

QVAREIA - THE APPRENTICE

Module 6 - Different Types of Beings

Lesson 7: Sacred Monarchs, Saints, and Priesthoods

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QVAREIA

WELCOME

Welcome to this lesson of the Quareia curriculum.

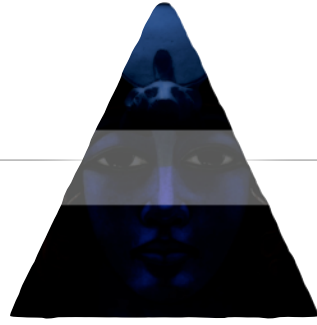
The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond. The course has no superfluous text; there is no dressing, no padding – everything is in its place and everything within the course has a good reason to be there.

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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



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Module 6 - Different Types of Beings

Lesson 7: Sacred Monarchs, Saints, and Priesthoods

These humans in the inner worlds differ from the inner contacts and inner adepts that one finds in the inner library. These are humans (well, sometimes not) who are in the orbit of a particular religious/mystical/magical line and who operate specifically through that line. Sometimes they are just humans, and sometimes they have become composites with other beings operating through them.

Magicians work with them differently to how they would work with the usual human inner contacts/adepts. It is wise to keep in mind that their human element makes them fallible: they are not all-knowing and all-wise, but they do know things we do not, and if they are worked with magically and within the system that they operate in, they can become useful allies in magical work.

If the magician attempts to work with them outside of their system, then problems occur, such as parasited contacts. It has become fashionable in certain quarters of magic to work with this type of human contact in an often out-of-context and near whimsical way. This exposes the magician to a whole host of problems, and because it is becoming such a widespread magical fashion, it is an area of magic that you need to be aware of as an apprentice.

In earlier times, these contacts were worked with only within their own system, and as a result were not problematic contacts to deal with. But when you form a connection with any being out of its context or system, you disengage all the protective magical patterns within its structure. This makes you fair game for any being who wishes to feed off you, amuse itself at your expense, or, more dangerously, manipulate you for its own agenda.

We are in an exciting time of magical experimentation. With access to the internet, we are exposed to all sorts of cultural, religious, and magical systems that only fifty years ago most people were unaware of. This brings great benefit and expansion to magic, but it also brings trouble: it is good to be mutable, but it is also good to approach that mutability with foresight, intelligence, and care.

The first step in this experimentation and expansion is an understanding that not everything is as it seems, and not everything in magical fashion is real or stable. Magical fashion, which is often seen as the latest ‘in’ deity, saint, or spirit, is a sharp, two-edged sword. On the human side it is often fuelled by a wish to sell product, and on the inner side it receives a parasitical response.

It is easy to become paranoid under these circumstances, but that would be a backwards step. It is better to plough through the dross, with gnosis, and find the gem hidden within the marketing trash. In order to do that, you need a basic understanding of what these saints, kings, queens, and magical priests are—and what they are not. This is the purpose of this lesson. Once the apprentice has a good idea of what surrounds them in the human magical world, they can make informed choices about what and who they work with, and why.

We will start with the most common aspect of this magical human contact, the inner priesthoods. The priesthoods who most commonly appear in Western magic tend to be Egyptian, Roman, and Catholic, along with some magical adepts who operate out of specific systems that combine magic with religion. Contacts are not limited to these groups, however; wherever in the world and whenever in time you get a magical/religious mix and a properly built system, you get these inner priesthoods.

When an inner priesthood presents itself to living magicians, key elements are always present to show you they are a real contact. Any well-trained adept of most systems will know, recognise, and understand these

keys...and will also recognise when they are missing. But many magicians of various skill levels will neither know nor recognise the keys, or notice if they are missing. Such magicians are vulnerable to being conned, parasited, or lost in a quagmire of glamour, both old and new. ‘Glamour’ is not a new thing: the early Christian writers were very good at dishing it out.

The Inner Priesthoods

This heading encompasses a vast range of priesthoods who present through various systems. What all have in common is that they were/are priesthoods in systems that incorporated the greater mysteries, which include magic and mysticism. Because of where we have taken religion in our modern culture; down the road of social cohesion, making sure people are moral and that they worship ‘the one true god’—and we are overpopulated by *one true gods* to the point of it being ridiculous—there are precious few real, mystical, magical priesthoods left alive in the West, and only a smattering in the East.

The deepest and most profound priesthoods—and when I say priest-hoods, this also includes women—are found in the early ancient cultures. We can track the rise and fall of magical integrity within priesthoods by what those cultures left behind. By the time we get to the Roman era, the inner mysteries were seriously sagging, and the Catholic Church was their last burp in the West.

But rather than looking in depth at various specific systems, it is better to give you a wider view of the dynamics, patterns, and actions of these inner priesthoods. Then you can spot them yourself in action in various cultures, and also in modern magic.

The first main aspect of the inner priesthoods is the consecrated line. This essentially plugs the priest into the deep inner system, and also into the egregore of the system. These days, we think of consecration as the transmission of a line obtained via the laying on of hands and through the anointing of the priest. But there were, and are, other methods that would constitute consecration that would tie a human into a system.

However a consecration presents itself, a real one steps the person out of their individual fate and opens the path before them to a fate of service within a specific system. The narrower and more defined the system, the narrower and more defined the new fate path of the priest.

Just as humans are fallible, so too are many of the consecrated lines. It is not unlikely that you will bump up against a degenerate consecrated line at some point: the line is only as good as the people within it—keep that in mind.

For clarity, it is best to look at the different variants of this phenomenon, and how it has morphed over time. We will start with the earliest form: the sacred king or queen. Then we will return to the priesthood structures.

