of punishment as opposed to a deep underworld place where things are taken out of circulation: similar, and yet very different.

As you read, take computer notes about anything that leaps out at you and any connections you make. It is up to you how much or how little you explore, but it is an important skill to acquire—learning how to learn about magic by reading non-magical texts. Don't forget that the separation between magic and religion is not that old; many ancient texts are stuffed with magic hidden away in the corners. The skill of the magician is to be able to spot those hidden gems and to read around them to see what else can be discovered. This method of reading old texts is also a very useful habit to get into when you work as a visionary magician. Often what you see in vision appears strange and can make no sense. But once you then visit ancient texts that talk around that topic, you find your weird contact, and it is often written in a context that helps you understand it a bit more.

Many young magicians fill their shelves with tons of magical books. But in fact the best magical library is stuffed with ancient and religious texts, myths, and folk legends: that is where a lot of the real magic hides. But often these days people expect everything in bullet points and laid out in obvious paths for them. The real mysteries are found by working in ritual vision, and then reading ancient texts which then give you a clue as to the next step. This module has been the beginning of that process for you.

Reading Tasks—Clips from classical and older religious texts

THE BOOK OF ENOCH, CHAPTER TEN

And again the Lord said to Raphael: 'Bind Azâzêl hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dûdâêl, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. And on the day of the great judgement he shall be cast into the fire.'

.... *And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, till the judgement that is for ever and ever is consummated. In those days they shall be led off to the abyss of fire: and to the torment and the prison in which they shall be confined for ever. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations.'*

THE BOOK OF JUBILEES, CHAPTER FIVE

And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants.

And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth—all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men (was) thus evil continually.

And God looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil before His eyes.

And He said that He would destroy man and all flesh upon the face of the earth which He had created. But Noah found grace before the eyes of the Lord.

And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and behold they are bound in the midst of them, and are (kept) separate.

And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed from under heaven. And He said ‘My spirit shall not always abide on man; for they also are flesh and their days shall be one hundred and twenty years.’

And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword and were destroyed from the earth. And their fathers were witnesses (of their destruction), and after this they were bound in the depths of the earth for ever, until the day of the great condemnation, when judgement is executed on all those who have corrupted their ways and their works before the Lord.

EPISTLE OF JUDE

These people are blemishes at your love feasts, eating with you without the slightest qualm—shepherds who feed only themselves. They are clouds without rain, blown along by the wind; autumn trees, without fruit and uprooted—twice dead. They are wild waves of the sea, foaming up their shame; wandering stars, for whom blackest darkness has been reserved forever.

2 PETER 2:4

For God did not forgive the angels that sinned, but cast them down into the deepest abyss (Gr. Tartarus) and delivered them into chains of darkness, to be reserved unto judgement.

THE THEOGONY OF HESIOD II

And amongst the foremost Cottus and Briareos and Gyes insatiate for war raised fierce fighting: three hundred rocks, one upon another, they launched from their strong hands and overshadowed the Titans with their missiles, and buried them beneath the wide-pathed earth, and bound them in bitter chains when they had conquered them by

their strength for all their great spirit, as far beneath the earth to Tartarus. For a brazen anvil falling down from heaven nine nights and days would reach the earth upon the tenth: and again, a brazen anvil falling from earth nine nights and days would reach Tartarus upon the tenth.

Round it runs a fence of bronze, and night spreads in triple line all about it like a neck-circlet, while above grow the roots of the earth and unfruitful sea. There by the counsel of Zeus who drives the clouds the Titan gods are hidden under misty gloom, in a dank place where are the ends of the huge earth. And they may not go out; for Poseidon fixed gates of bronze upon it, and a wall runs all round it on every side.

There Gyes and Cottus and great-souled Obriareus live, trusty warders of Zeus who holds the aegis.

And there, all in their order, are the sources and ends of gloomy earth and misty Tartarus and the unfruitful sea and starry heaven, loathsome and dank, which even the gods abhor. It is a great gulf, and if once a man were within the gates, he would not reach the floor until a whole year had reached its end, but cruel blast upon blast would carry him this way and that. And this marvel is awful even to the deathless gods.

