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## QUAREIA—THE ADEPT

Module III—Advanced Death, Birth, and  
the Underworld

Lesson 7: Tides of Death

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# 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 III—Advanced Death, Birth, and the Underworld

#### Lesson 7: Tides of Death

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I do not need to go into any detail about the wider mechanics of these tides, as they operate similarly to tides of destruction. However in this lesson we will go through some aspects particular to these death tides, and how an adept should function around them.

The first thing that marks these tides as different from destructive ones is their tendency to be far more cyclical. They vary in strength from weak to very strong, and usually they become strong when they are running concurrently with destructive tides, as they feed into each other.

Regular death tides tend to happen in early spring and early fall, i.e. between late February and early March to the end of April or the beginning of May; and late August to the end of September.

Within that timeframe a tide usually lasts anywhere from two to six weeks depending on its strength. The fall tide tends to be shorter and not as powerful; the spring tide is the powerful one, and it seems build powerfully over a series of years, strengthening each spring, before it lulls for a few years. At least, in the northern hemisphere it does; I have no experience in the southern hemisphere.

These inner tides sweep through, with many beings operating within them, and trigger larger-than-normal amounts of deaths or near-deaths,

dangerous illnesses, etc. Minor ones often go unnoticed unless you are in the middle of them, but the larger ones have become more obvious with modern communications and the internet. I have also noticed that the further north you go from the equator, the stronger the spring tide is; and the further south towards the equator you go, the stronger the late summer/early fall tide is.

Like destructive tides, these fill patterns ripe for composting. They bring death to those whose patterns are heavily decaying, or within a fate pattern with death-spots presenting.

If you are not in those categories, but a hotspot on your fate path coincides with a tide, then it can get tricky: sometimes such people will develop dangerous infections, though thankfully these days we have drugs that can combat that. For most people, it is just a vaguely difficult time, and many notice nothing at all.

If you live in a war-torn country or one with poor infrastructure then you are more likely to be at risk. The more modern the country in terms of healthcare, safety, peace, etc., the less risk from these tides.

But for a magician, particularly an adept who works in the inner worlds, these tides start to become more noticeable, particularly if you are older. Because of your power and inner signature, you are more likely to feel the tide and be affected by it. If you have a chronic disease or infection then the tide may put pressure on it. If you are a magician under sustained and skilled attack, then these tides can become very dangerous. But, still, effective magical methods exist to sidestep them and avoid being bothered by them.

If a stupid magician decides to delve deeply into death and the Underworld in an unskilled way, or ‘summons’ beings of death around them in such a tide, then they will end up with a big target over them. Similarly, if a magician has a house full of dead things and deities of death being actively worked with, then again, it will attract any strong tide, particularly the spring one.

Around the equinoxes, generally you should tread carefully and be mindful of what you are doing. Equally, however, and particularly for an adept, these can be good times for working actively in ritual and vision with certain death and regeneration patterns: you can engage the tide and ‘turn it’ as far as your fate pattern is concerned (and the folks around you). Everything depends on the strength or weakness of your fate patterns and body, and the number of hotspots in the fate patterns that coincide with the timing of the tide.

Let us look at some ways a magician can deflect a death tide or turn it to their advantage. Inner senses and divination are best for finding your optimal response when you feel the incursion of a death tide. Some you don't need to do anything about, particularly if you are in a strong creative pattern or your fate path has no hotspots; but others you will need to pay attention to. It is very individual to the time and the individual magician.

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### *The Pass-over*

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Certain mythic stories have survived through the ages which tell us a little about these death pulses. The most well-known, with the most magical detail, is the Jewish story of Passover.

Though Judaism treats Passover as specifically Jewish—and indeed it is a central part of Jewish history—the Biblical account talks about something older and cyclical, fragments of which have also been preserved in various other texts.

Many of today's scholars, looking more closely at early Semitic customs through the area's archaeology, have concluded that the Exodus story is a combination of two different older festivals: a spring festival of grain (the maturing of the barley), and an old, apotropaic ritual of blood to ward off the death tides.

If you put together what you learned about the winds, Lilith, early Semitic demonology, and legends about demons taking babies, then you will start to see the need, historically, for apotropaic magic to protect newborns and the sick and the old.

The use of the colour red, actual blood, or both, were—and still are—used around the world to ward off evil and death. We can see this clearly in archaeology in the use of red around tomb doors in Egypt. We can only look at their tomb doors, as their houses are long gone, and it would have been unnecessary at the temples.