Sacred / magical monarchs

We have to reach pretty far back in our history to find kings and queens who are truly sacred in the real magical sense. Many of the inner priesthoods sprang from a system that had, or has, a sacred monarch at the spearhead of the line.

We have already looked a bit at this concept in previous lessons, but essentially a sacred monarch is a human who has stepped out of their individual life and has become ‘We’: a part of the land, an aspect of the people, part of the inner consecrated line, in union with other monarchs in the line, and also part of the inner sacred lines of those who serve at the thresholds of creation and destruction. Essentially such monarchs become a fulcrum of balance between Divine Power and creation. We have already looked at their role in life in previous lessons—the Pharaoh upholding Maat, for example—but now we need to look at their continued role in death and the inner worlds.

When a sacred monarch dies, the link between Divinity and the land/people does not cease; rather it continues as indefinite service. In some cultures, the monarch is so closely tied to the land that they continue to walk it, protecting the integrity of the land and the people through the changes of time. But more than that, they continue as protective key aspects of the magi-

cal structure. More than anything else, they are focussed on upholding, protecting and continuing the flow of power within their specific structure.

We see this at its most visible, as visionary magicians, in Egypt. When you go to certain key places where a king or queen is still active within the system, not only can you switch on the power of the temples and connect with the priesthoods, but you are also made aware, in no uncertain terms, of the monarch who upholds it all.

When an adept connects with this monarch, they will often find themselves connecting with a hive, or group, of successive monarchs who have fused, within the system, into one larger consciousness. This is the root of why many monarchs (and bishops, popes, etc.) refer to themselves as 'We.' They are no longer one person, but have joined a stream of consciousness much larger than any individual.

When magicians connect to this stream of consciousness, it will often present as just one king or queen. But in fact the wisdom, knowledge, and experience of all the sacred monarchs of a particular stream flows through this one contact: the contact acts like the point of the arrow. The presentation of one king/queen either comes from the reach of the magician (searching for a specific monarch), or from the system itself.

The system is essentially the whole magical structure: the inner temple, the lines of priesthoods, the pantheon of deities, the line of monarchs, the land, the deeper inner powers running through that system from the inner desert...as you can see, when I say 'system' I mean a truly complex and powerful whole system that human consciousness can express through.

The only magical purpose of connecting with these sacred inner monarchs is if you are willing to do service for their cause. This is where it can get sticky...and often does. If you are approached, without prompt, by one of these contacts, it is usually because you have a skill they need. You have to be aware that service to one of these monarchs is not often a simple or easy task. Nor is the agenda they carry always compatible with what we today consider 'balanced.'

These monarchs will approach an adept if the adept is on their land; either living there, or visiting. The further back in time these monarchs existed in life, the more likely their agenda will consist of continued service to

the holism of what they ruled over. However, the nearer to our time they get, the more weird their agenda sometimes becomes.

For example, a very ancient monarch may ask you to do a task that will bridge the upholding of the ancient system or pattern across the land or the temple structure. But once we get to monarchs from more recent ancient cultures, their plans can often be more about vengeance and war. So keep that in mind. This is not a strict rule; rather it is more of a possibility that you have to watch out for.

I have been approached more than once by an inner monarch. One wanted me to do a job that at the time seemed fairly straightforward, so in my ignorance I stepped straight into it and did what was asked of me. I did not realize that the ‘job,’ while seemingly straightforward, was actually a huge undertaking from an energetic perspective, and one that would take years to unfold. To this day, part of my vital force continues to do that job, along with other jobs...and I am a bit long in the tooth for that sort of energy deficit. If I had taken the time to do readings beforehand to look at the long-term effects on me—and not just readings to see if it was indeed necessary, which it was—I would probably still have done the work, as it was so vital; but I would have been better prepared to tend to my body and the energy drain.

Another time, I was approached by a monarch who asked me to have children, specifically a son. The monarch spotted things in my bloodline, and when I went on his ‘stomping ground’ he badgered me relentlessly. Trying to explain to an ancient ancestral monarch that I had been sterilized made for an interesting exchange. Even if I had not been sterile, I would still have said no. Not only would this have been a huge, long-term undertaking, it would not have been an appropriate thing to do. Wishing for male bloodlines from a priestess is playing into old tribal wars, jostling for power, and continuing what went so badly wrong with these royal lines. In truth, the bloodline is mostly irrelevant: it is the eternal soul of the monarch that is important, not just what flows through their veins while they are alive.

So you can see how sometimes the dynamic of sacred monarchs can be corrupt, can be misused, and can be parasited. Just because an inner monarch approaches you, that does not mean they are balanced and healthy from a spiritual/magical point of view. This is why this area is such a mine-

field, and not really something that a magician should step into unless they really know what they are doing...or they have a death wish.

The other thing to be aware of is that if you are on a land where these sacred monarchs are still active as bridges between the inner and outer worlds, then the whole system that they uphold is also still active, even if the outer culture is long gone. The monarch and the inner priesthoods are all still working away to uphold the system. Most of the time, the upholding of the system is done for the benefit of the land, Divinity, and humanity. When you see this in action, it can be very educational as a magician to observe what kicks them into action, and what does not.

We think in our modern way, which is often at odds with how these systems operate. For example, a system still active on ancient land will not activate or take action against warring people living on that land—that is seen as irrelevant. But they will activate if the people are about to dismantle a key aspect of a temple, or a burial where it is vital that the spirit within the burial stays intact.

We would expect them to protect the whole temple, or every sacred burial, but it doesn't work like that. I have seen them activate aggressively against a government that was about to demolish key areas of temples, and also to force the government to close and protect certain key tombs. But they didn't interfere with the political turmoil of the living, nor did they interfere with the 'new' religion, or the excavation of further remains. Just watching how they did activate for certain things and not others taught me what was precious to them in terms of upholding the system, and what was not.