There stands the awful home of murky Night wrapped in dark clouds. In front of it the son of Iapetus stands immovably upholding the wide heaven upon his head and unwearied hands, where Night and Day draw near and greet one another as they pass the great threshold of bronze: and while the one is about to go down into the house, the other comes out at the door.

And the house never holds them both within; but always one is without the house passing over the earth, while the other stays at home and waits until the time for her journeying come; and the one holds all-seeing light for them on earth, but the other holds in her arms Sleep the brother of Death, even evil Night, wrapped in a vaporous cloud.

And there the children of dark Night have their dwellings, Sleep and Death, awful gods. The glowing Sun never looks upon them with his beams, neither as he goes up into heaven, nor as he comes down from

heaven. And the former of them roams peacefully over the earth and the sea's broad back and is kindly to men; but the other has a heart of iron, and his spirit within him is pitiless as bronze: whomsoever of men he has once seized he holds fast: and he is hateful even to the deathless gods.

There, in front, stand the echoing halls of the god of the lower-world, strong Hades, and of awful Persephone. A fearful hound guards the house in front, pitiless, and he has a cruel trick. On those who go in he fawns with his tail and both his ears, but suffers them not to go out back again, but keeps watch and devours whomsoever he catches going out of the gates of strong Hades and awful Persephone.

And there dwells the goddess loathed by the deathless gods, terrible Styx, eldest daughter of back-flowing Ocean. She lives apart from the gods in her glorious house vaulted over with great rocks and propped up to heaven all round with silver pillars. Rarely does the daughter of Thaumas, swift-footed Iris, come to her with a message over the sea's wide back.

(Sigh.... they are all such happy souls...—Josephine)

Task

1. Research in ancient Egyptian funeral texts the concept of a human soul (depicted as a heart) bound and trapped forever in Duat.

2. Watch the following clip from the film *What Dreams May Come*: the hell scene (if the link I give below stops working, search for the hell scene). It is a good fictional depiction of the various things you have been learning about in the module. Some of this film has been analyzed by film academics/psychologists, who postulated that the imagery in the film comes from eastern influences (Buddhism) as (they state) none of this imagery appears in Western culture (head hits desk in despair). In fact, the majority of the underworld imagery in this film comes directly from the Western mystery tradition (and that academic is a badly-read idiot).

<http://www.youtube.com/watch?v=HwrmILnrzBk>

Module Summary

This has been a tough, though interesting module for apprentices, as it has been less about ritual and magical learning, and more about visionary and textual exploration. Setting down this foundation before you move on to work with ritual tools is important, and it will help you to understand the deeper powers at work as you begin to learn about ritual tools, what they are, and how to work with them.

Now you are at this stage in your training, you have worked with a variety of different magical skills, and I am sure you find some easier than others. Some will struggle with meditation, some will struggle with tarot, and others will struggle with visionary work. What is crucial is that you do not give less attention to one skill and more to another: learn them all equally, practice them, and do not give up or let one slip to one side if you find it difficult. Magic is not easy, and all of the skills in this course are necessities.