Within the story of Exodus is embedded an ancient form of apotropaic magic specifically against death, and when necessary it is still used by adepts today, as it works powerfully when all the necessary elements come together.

Here is the extract from chapter twelve of Exodus. Note that when the people are told to blood their lintels, they are also told to repeat it each year from thereon, as an 'ordinance' (law, rule).

21 Then Moses called for all the elders of Israel, and said unto them: 'Draw out, and take you lambs according to your families, and kill the passover lamb.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as He hath promised, that ye shall keep this service.

Later, this ordinance is changed in Deuteronomy 16:2. Then the slaughter of the lamb is done on the temple/tabernacle steps, and the lintel of the temple/sacred space is instead blooded and protected:

2 And thou shalt sacrifice the passover-offering unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to cause His name to dwell there.

For magicians this is very interesting, as it shows a very ancient form of protection from death tides that slowly evolved from apotropaic magic designed to protect vulnerable household members at a dangerous time of the year, to a ritual sacrifice for the temple.

The focus shifted from using blood to deflect something to sacrificing something to please God. There is a whole cat's cradle of magical implications in that shift. Once the second temple was destroyed, of course there was nowhere to do this sacrifice, so the practice ceased.

Here is the change as outlined in Deuteronomy. Remember, this book is about forming laws, structure, societal boundaries, behaviours, and practices for a new society. Older practices were absorbed into the new structure, but with more priestly control and laws, and more formed and developed dogma.

16:2 And thou shalt sacrifice the passover-offering unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to cause His name to dwell there.

16:3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

16:4 And there shall be no leaven seen with thee in all thy borders seven days; neither shall any of the flesh, which thou sacrificest the first day at even, remain all night until the morning.

16:5 Thou mayest not sacrifice the passover-offering within any of thy gates, which the LORD thy God giveth thee;

16:6 but at the place which the LORD thy God shall choose to cause His name to dwell in, there thou shalt sacrifice the passover-offering at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

16:7 And thou shalt roast and eat it in the place which the LORD thy God shall choose; and thou shalt turn in the morning, and go unto thy tents.

Why is this all so important? Because often these ancient texts hold even older clues about dealing with various inner and outer threats. The key is knowing how to decode them and draw advice from them. That skill is part of being an adept.

When the spring death tide comes in, around the end of February or the beginning of March, then look, with divination, to see if you need to blood your door. The tide can come right in any time from the end of February to the end of April, so keep an eye on it.

If you were a mundane person not heavily involved in magic, then there would likely be no need to do this. But the deeper into magic you go, the higher the stakes become; and you must learn to sidestep power pulses that pass through by using all manner of techniques, one being bleeding your doorstep. And it works very well.

What I found was as the pulse came through each spring, it would not take me out, but it would severely weaken me and trigger latent illnesses that, without medical care, could have taken me out. Once I figured out what was going on then I was guided by inner contacts to take action. These days I can dodge the bullet successfully.

I do not know whether this cyclical tide happens everywhere. I do know that Europe, parts of the USA, and the Near East definitely have it. If you are not sure whether it comes near you, and you are a magician, then take your time and use deep divination to see whether it could be an issue for you.

Use the blood of a lamb. Paint the blood in a line up both sides of the door posts, across the top, and across the bottom: so the blood is not on the door, but on the doorframe and threshold on the outside. If you can, it is also worth painting a permanent red line around your door if you are a magician.

Getting a lamb's blood can be difficult, depending on where you are! I buy a prepacked lamb's liver from a supermarket, then drain the blood out. Of course I get raised eyebrows from the postman and my neighbour, but by now they have got used to it.

One year I forgot to do this. I was very busy with work and some sick family members, and I just lost track of the weeks and months. I and my partner started to feel off-colour, and we both had an impending sense of doom which built up to screaming point. My garden was full of owls, I was having nightmares, and my inner senses were going nuts.

I did a reading to see what was going on. Death was sitting right in the middle of it, and the rest did not look good, either.

So I did a Tree of Life layout and asked what I needed to do. The card that came back was death...huh? I needed to die?

I did another reading and asked if this was the time I should be dying and should I just surrender to it? The answer was a strong 'no,' with the idiot card trailing behind. I was being an idiot.

Then it hit me what time of the year it was and what was coming. A *tide of death* was building up strongly, and I was sitting with a large target over my head. So I blooded my doorstep, put all death and destroying deities to sleep, and put away the various bones and other dead things around my house. Within hours the energy lifted and the house became vibrant again. Phew.

