

QVAREIA - THE APPRENTICE

Module 5 - The Magical Tools

Lesson 1: Introduction and Preparation

BY JOSEPHINE MCCARTHY

QVAREIA

WELCOME

Welcome to this lesson of the Quareia curriculum.

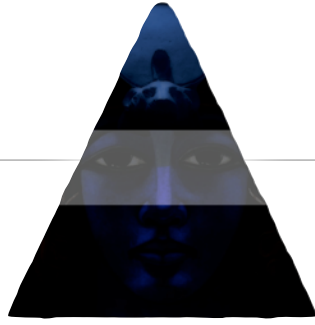
The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond. The course has no superfluous text; there is no dressing, no padding – everything is in its place and everything within the course has a good reason to be there.

*For more information and all course modules please visit
www.quareia.com*

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 5 - The Magical Tools

Lesson 1: Introduction and Preparation

Note 1: Lesson two will involve going out in nature for a few hours (during daylight, preferably early morning). You will need to be by a river, lake or stream of water, and where you can briefly bury the tools near the water (a public park is probably not a great idea—find a wilder place if you can). So start planning now by looking for somewhere and making time in your schedule to do it. You will also need a small engraving tool to mark a sigil on your sword. Small electric ones can be bought very cheaply online.

Note 2: Remember the work you did with the stone in Module Two, Lesson Five (finding a stone, working on it, and then putting it back)? In lesson three of this module you will need to go back there and find a bigger stone to work with for your shield; so plan ahead.

The tools of the magician are deeply embedded within the psyche of modern magic, and their roots go back into history as far as we can reach. But over time what were at first tools became necessities instead of assistants, and with the rise of the mindset developed by the Scuole Grandi in Venice (remember them from an earlier lesson?) and later the Freemasons, these tools also became symbols of office and power. Today in magic they are often used as accessories, and one only has to look at the dazzling array of fancy, flashy and often gaudy tools to see how far magic has devolved.

In this course, you will learn about the tools in depth and how to work practically with them, but as assistants, not necessities: it is time to put magic back on its proper foundation and steer it away from the mishmash that has developed in our age. I am sure that this will prove unpopular in many quarters, but it will lead the apprentice away from ‘fashion magic’ and ‘control magic’ and towards the Greater Mysteries, so that you can learn the full depth of magic in all its glory.

So let us look at the magical tools in general, what they are, how they work, what they do, and what the magician does with them.

The Tools as Vessels

The classic western magician’s tools are the sword, wand, cup, and shield. In some modern magical schools they have devolved down to ‘representing something’, or being a prop or accessory in ritual. Nothing could be further than the truth. This locking-in of the four classical tools has also narrowed down the modern magician’s idea of what tools are: there are far more tools than these classic ones and those other tools are often either misunderstood or completely ignored.

Later in the module we will look at these other tools, and later on in the apprentice section you will also learn about the elements as tools. But first let us look at the classic tools that are pivotal in the ritual and visionary work of the magician.

The classic tools are essentially vessels and bridges. They can be permanent containers or they can be temporary containers depending on what you are working on and why. They can also bridge contact, power and patterns from the inner worlds into the ritual space. You have already begun the process of awareness of the tools as vessels by nature of the inner beings connected to the sword and the cup/scales that you have slowly become aware of.

The outer shell of the tool, its shape, its nature (blade, cup, etc.) defines what sort of power and consciousness will flow into that tool and what it will do, how it will work, and why. A true magical tool is a clear outer shell into which the magician pours or bridges power and consciousness: the tool

becomes enlivened and becomes a being in its own right. Just as our bodies house our spirits, so too the tools house a spirit or being that will operate alongside the magician as an assistant.

They also become deeply connected, over time, to the fate pattern of the magician, and slowly become extensions of the magician's wider pattern of energy and fate. You will also find, as a magician, that the tools have deeply interconnected relationships with each other, creating patterns of balance within the forces that you work with. As the magician progresses in their work, they come to realise that the tools are not just active when they are being used in a ritual or vision: they become assistants who are constantly working in the background and bring change just by their very presence.

The Lesser Tools

The lesser tools are the same four classic tools, but are not worked with as vessels. They are consecrated or enlivened with flows of specific powers that the magician then uses. The consecration methods vary, but the mainstay is to purify the tool, and then invite deities to pour power into the tool that the tool may serve the will of the magician. And this is one of the many stumbling blocks on the road of magic: the tool has come to be seen as something that bends to the will of the magician, that it does what the magician wants and demands.