Not all ancient lands still have these systems operating. Many have fragmented, imploded, or the inner priesthoods have withdrawn their influence—often to collapse a corrupt outer system still in operation.

Through watching this in various areas I had visited, I began to realise that these inner systems were not interested in the outer manifestations of their system, nor in the larger populations of their lands. Rather they were/are protecting deeper, more profound patterns that allow the flow of power between Divinity and those humans who can pick up on it to continue through time.

If the system has been lightly parasited, or threads of power have been disturbed or broken, they will reach out to any passing adept who can hear

them and ask for help to restore that sacred balance. They do not want you to join them or their system, and you do not have to be a part of that system, though often an adept they ask for help will have been a member at some point in other lives.

Once you have worked as a visionary magician, and you travel to places that are tied into these sacred monarchs, it is possible that one will approach you with a task. Just think very carefully before responding!

On the other end of the scale is the magician that actively seeks out an inner sacred monarch. Sometimes this is done ‘just because’: this is a stupid reason to approach such an inner contact, and is a product of corrupt magical training. This is rooted in the training exercise of ‘summoning a demon’ just to see if you can do it and then practice your banishing techniques. This is the most absurd exercise I have ever come across, for a myriad of reasons. Above all else, it plants that *modus operandi* into the mind of the magician, and they develop a taste for summoning different beings ‘just because.’

Most of the time, such behaviour just pulls in cross-dressing parasites. It’s much worse if the magician is successful in pulling in contact with a sacred monarch: not only will they be badgered by demands of service and self-sacrifice, but if the magician decides to withdraw in a sulk for some reason, they will find themselves on the receiving end of an enraged line of powerful inner kings or queens...and that is not pretty.

Other times, magicians will reach out to sacred monarchs in order to serve the land and the people. This can be good or bad, depending on the understanding of the magician and the agenda of the sacred monarch. Some ancient lines tie into the land to the point where they appear as part-human and part-animal or land (growing out of or embedded within a tree or a rock). These are often powerful sacred monarchs who uphold nature upon the land, and if they are directly approached by a magician, the monarch will expect true service, not just a “hello, how are you” kind of contact.

Sometimes they will simply ask for regular remembrance, sometimes they ask you to do specific tasks, and sometimes they will ask you to “slay all the intruders”—that’s when it can get awkward. The best rule of thumb for dealing with these sacred lines of consciousness upon the land is to have a damn good reason for approaching them, and be willing to do long-term service.

An action that you can do safely as an apprentice magician, if you are aware of ancient monarchs on the land, is to simply acknowledge their presence without direct contact: be aware of them, and respect their presence. This opens a simpler, slower line of contact that will develop if needs be.

Today in the United Kingdom, we often have debates about the relevance of our monarchy, as they hold no real power in the running of the country and are mainly a tourist attraction. For years I was one of the people who felt that they were degenerate and served no real purpose other than to suck money from the people. But when I returned to Britain and started to look at the processes going on at a deep level upon the land, it became clear that they do indeed serve a very important purpose, which surprised me.

The blood line is irrelevant, and is not British anyhow. But through the process of consecration upon a land which is steeped in power, the sacred line joins and expresses itself through the current monarchy. For the land to be strong, this island needs a sacred monarch. Although our monarchy has long since lost any knowledge of real, deep contact, the outer pattern still exists, which allows the system and process to continue. From an inner perspective, the monarch serves a great purpose, and having a 'We' monarch, operating within a sacred pattern (Christianity) upon a land steeped in deep inner power, seems from an inner perspective to protect the inner integrity of the land, regardless of what the humans do on the surface. It is an interesting situation: I am guessing that the modern British monarchs have little if any understanding of the inner perspective of the system they operate within, and are purely externalisations that keep the process running. Like all monarchies, you will get good ones where everything flourishes, dumb ones, and bad ones.

The Priesthoods

The inner priesthoods usually operate in a system that either has a hive monarch or a group of deities, or both. The more ancient ones tend to serve two purposes: to uphold and protect the key externalised elements upon a land (sacred key places, for example) and to pass on knowledge to living humans who work or will work in their lifetime to uphold balance. That is where we modern day magicians come into the picture.

There are so few real physical mystical magical priesthoods who are still living operating systems that the priesthoods tend to reach out to adepts who work in harmony with Divinity and with the land. The inner priest-hoods will teach the adept, protect them to a certain extent, and also guide their fate to ensure that key moments in their life will be reached, in order for them to serve.

These inner priesthoods are not interested in you joining or copying their system. Sometimes adepts do not realise this, and will begin to copy the system, becoming an Egyptian ‘priest’ or a Babylonian priest, for exam-ple. This is a glamour trap, and when it happens, often the inner priesthoods will walk away from the adept and try to find another.

Really, these priesthoods are interested in the upholding of the magi-cal harmony and the development of aspects of humanity. They will offer you tools, guidance, protection, and education so that you can learn to work in a way that protects and upholds the deeper balance between creation and destruction.

These are the priesthoods that we meet when we venture in vision into the inner temples and the inner desert. They will download you with vital knowledge that can unfold over your lifetime—knowledge that you can work with and pass on. They will follow your life and intervene when you are seri-ously threatened, and guide you towards key moments that will open doors for you or allow you to act magically to bring balance to something.

Often these priesthoods are active in the life of a human even before that person reaches magic. When an adept who works with these priest-hoods looks back over their life, they will recognise when these priesthoods were active in their life. Looking back, they were active around me from my childhood; I just didn’t realise it at the time.