My partner gave me a bit of a telling off for forgetting: the tide had affected him badly and he felt like his vital force was draining away to nothing. Ever since then I have prepared for the tide and been ready for it. Now the tide barrels over us each year and all is well. I have also noticed that since I started blooding my door, there has been less death around me at that time of year.



It had become a bit of a joke on the street where I live that every spring a crop of its inhabitants die, and I and my partner seem to be the only people who doesn't get taken out! But since I took up the old custom of blooding my doorstep, the spring deaths have stopped. The tide comes and goes, and no one notices except the owls and crows who like to gather closer to the houses at that time.

Blooding your doorstep is a simple thing, even if it is not quite socially acceptable; but hey, staying alive and full of vital force is much more important than having the neighbours like you. It is something you can do as a major layer of protection, and then you can get on with your work and build in more layers if still needed.

Getting information on how to use blood for apotropaic magic is very difficult these days, as a lot of revisionist work is happening with older writings when they are translated or published. I have noticed this becoming an especial problem in the last thirty years.

However, an interesting book worth getting and looking at is by Samuel Ives Curtiss (1844-1904). Curtiss was a prominent figure in the Chicago Theological Seminary. He was an academic and also active in missionary work throughout most of his life.

What makes him interesting is that, unlike a lot of other missionaries of that time, he looked, and then he *wrote what he saw*. He questioned local tribal groups about their customs, and was very careful to record them without bias. His book *Primitive Semitic Religion Today* is a useful tool for looking at old customs that had survived in the Near East. In particular, read the chapter *The Use of Blood*. Facsimiles of his book are available for purchase online and, as it is out of copyright, the Internet Archive also has a copy available for free download: <https://archive.org/details/primitivesemiti01wardgoog>.

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### *The layer of the gates*

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Working Underworld ritual patterns and ascending back to the physical world can also be done at this time of year. Whereas the blood on the door is specifically focused on you and your household, the ritual passage of the gates, while it does work directly on you, also bleeds out to those who live around you and onto to the nearby land.

Whether this needs doing in any given year is individual to the magician—it is something to think about. If you feel a strong tide coming

and you have had inner warning then you may be called to walk the gates for you and everything around you. As an adept, you must ascertain what needs doing, and when. Some will not need to do anything; for others, depending on their fate pattern, something like this may be very necessary.

Doing the ritual of the Gates of the Underworld and Osiris at the peak of a tide will harness the tide's power and bring it to a regenerative completion: it outs it safely. Do the ritual a day or two before the full moon of the month when the tide peaks, so that the Underworld and regeneration patterns are complete and in place when the tide is at its highest. The beings that operate through the tide will see that the work has already been done and, there being nothing more to do, will move on.

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### *Ritual of death and regeneration*

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The gates ritual works directly through the Egyptian pattern, but you can also work with other ritual patterns if you work with other deity systems. Think about the goddesses who create the four-cornered pattern in the Egyptian system, Hathor bridging the future, Sekhmet bridging into death, Nephthys as the door to death, and Isis as the door to life. If you work with a different set of deities then look within that pattern for goddesses with the same functions.

Also look at the two main elements of a regenerative male deity dying and descending, and a destroying male deity flourishing, then the reversal. The destroying male is held back beyond the threshold, and the regenerative male is restored and released into the space—Set and Osiris.

You can build a ritual pattern that you can repeat each year. This builds its power year on year, using the bridges and gates. You start at the point of death and descent, and finish at awakening and ascent to regeneration. You should know enough by now to be able to build your own ritual pattern and trigger it.

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### *Recitation*

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Another layer that can be deployed, particularly where you cannot do ritual work, is recitation. Recite your text each night for three nights: the

night just before the peak of the full moon, the night of the full moon, and the night after. Work between the hours of 3 and 4 a.m.. Sometimes you need to do this for more than three nights, or on particular nights that you have identified as difficult.

As an adept, rules become guides to be used as a starting-point for planning, as each magical situation for an adept is individual. You have to rely on your training to make informed decisions.

Reciting the steps through death and into rebirth or ascent put the tide to work and convert its death energy. They also, if you connect deeply enough with them, put you in a place where you can let the deeper knowledge within the recitations surface in your mind for understanding. If you keep stillness and silence within as you recite then you will make space for those deeper understandings to surface.