Why is that such a mistake? This forcing of the will of the magician upon everything is one of the things that has brought magic down to its knees. By now you will have begun, through your studies, to see that the powers of the universe are far beyond the understanding a human. Fate, power, energy, and the forces of nature are not trifles to be dabbled with in an effort to control; rather they are forces that we as magicians consciously join in with, like members of a large, powerful orchestra. We become players, not the conductor.

That enables us to partake, as magicians, in a conscious interaction with vast powers: we learn to navigate the white water to get where we need to be, rather than being swept away by it. And we certainly do not stand in

the midst of the white water and demand that it stops—such action will sweep away the magician. And this wish for total control, for bending tools to do our will, not only puts us at odds with the vast forces, it also locks us out of the deeper powers that are potentially available for us to work with.

History is littered with the tales of grand magicians, their tools bent to their will, spirits forced to behave a certain way: it is all very impressive, but it always ends in tears. Look back at the culminations of the lives of those magicians, and you see lives coming to an end dogged with pain, suffering, poverty, loneliness, imprisonment; lives cut short in dramatic ways. So what happened to all of that control and power the magician supposedly had?

It took me many years of working as a magician to realise these mistakes, and slowly but surely I dropped my old methods of working with the tools and opened myself up to relearning, listening, and watching. I learned a very different way of working with the tools, a way that is far more profound, powerful, effective, and full of co-workership, not control. Because of what I learned, and what came out of that learning, I now approach working with the tools in a very different way, a far more effective way, and that is the way you will learn in this course.

What the tools do

Let us look at what the tools do when we work with them as co-workers, and where the tools themselves are vessels filled with consciousness. We will first look at the three keytools.

THE SWORD

The sword or blade is a sharp vessel, a vessel of metal that is essentially a guardian. It is also a limiter, something you have already been introduced to. Like all of the magical mysteries there is an outer, popular idea about the sword and a deeper, hidden wisdom. The deeper wisdom of the sword has many layers to it.

The sword mediates the power of the word, the utterance of power, and that is the sword at its most powerful. It becomes a bridge, a mediator

of the pure power of utterance between the inner worlds and the magician. No amount of vocal ritual posturing and the waving around of a sword can outdo the sheer power of a mediated, simple utterance breathed down the blade of a true magical sword. This connection between the breath, the utterance, and the sword goes far back in our history, and the utterance with the sword is inextricably linked with the magical threshing floor (the harvest of the soul). Here is a striking example of this ancient mystery surfacing in early Christianity:

And out of his mouth proceedeth a sharp two edged sword; that with it he may strike the nations. And he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness of the wrath of God the Almighty.—Revelations 19:15

The dynamic that you have been working with—of the sword in the east, the Utterer, the limiter, connected to the grindstone; and its opposing power, the vessel that holds the harvest, being the scales and the threshing floor—is clearly defined in that one clip of text: the uttering of the Word, the rod of iron (the grindstone power) and the treading of the winepress (triggering the scales of judgement so that humanity reaps what it has sown).

Immediately you begin to see the ancient roots of that dynamic, and the further back you go in ancient texts, the more you will see it, now that you know what it is you are looking at.

The sword also guards. It guards the magician who works in balance, but it does not guard against the results of a magician's unbalanced acts, nor does it guard against lesser things that the magician should deal with themselves. It guards against powerful unnecessary destruction, against powerful overwhelming attacks, and it also guides the magician, warning them against imminent danger. It is also the companion of the utterance: if you work with the magical power of the utterance, having the sword nearby will ensure that it guides you and guards you as you work.

It also oversees the balance of the magician: remember the sword of Damocles? The sword becomes an all-pervading presence in your life, and the deeper the magical powers you work with, the more the sword becomes an ever-present limiter in your life: this is to ensure that you tread a clear path through the mysteries if you heed its warnings. If you do not heed its warnings, the power of the limiter will kick in and put pressure on you until

you get yourself back on track. In this respect the sword works in conjunction with the grindstone: the power of Saturn that ensures you tread a disciplined path of the art.

THE CUP OR VESSEL

Traditionally in magic the tool of the west/water is the cup/grail, and it is used as a communion cup, a balance to the fire of the wand, and a receiver of the dagger. In many magical systems it is connected to the idea of compassion, feminine qualities, redemption, and the angel Gabriel (the connection being via water/Mary/the annunciation).