A magician works with these inner priesthoods in a variety of ways. The adept can go into the inner temples and work directly with them in vi-sion, or they can open gates to allow the inner priesthoods to flow into the work space. They can also work with them on a day-to-day basis in everyday life once that connection has been made. They can also be reached through access points in the remains of ancient temples, if key aspects of the struc-ture are still physically there. If a temple ruin switches on magically when you are there, then you know the system and the inner priesthood is still op-erating.

There are later priesthoods where, like anything connected to humanity, there is corruption and agenda. The degeneration of these priesthoods happened at various points in human history and in different areas around the world. These more degenerate inner priesthoods are more interested in the continuation of power and control, of the accumulation of energy, and the aggressive protection of their theology. This often happened when the system/religious structure they operate within was created haphazardly, without proper magical construction, or when they stepped into a pre-existing pattern that was decaying and took it over.

This does not mean that Divinity cannot flow through such a system—it most certainly can: but it would be a messy system with many dead ends, power traps, parasites, and god knows what else. An adept would have to tread extremely carefully through such an inner system to find the gems hidden within it.

The bottom line with all of this subject matter is awareness and paying attention. The adept must not become glamoured or enveloped within the egregore. They also need to recognise when power, control, division, and hierarchy are apparent within an inner priesthood. In such cases it is better to back away silently. When an adept comes across an inner priesthood or becomes aware of their action in their life, check that the priesthood's main action is the transmission of knowledge, guidance towards balance, and the protection of the adept. Then you know you are plugging into a balanced, powerful, and healthy inner priesthood.

In your training, you will work with various inner priesthoods and in different ways as an adept. By the time you finish your adept training, you will be fully versed and familiar with many of the inner priesthoods still operating in the inner worlds. Normally I would introduce the student to inner priesthoods much earlier in the training (it will really start in your initiate training), but we are in difficult times in the world, with a lot of destructive power flowing around, and casting students into that cauldron of fire would not be sensible. It is better to get more training under your belt first, so that when you do step into the deep inner temples to begin work, you will be ready and able to deal with whatever you are asked to do.

Saints

What we in the West call saints, and other cultures have other names for, are in fact a variety of different types of contacts. Some are powerful and have ancient deity roots, others are fragments of the old systems. Some are humans who essentially became inner contacts within their system, and some are parasited shells.

Today's concept of a saint came fairly late to the table of the Christian system. Originally, the word saint (ἅγιοι "hagioi" in Greek) was used for all early Christians: it meant a believer. By around 200AD its use had become more or less limited to martyrs, and by the fourth century we see it had become a special title: we have a brief mention of a "day of saints" in the writings of Ephrem the Syriac (d. 373). Honouring saints with particular feast days did not become a mainstream tradition in the Western church until the Roman bishop Boniface IV consecrated the Pantheon at Rome to Christian usage as a church on May 13, 609 or 610. This was a clever move. The Pantheon was a universally sacred place, whose very name means "common to all the gods." By taking it over and consecrating it to Santa Maria ad Martyres (St Mary and the Martyrs), that single act turned the focus of prayer away from local deities and contacts, and towards the pool of 'saints' within the Christian system: the common folk needed something or someone recognisable to pray to.

At that time, the saints were essentially the early martyrs and apostles, with a few 'converted' local deities thrown in for good measure. This process developed and spread out as it became clear that saints were popular with the common folk who could relate to them. The veneration of saints also raised money via pilgrimages. The tombs, relics, and known living places of the saints were visited, and the idea of the saint as a bridge or intercessor between humanity and God took a strong hold. During this time, many different previously unknown people or mythical characters were taken into the fold of sainthood.

The first papal canonisation of a saint took place in 993AD. As the church ran out of martyrs, they started turning various ascetics, bishops, and defenders of the church (or people who were wealthy and powerful)

into saints. Many of these are parasited shells that continue to feed off people to this day.

Why is it important to learn about this? Because in modern magic, work with saints pops up in almost all the traditions magicians swim in, and it is vital for a magician to know exactly what they are working with.

The word 'saint' has different connotations for different cultures around the world. Even within Christianity, what comes under the heading of saint is a wide variety of different beings and humans. A saint can be a human who achieved greatness in a mystical sense, and who continues to work, essentially as an inner contact. This is a true 'saint,' but in reality is one of the rare manifestations of what we call saints.

Under the same heading fall older deities and local spirits who have been absorbed into the religious system. Then we have the nastiest form of saint, which sadly is fairly common. This is where a corrupt priest, bishop or pope has been canonised (made a saint through ritual and official recognition), and is then prayed to and rituals (masses) conducted in their honour. This pattern of behaviour essentially creates an unbalanced vessel (thought-form structure) that a parasite can flow into and operate through. This happens a lot, particularly in aspects of the Abrahamic religions. The more the people pray to a parasited 'saint,' the bigger it gets, and the more energy it sucks off people.

But this is only one aspect of saint presentation, and tends to centre around saints who were promoted to powerful bishops, priests, etc. within the system. Not all sainted priests were corrupt and some have morphed into powerful saints—St Francis of Assisi, for example. But because this is such a complex subject, let's break it down into sections so that we can look at the different 'beings' who all fall under the heading of saint.

Also, bear in mind that when I use the word 'saint' I am not simply referring to saints within Christianity. Most systems around the world have their version if you look closely. They may call them something different, but we are essentially talking about the same thing. So what you read in this section of the lesson applies to all religions/systems around the world who work with these saints, which are essentially hybrids. Once you have looked at this, you will have a good idea of the keys that identify a real contact, and what signs indicate a parasited presentation. Let us start with the 'saints' who are actually localised or subdivided deities. Then we will look at ancient

land powers/spirits as saints, and finally the human presentation of saints, both good and bad.