Shorter recitations are repeated three or more times; longer recitations are done once. It is about embedding the words within you, so that your deeper self surfaces through the recitation, which becomes a magical act. Allowing your deeper senses to awaken not only triggers understanding, but it allows your pattern to resonate with the words. Triggering your pattern by reciting the gates acts like antibodies would against the tides as they sweep in.

The Tibetan recitations of death are very interesting to work with, as well as the Egyptian ones. If you are aware of others in other cultures that you can read and recite, then they should also work, but you will have to find out for yourself. What will not work are ones you have written yourself. You need generations of recitation for the power to have filled them.

Death texts are often long and rambling, and some parts in the Egyptian ones are specific to the original person in the tomb; but often these ancient texts hold core keys that switch the whole thing on.

Here is an extract from one of the Tibetan recitations to do with guiding the dead. Bear in mind that these Tibetan texts, like their Egyptian counterparts, do not come from one complete book, but from a collection of different writings and versions used in different areas and at different times. Also bear in mind that all these recitations are intended for the ears of the dead; but as a magician you can fill yourself with them to trigger them magically.

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*Extract from volume one of the Chokling Tersar, called  
Sheldam Nyingjang, The Essence Manual of Oral  
Instructions*

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I have highlighted in bold certain aspects that you should recognise. Read the whole thing carefully. The four sections instruct a dead person according to his or her 'adeptness' and inner understanding, with the first instructions for those stepping into what we might call 'Justification.' The other three sections offer advice according to the hearer's inner evolution, with those trapped in the cycle of rebirth being addressed in the fourth sequence.

Read through the cycles carefully. You will see that they are talking about the same processes that we look at in magic, and ones that the ancient Egyptians employed in their death descent into the Underworld. The Tibetans approach things from a different mindset, one of which—very relevant for you as an adept—being that the whole of creation is within you and is of you. Everything you observe on the path is of you, yet also of the greater pattern of creation and destruction.

There is a whole layer of awakening for you if you really think about that. It is not saying that these things are of your own psychology, which is a total modern misunderstanding of a mystical truth. Rather it expresses a much deeper and more profound truth of the complexity of the patterns of creation and destruction, and how we are all part of it, and it is all part of you. You are an expression of the whole pattern, just as you are a reflection of Divinity. The physical world, and your own individual person in life, are of each other, and they are brief externalisations of a much greater truth.

O nobly-born, the time hath now come for thee to seek the Path. Thy breathing is about to cease. Thy guru hath set thee face to face before the Clear Light; and now thou art about to experience it in its Reality in the Bardo, **wherein all things are like the void and cloudless sky**, and the naked, spotless intellect is like unto a transparent vacuum without circumference or centre. At this moment, know thou thyself and abide in that state.

Fortunate one of noble family, listen one-pointedly with mindfulness and no distraction. Whatever appears in this world is the

dream-like deception of Mara. Everything impermanent is subject to death. Noble one, abandon suffering!

**The experiences of whiteness, redness, and blackness are all the magical display of your mind.** These appearances are nothing other than yourself. Do not be afraid or shocked.

Now it seems that you are losing consciousness. Outer appearances resemble the sky at dawn. Inner experience resembles a butter lamp in a vase. **Remain one-pointedly in the clarity of non-thought.** This luminosity of death is buddha mind itself. Rest naturally without fabricating or distorting anything. Noble one, in this way you will be liberated into dharmakaya.

2: Fortunate one of noble family, listen with undistracted, one-pointed mindfulness. Earlier, you did not recognize awareness. For the next seven days, all experiences will arise as rainbows, lights, rays, spheres and as the bodies of deities. All are the magical display of the means and knowledge of the five buddhas. Do not be afraid or terrified by the brilliant colors and lights. Resolve that they are your own expressions.

Together with these lights dull-colored lights will also appear and attract your mind. Do not be attached to them. They are the self-display of the five poisons, the pathways of samsara. **Your experience will arise as pure and impure paths, so do not miss the right path to be chosen.**

From the heart centers of the male and female buddhas of the five families, shafts of light reach your eyes. This is the great, direct path of Vajrasattva. Quietly abide in awareness and pray, "Look upon me with compassion!" Supplicate with intense yearning. **Without accepting or rejecting, without sending away or holding on to anything, maintain the state in which the appearances of deities are inseparable from yourself.** At that time, as one deity dissolves into another, you will be liberated into sambhogakaya.