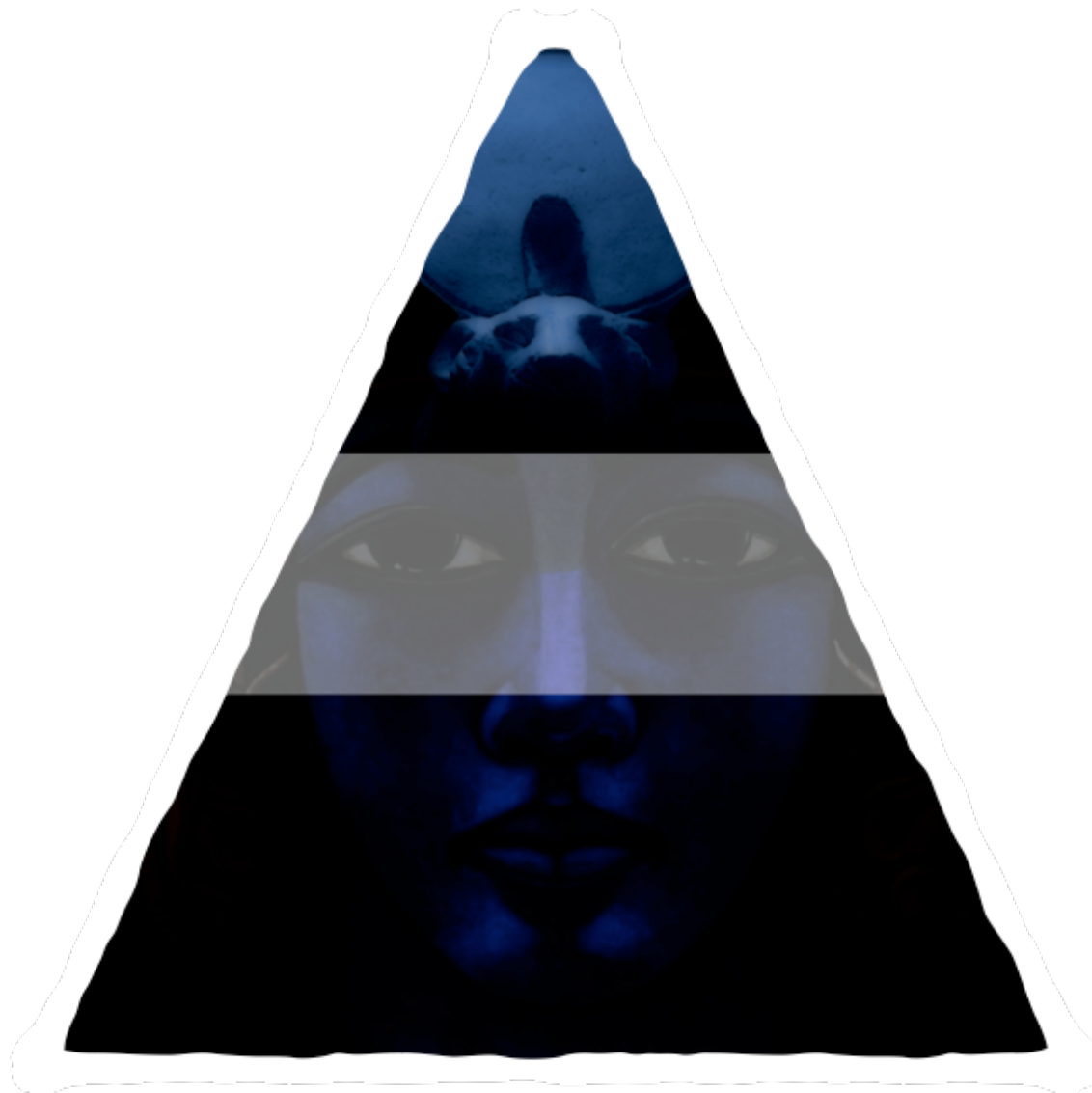
Keep up with your regular meditations, keep working with your tarot deck, and keep your working space tuned. Keep up with your journals and computer notes. The idea I suggested in an early lesson that you have a journal for each module (use thin exercise books) is so that you can go back to that journal later on in the course, and add notes around the subject matter. Your learning will expand, your understanding will deepen, and as you revisit a topic, the new layer of learning can be compared to your old notes, and then added on. At the end of your training, these journals will be like unique textbooks that you can then use in so many different ways as an adept.

The next module is far more practical, and will be a bit of a view-change for you. The rhythm of ritual/practical and then visionary/reading through the modules allows things to settle within you as you switch from one format of learning to another. The last two modules have been about intense powers, and that learning needs to bubble away now under the surface as your attention changes gear. You will very likely find that by the end of the next module, your understanding of death and creation will have deepened quite a lot, not because of what is in the next module, but because it has had time to percolate away in the background: your subconscious mind

needs to sit and sift through it while your conscious mind gets on with other things.

QVAREIA

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