Deities as saints

Sometimes, some of the contacts that present in cultures as saints (or immortal ones) are older deity powers that have either been co-opted into a religion or culture, or are forces that work through or with deities that are then carried forward into the new religion or culture.

These are the most powerful of all 'saints,' and their nature can be often spotted in the iconography used to present them. A popular power that continued into Christianity is that of St Michael. To look at Saint Michael, we also have to look at St George, Apollo, Belinos, and Saint Christina, who are all essentially the same power looked at from different angles. This is an important process for you to learn as a magician, so that you learn to look beyond the surface, and truly begin to understand the powers you are potentially working with. Never take things at face value!

To approach this, first strip away the surface presentation: Michael as an angel, George as a soldier, Christina as an early Christian. Then look at the key elements: solar power, the ability to suppress serpent power, the giving or taking of disease, the power of the scales/judgement. What we are left with is a group of so-called saints, angels, and pagan gods who are presentations of the same root power that flows through most lands in the northern hemisphere. I have no knowledge of the powers south of the equator, so if you do live down there, you will have to do your own research on the presentations of local deities, saints, spirits, whatever.

Michael as an archangel is very popular these days and has been in religion and magic for centuries. But here is where caution comes in. The naming and attributions of Christian angels came fairly late to the table in terms of antiquity, and they do not present in magical terms as actual angels; rather they tend to present more as deity powers.

The angel descriptions in the Old Testament/Tanakh are more correct presentations and recounting of angelic beings. The older the book, the closer to real angelic contact the tales become. By the time you get to the

New Testament, the angels suddenly appear in the texts with names, human-like personalities, lists of things that they 'do' with humans (healing, guarding, fighting, gifting, etc.). As we move further towards our time frame, their 'duties' are further expanded and they become angelic heroes who do everything from making the tea to smiting someone who pissed you off. You clearly see the degeneration in thinking and approach through the Christian and magical progression through time.

What happened, I think (and it is only my opinion) is that by the time of Christ, there was massive influence in Judea from the polytheistic Greek and Roman cultures, and the monotheistic thinking of the time could not swallow that. So powerful deities became archangels, then later, saints. The people who were used to polytheistic thinking could relate to the budding Christian religion much more easily with this collection of angels and saints. Don't forget, the mainstream Christian church of that time essentially became the continuation of the Roman Empire: just slightly different outfits and different names.

So going back to the serpent slayers. As Christianity spread through the decaying Roman Empire, local manifestations of ancient deity land powers were renamed and refigured. Sometimes these deity/land powers were very old and/or were not part of a major pantheon, which prevented any major priesthood battles. But the powers were recognised as important enough to keep within the new system.

Where these powers surfaced in a land or culture, a deity or spirit was identified and worked with. These local and regional cultural interfaces became the new angels and saints.

An interesting female version is Saint Christina. She was either a co-opted local deity or a woman connected to that power; or, as is most likely, she is a fusion of the two. Here is a brief, simple background on the Catholic expression of St Christina. If you read it with the idea in mind that this is probably a deity, and read it alongside the details of Saints George and Michael, you will see a pattern emerging:

http://www.catholic.org/saints/saint.php?saint_id=148

So how would you work with such saints, knowing they are in fact deities?

The saint presentation is a window you can use to connect with that power. Once connection is made, the ‘saint’ or ‘angel’ presentation can fall away so you can work directly with the deity itself. To do so, though, takes away the filter which can be useful in safety terms: a solar deity that has the power of sending plague, healing, sun, and battling serpent power is no light-weight deity, and there is a possibility of fingers being burned.

As an apprentice or even initiate, there are two ways to approach working with saints. Both can be used concurrently. One is to work with as old a presentation as possible of a saint (orthodox icons are best), while also connecting with them through ritual vision, or allowing whichever saint wishes to work with you to come forward in ritual vision. This is something you will explore in your practical work.

When you work with the icon, remember that it is a presentation that has been overlaid with a newer religion. Also remember that often these so-called saints have had skills attributed to them far beyond, or irrelevant to, the actual deity power that flows through the icon. These attributes were often added in order to draw pilgrims, who brought money, gifts, and patronage to a church. So for example, the solar serpent subduing power of Michael (Apollo), which is a major power, is pushed to one side in favour of people praying to him to protect them from their enemies, or to be a soldier who will ‘be on their side.’

For a magician, ploughing through the outer manifestations and attributes of saints can be a bit of a nightmare, but if you do reach through, what you find underneath can be powerful indeed. The other thing to be aware of, if you are intending to work magically with a saint that is a deity, is to ensure that the deity power is compatible with the land where you live, and that the spirits, natural deities, etc., who you work with are in harmony with such power. If you work with dragon power, for example, then having a serpent slayer in your work pattern or area might not go down too well!

Land powers/beings as saints

Another form of non-human saint is a land spirit/power that has been co-opted into the religion. Often these co-opted land spirits/beings are quite

large and powerful (hence the co-opting) and are present over the whole area that was once the Roman Empire, although occasionally you come across localised land powers that have become local saints.

Of the larger land powers, Saint Christopher is a good example. At the turn of the 19th/20th century, he was the most popular saint in Britain. Except for the Virgin Mary, there were more images of Saint Christopher in churches than any other saint.

Christopher has a long reach: from Egypt, Palestine, Greece, all the way to Britain and beyond. He presents as a giant who carries a small child, supposedly the baby Jesus, and he is the patron saint of travellers. I had not given him much thought at all until I started to come across a strange manifestation of land power that would present near seas.