Listen fortunate one! If you are not liberated now, know that time does not change though phenomena does. Everywhere in the four cardinal and four intermediate directions, above and below, amidst a roaring mass of flames and rainbow colors is **the Great and Glorious Heruka.**

These are blood drinkers, as in wrathful deities or Underworld gates: look them up.

**His assembly of deities and terrifying attendants rain down sharp weapons, HUNG, PHAT and laughter. This fiery spectacle of immense variety makes one billion world systems tremble.**

Without being afraid or terrified, recognize everything as the display of your awareness. Be firm in this and rest while mingling inseparably with the natural state. Having entered the path, you will be liberated.

3: Listen, child of noble family. Maintain mindfulness and do not be distracted. Your body is now comprised of prana and mind. Around it the appearances of the bardo of becoming arise. Knowing you are dead, you long to be alive. **You are caught by the fierce servants of the Lord of the Dead.** Frightening sounds and steep defiles appear along with many definite and indefinite signs. All this is the manifestation of your mind, which is ultimately empty like the sky. Space cannot be harmed by space. Therefore, develop unconditioned confidence.

This consecrated substance, burnt and offered, is an inexhaustible feast, the food of undefiled liberation through hearing. Partake of it, and without attachment to being alive turn with longing to your yidam and master.

To the west of here is the Blissful Realm where Lord Amitabha dwells. Whoever recalls his name will be born there. You, too, while recalling his name, should make prayers. Generate devotion, thinking, "Care for me, Lokeshvara and Guru Rinpoche!" Free of doubt, move with a spontaneous vajra leap. In that buddhfield, within the hollow of a lotus bud, you will be swiftly and miraculously born. Therefore, noble one, with delight and joy give rise to devotion.

For those going back into rebirth:

4: Listen, child of noble family. Since you have not closed the door to the womb, when you see a log, a hollow space, a dark place, a forest or a palace, abandon desire and clinging.

Make up your mind to be born on the earth and specifically in Tibet in the presence of your teacher.

Visualize your future parents, from a religious family, as Guru Rinpoche and his consort. Abandon desire or anger, and with faith enter the state of composure. Having become a vessel for the profound Dharma, you will swiftly attain wisdom.

You can see how some of these recitations hold a great deal within them that a skilled adept can understand and convert into magical use around a death tide, both in vision, recitation, and ritual. It is really important to learn how to work with these texts in a magical way; develop, from known magical methods, your own unique magical territory. Developing your own approach to such work allows you to evolve through learning, through success and failure, and through breakthroughs of awareness.

Really, this is the root of true adept work. You cannot teach someone else everything you have learned; such learning in its depths is truly unique to your own development. All you can do is open the door and point things out, and offer steps for others to climb. A magician-in-training matures into a true adept by taking the steps presented to them in such a process—and then forging their own.

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### *Autumn tides*

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The death tides of early autumn have a slightly different power, and they are shorter, less intense, and different in quality from the spring tides. Rather than responding to the Underworld/regeneration dynamic, they tend to flow through the dynamic of the Scales/Threshing Floor/Harvest.

Just as the spring tide ties in with Passover, this one relates to Yom Kippur. Both these festivals have roots in Egypt—remember how the New Kingdom death papyri talk about the Egyptian festival of the day of ‘the goddess who hears faults’?

She is an Underworld goddess, and one of the gates in death. Her role is to examine the harvest in life: whereas the scales judge in death, hers is the same dynamic applied to life. The living person who examines their faults and decides how to evolve beyond certain behaviours is overseen by this goddess... sounds rather similar to Yom Kippur!

This dynamic can be used if the tide comes in strongly and threatens the magician. The fall tide is not as strong or immediate as the spring one; it is more of an unravelling power than a direct impact power. This difference is important magically, as it dictates your approach. Here are the various steps that can be deployed. Either do them all, or only the necessary ones.

## *The Threshing Floor and the lantern*

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This first layer is the simplest one. It is something the magician can use not only in a tide, but also when they feel drawn to do it. It is about ensuring that everything is optimally arranged so that your fate path can consolidate all the events of your life up to that point. This ensures the strength of the path before you in life.

Basically, you have to 'check' your Threshing Floor and lantern, and take action to deal with anything you see lacking or out of balance. Everyone perceives these dynamics differently: some get bodily signals when something is amiss, some pick up on this through their inner senses and visionary work, and others receive signals from outside of themselves.

No one in life has a perfect Threshing Floor or lantern, as they are in a process of continuous development. But if something is unbalanced within that development, it makes you more vulnerable to the tides.