Once more the surface presentations dance around the deeper mysteries, but often the true depth of power of the vessel is missed as it becomes a ceremonial cup, and is also used as a symbolic representation of feminine qualities. Once more, this tool is far far more than that.

The vessel (it can be a variety of things) has three actions: containing, recording and dispensing. Its most profound act is as a recorder of deeds, hence the connection to the scales in the West. As a container, the water within the vessel receives and then holds a magical pattern which is then dispensed out into the world either by pouring the contents out in nature, or by consuming the transformed liquid (transubstantiation). It is the pinnacle tool in magic, in that the vessel comes into play once the magical pattern has been formed in the east, and is rooted in the north: first the vessel collects and holds that magical pattern, then it dispenses it into the future, the present, or the past.

The role of the feminine power, which in truth is the power to contain and then dispense power/life, is so often reduced down to watery, passive, feminine, gentle qualities, and it is this misstep in magic which has in turn reduced the understanding of the sheer power and central role of the vessel.

As apprentices you will learn to work with both the vessel and the scales: separating the two powers out not only helps you to develop a deeper working knowledge of the two vessels, but it also sets up a working pattern whereby one vessel (the scales) is working quietly in the background recording the actions of the magician, while the other tool is worked with in ritual and vision.

Another way that you will learn to work with the vessel is via an obscure technique whereby a pattern is magically worked with to become a container or vessel for magic: the pattern is created, the magic is infused into the pattern which in turn then contains/holds the magic so it can be worked with.

THE SHIELD

Like the other tools, the shield is not a simple, straightforward representation, nor it is simply a badge or shield; rather it is a complex weave of magic that serves a multitude of purposes.

Some magical systems reach ‘up’ for power to draw into a shield, and will work with the hexagram, along with entreating angels and divine names to protect them. Others work with the pentagram drawn out on the floor, or on paper; and some work with a breastplate in a cruciform shape. What a lot of magical schools have in common in their use of the shield is that it is only used for protection and is always drawing on power from ‘above.’

The shield at its most profound is the rock deep within the earth that you stood upon in vision before the lion goddess in the underworld. It is also the rock of the earth beneath you that through your left foot mediates the power of the grindstone, and through your right foot mediates the power of the threshing floor. It is the stone altar, the bones of the ancestors beneath your feet, and the substance that you as a human are made from: the pentagram is the sum total of your human vessel.

The shield protects you not by way of divine and angelic names, but by nature of the strong stone foundation you stand upon, the clarity and strength of your conscious engagement with your fate and with your body, and the positioning of all of that in the centre of the directions, with all the powers around you. The shield is the floor that you stand upon, it is the stone that blocks destructive power barrelling towards you, it is your anchor, and it is the cloak of the magical pattern of our own existence that you wrap around yourself.

And the shield is also far more than protection, which is probably its least profound action. The shield is also the tap root into your ancestral knowledge and the knowledge that lies within the land. It is the focal point for all of the knowledge and magic that has gone before you, and most of all,

it is the focal point for the garden. The shield is like a tiny, low octave of the world of creation: as a magician you stand upon or before the shield, with your actions in your left hand and your results/harvest in your right hand, facing the future. That might not make much sense to you at this stage, but once you are ritually placed within that pattern, then it will make sense. Like the vessel, the shield has two presentations: the cloth that holds your central pattern of existence and fate, and the stone that is your anchor.

The stone works closely with the vessel, and the cloth becomes the scabbard of the sword: the cloth is an extension of you, and in essence, you become the scabbard for the sword. I will go into this in more detail in the coming lessons, but it is a part of the mystery that the magician and the tools are essentially one hive being: they become a part of you.

NO WAND?

This is where we get into controversy, and where Quareia departs from the dogma that has become entrenched in magic. Students of Quareia will not work with wands. Why? There is no need to, and one of the things that Quareia is about is that you work with what is necessary, so that your magical foundation is a strong rock with no Achilles heel. The wand, and all the powers that flow through that magical aspect, are the Achilles heel of magicians.

The wand is the pinnacle of fire power, of kingship control and intent: it is the ‘pointer’ of the will and command of the magician (yawn...). As is always the case, if you use a magical tool simply as a tool, it is powerless in truth. If you work with the tools collaboratively, as beings, then you are into a whole different ball game. The wand/fire/south in its most natural and powerful form is the future: it is the direction of formation. That is a direction and power whereby a magician can make some very dangerous mistakes, and it is the directional power that is most likely to blow a magician up—or at least facilitate a good wallow in stupidity/arrogance.