The presentation would be this: a giant humanoid being who carried a small child or dwarf, who was constantly feeding the child/dwarf. When I asked the giant why he was constantly feeding the child, he told me that it was not a child but a dwarf of great and terrible power, and the only way to keep the dwarf subdued was to feed it. If he didn't, the dwarf would scream, and the screams would summon terrible storms that would kill anyone near or on the sea.

So here we have a giant but heroic land spirit who keeps a small but powerfully destructive force under control through service.

When you look at Norse mythology you see parallels between Aegir (Giant) and Ran (delicate but powerful goddess of storms), and a similar dynamic with the goddess Hera and Jason, the chief hero of the Argonauts.

“Hera's plan was fraught with danger; it would require a true hero. To test Jason's mettle, she contrived it that he came to a raging torrent on his way to Iolcus. And on the bank was a withered old woman. Would Jason go about his business impatiently, or would he give way to her request to be ferried across the stream? Jason did not think twice. Taking the crone on his back, he set off into the current. And halfway across he began to stagger under her unexpected weight. For the old woman was none other than Hera in disguise.”

Again we see the pattern of a hero carrying a small but powerful being, in a service connected with water and the suppression of storms. Hera's name is a play on the Greek word for air, ἀήρ. Her servant, Iris Aelopus, whose name means storm-footed, gives us more clues to her power. She is also known as Juno, and has a habit of sending storms at those who piss her off.

So we are looking at a dynamic of a giant land spirit holding a small but powerful deity in order to maintain balance and avert disaster. If we look deeper into the various myths, we can also see that when things are out of balance, the giant/hero stops service to the deity and all hell breaks loose—which in turn restores whatever was out of balance.

So rather than being a simple Christian saint who dangles from your car's rear-view mirror and stops you bumping into things, we have in St. Christopher an ancient combination of land power and deity working together to balance each other out. And this combo is very much about water, weather, seas, and storms.

Another deep female land/inner power (but not deity) who is a popular saint in modern magic is Santa Muerte (Death). She is very popular in certain communities in the Americas, and also in modern magical systems. Many flock to working with her because of the fashion, and do not realise the sheer force of power behind this being (though some do). Before you enter into a magical interaction with any of these powers, ensure you know everything you should about them, and that you are willing to deal with their powers flowing into your life.

Engaging with a force like Muerte simply because she looks cool and you want to be edgy, then tossing her to one side when the fashion fades, is not such a great idea. Some will be unaffected by this if they have not made any true magical connection; but if you do, and then you turn away in the wrong way, you are likely to get a good lashing in some fashion. This does not mean you can never back away from such powers; only that it should be done carefully, respectfully, and hopefully by mutual consent.

Often these powers flow in and out of your life of their own accord, and that's fine and healthy: it is rare for one of those powers to stick around you indefinitely. But there is a difference between dropping a power because it is out of fashion, and easing up on a connection because you both need to move on and whatever was required has been achieved.

If you find this subject matter of great interest, and you wish to look deeper into saints who are potentially deities or land powers, then take the time to research further. Start with the saint's presentation, and work back through various mythologies in the northern hemisphere, looking at different cultures and their deities. See which ones have the same key powers and present in similar ways. It doesn't mean it is the same deity; only that it is the same deity/land power—there is a difference. This will give you more idea of what it is you are wanting to work with, and also will tell you the best way to work with them.

Human saints

The human saints are the ones who really present a challenge to a magician, as they reflect the full spectrum of humanity, from Divinely touched or mystically inspired through to corrupt and nasty—and also including a good dose of dumbass.

To find out whether a saint is truly mystical and will work with a magician in service—assuming that magic is compatible with the saint's own orbit of spirituality—look first at the religious propaganda surrounding them, then at their deeper and, if possible, secular history. The good ones can also be spotted from their legends and the legacy they leave behind. My favourite is St. Francis of Assisi, who in modern terms advocates a low carbon footprint and a full, mystical respect for all of nature.

If you are working towards such aims, it is possible that such a saint will be willing to work with you. And this brings me to the practicalities of how a magician would work with a saint who was once human.

The first thing to understand is that however mystical these saints were, they worked within the orbit of a certain religion, and your practice has to be compatible with that. It does not mean that you have to be Christian to work with them, but the underpinning of your practice needs to be compatible with the teachings of the founder of that system: Jesus.

This is often where the first mistake is made. The religion we consider Christianity hangs on the structure of the Roman Empire, and also on the system created by Paul (Saul of Tarsus). When true Christian mystics die

and flow into the inner worlds, the outer crust of the structure Paul instigated (along with others who added their own agendas) often falls away, and the pure underbelly of the teachings of the founder (Jesus) rise to the surface. This underbelly is much simpler and vaguer, but it is a path that has its keys, and if the keys fit your lock, then all will be good. If not, it is wiser to look to ‘saints’ who either emerge out of the land where you are, or from a system more compatible with who you are and what you are doing. Some human saints were mystics who flowed freely with nature, and the Christianity was grafted onto them in one way or another. An example is Saint Bernadette of Soubirous (of Lourdes). She was a simple visionary who eventually found her expression through a Christian monastic life, but her actual visions were far more natural, and expressed a much deeper mystery.

When Bernadette had visions, she described the apparition as ‘that.’ She heard a strong wind, but there was no wind; then she saw a bright light and then a woman of great beauty. The woman told her to dig and drink of the spring, to wash her face in it, and to eat the herbs that sprung from the ground by the water. When she asked the apparition who she was, after being asked a few times, the lady replied: “I am the Immaculate Conception.”

Now the idea of Mary, mother of Jesus as having an immaculate conception was not unknown, but it was not to become true ‘dogma’ until just after this event. What Bernadette experienced was a female deity power telling her to establish a healing spring, and she told the girl that she was without human creation. I suspect that this apparition was a goddess of brightness, springs, and healing—sound familiar?