The wand directs power into the future: the magician works magically with an intent to change something, forms the power of that change, and aims that power of change into a situation/person, using the wand, to bring about a result. However, the knowledge and understanding of the flow of time, power, and the patterns of fate is severely limited in a human. So the

magic is aimed and dispensed without knowing all of the parameters: the magician shoots blindfold and hopes to hit the target without doing any collateral damage. Working that way ensures that the magic is only as effective as the magician is competent.

However, working with the other tools to limit, guard and balance, to contain, form and dispense, working with the inner contacts to target/ exteriorise the magical power creates a magical form that is ready for action. The wand is not used to form or direct the power as the magic is already ‘programmed’: the combination of the three tools, the fate pattern of the magician, the power raised and the team of inner contacts all come together to create a formed action. The beings and contacts the magician works with ensure that all the parameters are covered, the magician does the formation and then it is released into the future/south to do its job (notice it is released, and not sent – there is a big difference). The magician actively weaves the power of the elements of air, water and earth, and the inner beings, contacts and deities add in the element of fire, not the magician. The magic then flows out through the south into the future and forms its own path as directed by the inner contacts.

There is no need for a wand. Using a wand is equivalent to manual navigation of a supersonic missile: it is much more efficient to use the on-board targeting system that can think and act far faster than you can.

Also, fire as a magical element is the most unstable of the four. We are constantly surrounded by air, earth and water, but fire needs a power component and fuel to manifest (lightening, volcano, etc). For that reason among many others, fire is a magical element that needs treating with a great deal of caution and respect. In nearly all stories of magnificent disaster, and the destruction of magicians or magical priests, it is the fire temple, fire power, wand/control/fire magic that is usually the thing that went badly wrong.

There will be many times during your training as a magician that you will work with fire, but to do so successfully and safely, it is important first as an apprentice to root yourself in the three stable elements. By that time, you will fully understand the issues of fire/wand in magic, and you will have gained that understanding through direct experience.

Stable, powerful magic is a combination of power in, power anchored, power formed: it is then sent out into the world under its own steam to go do its job. It does not need pointing and commanding; it already knows

what it is doing. Waving a wand around commanding power is where the magician oversteps the mark and ceases to be a fellow player and becomes a control freak (one of the hallmarks of magicians that focus on fire power/the fire temple). The future is not ours to lock down, and absolute control belongs with the Divine, not with the human. This is not something I have just made up: this is an ancient pattern, and once again we are reaching back to the roots of magic (remember Moses using his staff/wand to hit the rock? We discussed it in Module Two, Lesson Seven).

The magician *works* with east, west, north and below and their magical powers and patterns; above is *acknowledged* and *invited*; and the south is the open gate through which the magic flows into the future. Once it is formed and released, it is up to the powers of fate to decide how it will fully unfold in the future. If the magician also tries to form, command and control the power of the south/fire it immediately triggers a massive imbalance just by the sheer nature of our own limitations.

Tools that come to you

In this course, you are working initially with tools that you have made or purchased. This is so that you can directly learn technique that applies to these tools, and it will trigger the deeper learning process for you around these magical implements. However, in their most powerful state, the tools come to you in various unusual ways. This may have already happened to you, or it may happen to you decades from now. The true magical tools find you when the time is exactly right—and not before.

So you may find yourself working with a variety of sets of tools over the decades: the ones we buy and work with usually have a limited working life (although that is not always the case), whereas the ones that find you are often (not always) for life. And then there is the more obscure and less-known aspect of the magical tools, which is where the inner tool leaves its outer shell and migrates into a new shell—for example the power of a sword leaves the physical sword and transfers into a new sword. The outer sword is new and different, but the power residing in that sword is the same one that the magician has always worked with. That is something that you will learn how to work with in the later sections of the course.

Often the tools come to you in ways that you do not recognise, and sometimes they have been with you for years before you realise what they actually are. It was like that for me with most of my tools. My sword came to me when I was very young, and for years I had no idea what it was. But it worked quietly in the background, guarding me from very dangerous situations, and slowly nudging me towards magic.

My shield also came to me as a gift, and once again I had no idea that it was a magical tool (it was not a defined magical shield; it was a natural substance). It was a few years before I realised what it was doing and how it was working with me. The same, too, in regards to the vessels, two of them: one a bowl, and one a set of scales. All of these tools came into my possession before I was ready to work with them, and they patiently waited, working in the background, until I was ready to 'see' them and understand the power that flowed through them.

I also came across a wand in the weirdest of circumstances, which was also the start of my lesson about how wands should not be used. Within a short time of gaining the wand, I was told very clearly in vision to return it to nature. I had to walk out into the woods and 'plant' the staff back in nature. I was reluctant to do this, as it was indeed a powerful fire staff, but once I had caved in and released its power back into nature, and thus handed over my sense of control as a magician, then I really started to learn about the sheer magical power that flows when you drop those reins and let that aspect of magic do its own thing.

As an adept you will learn how to spot these tools that come to you, and you will also learn how to transfer, if necessary, the power of one tool into another. The whole dynamic around the tools, how they come to you, how you trigger the deeper aspects of the tools, and how you migrate from working with tools you have forged to tools that come to you, are all fluid, mutable forces of fate that you learn as a magician to bend and flow with. This in turn teaches you about how the forces of magic and of nature are not a straight, dogmatic path that can be marched by a magician, tool in hand, but are in fact a series of convolving rivers that you swim in.

Odd Tools

There are other tools, not often mentioned in magic, that can become a bedrock of your magical family of tools. Again these tend to find their way to you, or you pick them up unknowingly in a yard sale, or out in nature, or often in seemingly-random circumstances, only to slowly discover that here is something that is working away powerfully in your work space. They are often not 'magical' in the sense that they are not covered in known magical regalia, or even look magical in any way. But they slowly unfold themselves to you for the powers that they are.

These objects need no consecration or ritual work to wake them up or fill them: they come to you as objects already filled with a consciousness that is willing to work with you. As an apprentice it may be difficult for you to spot them when they come into your life, but as you progress in magic you will slowly start to 'hear' them as they work around you and attempt to communicate with you.

A common one that turns up for people is 'eyes.' The eye is a powerful magical tool for obvious reasons in a magical space: they watch, warn, and frighten intruders. If you go out and buy an 'eye' for this purpose (very popular in the near and middle east) it will most likely not work. They find you, not the other way around. Here is an example.

There was a period of my life when I was in a lot of danger (I won't go into details) both physically and magically. I was also quite sick and weak at the time, so my defences were stretched to their limit. My sword was very active, as were the other magical tools around the house, along with the spirits and deities. I was driving out one day when I was told very clearly by an inner contact to pull over, climb a fence and go into a field, as there was something there that I needed to 'keep an eye on me.'

I dug around in the field and found a small piece of facing stone with an eye painted on it in Roman style: it was most likely from a Roman ruin under the field. I took the eye home and put it on my shelf, and it most certainly did 'keep an eye' on me: I started to find more and more eyes, always ancient, until it became a bit of an 'in' joke among my friends. I would go to ancient ruins abroad, and find... an eye. Now the eyes are all over the house,

unseen, undramatic, but ticking away in the background and warning me if something untoward is coming my way.

These unseen, unrecognised tools come to you when needed, and just get on with their job. You can work with them magically and ritually to form a more engaged relationship with them, or you can just let them get on with their work. The key is to recognise them in the first place, and that ability comes with knowing your magic and knowing your tools. By the end of this module, I hope that you will be well on your way to such knowledge.

Other such unusual but powerful tools that can come your way are shapes that hold various ritual patterns and which reflect that pattern into the space where you live and work (that is how a Christian crucifix works, for example). In a non-magical home they do little, but when brought into a magically-tuned building they spring to life and get on with their job.

Practical Work

In this lesson, I have outlined for you the outer details of these tools. Before you actually start to bring the tools to life, you need some inner details, too. This is very simply done. In your workspace, light the directions and open the gates. Go into the inner library, find the inner adept that you have been working with and ask them to place within you whatever you need to know in regards to the magical tools.

The adept will place within you whatever you need in terms of deeper learning, either in the form of a book or in the form of a bundle. Let that sink into you, and it will slowly surface over time as you work with the tools, and it will guide your hand.