Bernadette was plagued with illness, particularly breathing problems. Such physical disability is common among the human saints. It is not that their ‘holiness’ gave them suffering; rather it is more likely that the burden of visionary mystical ability was a strain on their bodies. Visionary ability and chronic illness (as opposed to dangerous illness) often seem to go together, and we also see this dynamic in many magicians. It seems to be part and parcel of the whole package.

A saint like Bernadette, who was very definitely human, but who bridged that mystical connection to create something powerful, is essentially an inner contact who a magician can connect to—if, again, the agendas of both parties match up. For example, if you were interested in working with the female powers of healing springs, the utterance of the water powers, etc.,

then a saint like Bernadette would be a good person to attempt to connect with in order to learn from and be guided by her.

Even though the main objective of the connection is learning and guidance, Bernadette would not be found in the inner library. Nor would she be found in an inner temple. She would be better connected to at healing springs. This is because even though Bernadette operated within a Christian format as an adult, her true and first connection was with a natural force, and that is the root of her power.

Some human saints, even some of the ‘big’ ones, were simply corrupt power-hungry movers and shakers, or twisted ascetics who were looked up to because of their extreme behaviour. Others were intellectuals of their time, or were princes, nobles, etc. Do not assume that because they are now saints they were balanced or healthy: many were not.

If you wish to work with a human saint, first look closely at their behaviour and agenda, not the promises of their gifts that are dangled by the church. Look at their history, and also look closely at why you wish to work with them. Is it because you wish to copy some other magician who has written a book or created a system around them? Or do you have a genuine pull or feeling of connection with this saint?

Practical work

For the practical work of this lesson, you will work in visionary ritual to connect with a ‘saint’ who was once human, who is connected either to your bloodline or the land where you live and work. Rather than you choosing a saint, this method will let the saint choose you. This is always the better way to work in magic, as we often are blind to the subtle powers around us waiting patiently in the wings.

You will work in your ritual space and will work within a ritual format which will ensure that you are not bothered by a parasite trying to cross-dress and connect with you. This is the reason why, and often before a vi-

sion, you do a ritual balancing (the Anchor, for example): it flattens out the space energetically, it tunes the room, and it tunes the energies around you from an inner perspective. Once this is done, low-level beings cannot get into the space, but beings who are compatible with the energy and pattern will be able to flow to you unhindered.

MEETING THE SAINT

Set up your work space with all five altars. Go around and light the lights, open the gates, and then sit down in the centre to meditate for a few minutes to still yourself. Once you are still, do the Anchor ritual to tune yourself and the space. Once you have finished, with the lights and gates open, stand in front of the central altar, facing south.

Hold very clear and focussed intention in your mind that you wish to reach out to a human saint who is in your orbit somewhere. Look at the central flame while holding that intent, and then utter towards the central flame: “I wish to make connection with a human saint.”

Still yourself once more. This work will rely on your inner senses, so you need to clear everything out of your mind. Do not have a particular saint in mind: it is important that you approach this work with an open mind and are willing to let whatever saint orbiting within your fate pattern to come forward. Your utterance and focus of intent has already put the call out.

You are going to approach the four directional gates one by one to find out which inner direction the saint will flow from. To start the process, circle the central altar slowly, keeping a clear mind, then approach the east altar.

Stand before the east altar with your eyes closed, and just feel into the space. Is it blank? Is there a power there? Do you feel a pull to that direction for some reason? Or is there nothing? This ‘feeling out’ with intent creates a contact filter: although there are inner contacts, deities and land spirits who are often in those directions, because of your specific intent, they will fade into the background in order to allow a saint contact to emerge from one of the directions.

Take a mental note of any feeling or reaction, but do not respond at this stage, just be aware of it. Now repeat the exercise in the other directions. Once you have finished in the north, go back to the east and repeat the whole process. Continue with this processing and tuning into the directions

with an intent to connect with a saint, until you have a very clear sense of one direction being far stronger in energy than the others. It does not matter how many times you have to go around: just make sure you are clear on which direction is really pulling you.

Once you have the direction identified, it is time to reach out and make the contact. Go and sit down in front of the altar of the direction you are going to work with. Close your eyes and still yourself. See the gates before you in that direction, and see the flame of the candle on the altar. In vision, see yourself standing up and going to stand before the flame/altar. As you look beyond the flame, you will see a figure standing in the shadows on the threshold. Invite them to move out of the shadows and stand on their side of the altar, with the flame between you.

Let them look you over. While they do that, look at them. What sex are they? What do they look like? Are they holding anything, or is anything around them? Do not ask them their name, but ask them what they do. Once they have communicated to you what they do (this could come in words, images, whatever), ask if there is something you can do to assist their work. Again, give them time to communicate to you. They may not directly communicate their need, but they might touch you or blow on you: there will be some bridging of connection that allows them to trigger something within you. If it happens this way, you will be presented with the answer out in life: something will happen or you will come across something that needs doing, and the saint will pop into your mind: that is their signal. Once that bridging is done, ask them if they are willing to work with you (if you want that) and guide you. If they indicate that they are, then this is the method (vision, candle lit in the direction) you can use to interface with them.

When you have finished, thank them for showing up, bow to them, and step back. Once they have withdrawn, starting in the east, go around the directions and close everything down. Note down the details of your contact in your journal so that you can go back and remind yourself of them.

If you wish to continue working with this saint, work in vision in your ritual space, and sit before the direction that they come to you from. Don't just focus the contact in ritual vision work; also keep an eye out for their influence in your daily life. Most of your work with the saint will not come just from the visionary contact, but in things that you do in outer life, service they may ask of you, and in return their guidance and teaching.

TASK:

Write up a short summary of your experiences with the saint into a computer log.

Advice

If you wish to continue working with the saint (which is your choice, you may not wish to), the way to do this is not through images, candles, offerings etc., but by keeping them in mind, working with them in vision in the ritual setting, and being aware when they exert some form of influence in your daily life.

If this happens, pay close attention to whether they are asking you to do a job or wanting to guide and support you in your work. At that point, if you wish to have an icon of them (if you know who it is, and there is an icon of that saint), then just have it in your work space. But do not get into offerings: that is such a parasite trap and also a cop-out. It is easy to toss a few glasses of wine on an altar; it is much harder to join the real work of the saint, which is the greatest offering you can make.

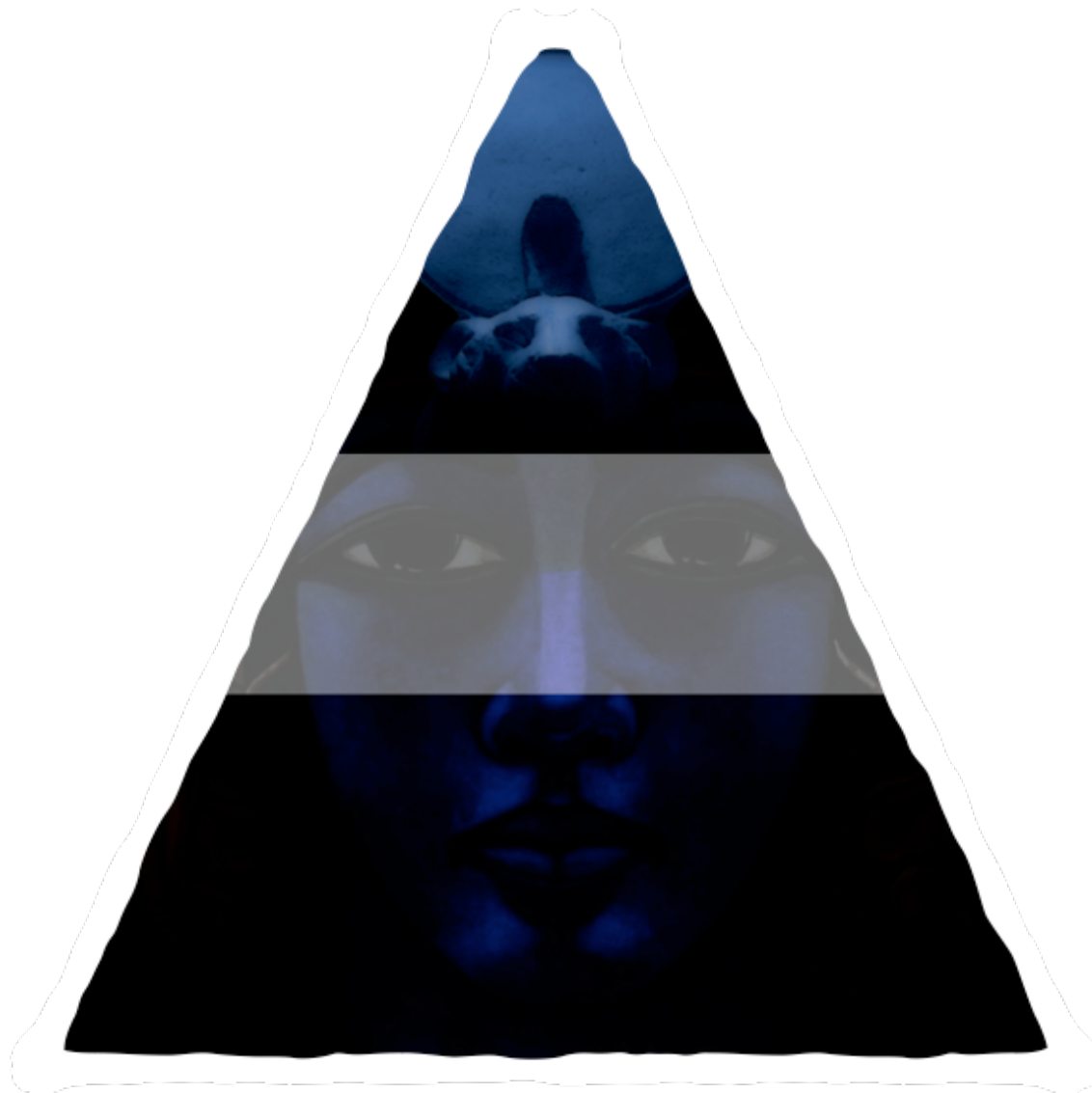
This is how work with saints goes...it is not some glam, flashy situation where a dude in robes struts around giving you endless pearls of wisdom in return for a candle and a glass of wine. If you work with a saint, you will come closer into their orbit of action (for example, Francis is nature, particularly birds and animals, but also the elements) which in turn will put you right into the centre of their work. You become a small part of their work, and as such, those in need gravitate to you: you stand out more.

If you are working with a saint whose orbit of action is teaching/study or medicine/healing, then that is what will be presented to you in your life. It is up to you if you wish to take that challenge or not. If you do, you will be expected to give as much as you receive—and that giving is not baubles on an altar, it is magical service: work that you as a living human can do that a dead saint cannot do. Whatever that work may be, you must discover it for

yourself without explanation from me. You will also receive much in the form of learning, guidance, some protection if it is truly needed, and also a valuable working companion. They will not be around you forever, but for the time they do choose to work with you, it is rewarding in many ways.

QVAREIA

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