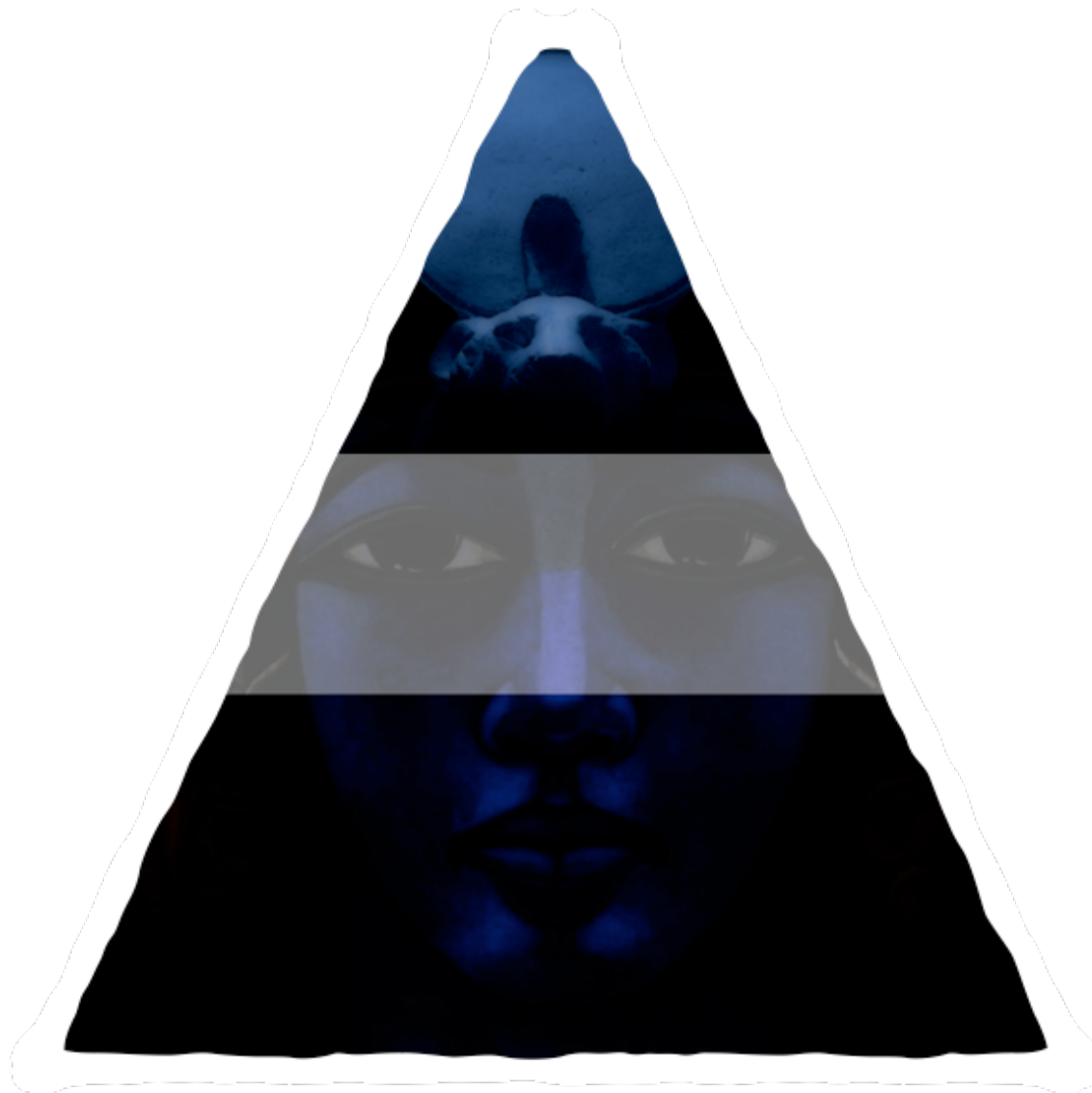
Your next lesson is the one where you will bring the sword and vessel to life. To prepare them you will need to be out in nature, by water and earth. As soon as you set the place and time to go out with them, the inner process will begin and the beings connected to the sword and vessel may become more active, so in the intervening time, don't be surprised if they start turning up in your meditations and/or dreams. Just let them get on with their job. Note down any strange dreams or anything else you notice happen-

ing: you can look back on these notes later to understand the process that was set in motion.

Also, be aware that in some countries (like the UK, for example), wandering around with a sword can get you arrested. Wrap it well in a blanket and tie it up like a bundle, so that if you are stopped and searched it will be obvious that you could not access it quickly as a weapon. If you are in a car, stick it in the trunk and try to plan to do the outdoor work in as remote an area as possible. Also plan, if possible, to do it very early in the morning, so that there is less chance of someone stumbling across you.

QVAREIA

COPYRIGHT



© Josephine McCarthy 1993-2014

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means without the prior written permission of the Author. Permission granted to reproduce for personal use only.