Those who feel such imbalance through physical senses will feel pain or muscular issues in their the right arm, hand, right leg, or foot. This does not mean that every time you get a sore leg something magical is happening; it means that when there is no medical reason for such a symptom, and particularly if it manifests during the fall death-tide, it is worth doing some divination to see if there is an issue.

You can accomplish the same by self-examining your deeds in meditation. Bear in mind, though, that using thought and meditation can open the door for 'martyr syndrome,' so if you have a habit of going down that road then put the brakes on it and see it for what it is.

If you have physical manifestations of pain etc. with a limb connected to these dynamics, and you have been magically attacked, then those physical signals may instead be telling you to attend to the attack. The guarding powers on your right side will hold off such an attack as long as you also take action.

Simple remedies, if the physical symptoms are coming from a magical attack in a tide, can be easy things like putting a band of pure copper around your right wrist and ankle during the tide. These will deflect the human energetic aspect of the attack, and the inner processes of examining your floor and lantern will get rid of the rest. Remember, the



deeper powers to your right will stop someone getting at your harvest, but you also have to do your side of the work to clean it up.

Some will perceive these issues by visionary work. Stand in your fully-operating work space, and looking in vision at your lantern. Make sure it does not suddenly dim. Look at your right foot to ensure there is no 'tide' swirling around the ankle. This will tell you whether you are in fit shape to weather the tide. Your foot should seem to be standing on a stone slab or a black square; and your lantern should have its usual brightness and be as it normally appears.

For those who usually get external signals, they might be: being accused of something, having something stolen from you, or being blocked from doing what you normally do. This happens normally from time to time, but if it suddenly starts to happen with a lot of power behind it in or just before a tide is due, then you may have things to attend to.

Divination can also give you great clues and guide you towards solutions.

So let us look at how to implement some solutions, regardless of how the imbalance manifests to you.

### **Self check-up**

The most obvious step is to check your own actions. As you should know by now, this is not about morals but about you as an individual. Are you doing what you should be doing on your path? Have you examined your deeper motives for what you do? Have you left something unfinished or unstarted? Are you clinging to things?

For an adept, simple little things can become major obstacles, and at the time of the fall tide they surface for attention.

Also pay attention to past learning: are you making the same mistakes with something? Simply seeing any such issues and discerning the necessary way forward should free everything up.

### **Querying the Companion and the Guardian Angel**

Once you have checked things out for yourself, you can work a simple ritual in the work space with the Companion before you and the guardian angel behind you, standing in the adept power pattern in meditation. Ask the two angels whether you need to focus on something to continue on your path. Remember, you do not do this just to dodge a death tide,

but because it *needs doing* for your own evolution; the death tide has simply brought it to your attention. If you work well in vision then you may see what they try to indicate to you; or your answer may arrive later that night in a dream. Or a meaningful event may happen around you.

## **Walking the path**

This can be like a reset button that also highlights any issues for you. It resets you against any interference or a magically-applied ‘false witness’ to your harvest, while giving you an opportunity to examine your fate path and ensure you are on the right path in terms of what you do and how you do it.

Go through the Inner Temple to the egregore lake. Swim in its waters, experience the various powers there, and hold in your mind the intent to *walk your path*.

When ready, climb out of the lake and walk through the trees with the intent of *finding* your path. The ground will slowly turn into the black and white path. When it does, look at it. Are the white and black squares equal when you step on them? If not, take note of which ones, black or white, are more prominent: they indicate too much action (white) or too much unresolved learning in your harvest (black).

Also check the colour of the glow from the angelic lantern at your left shoulder. Does it light the path, or is the light withdrawn? If it is, you may be heading down a road in life that takes you away from the angelic patterning within your fate path.

Does your own lantern also light the way? If not, then you are doing something in your life path that is not drawing on what you truly know: you are avoiding yourself.

## **Hall of the Scales**

Revisit the Hall of the Scales. Go in vision to the Hall of the Deities above the Inner Temple, in the Small Temple out in the Desert, and ask to see your scales. Are they balanced? If not, ask them why—if the answer does not bubble up in your mind naturally at that point.

## **Walking the green mile**

This is the oldest and simplest form of reassessing your Threshing Floor in, or before, a death tide. Every day put aside half an hour to an hour

and go for a walk. Go somewhere that, and at a time when, you will not be disturbed. Turn your phone off, as you need no distractions.

As you walk, go over the last year in your mind—or further back if necessary—and reassess your life, actions, and reactions. You learned a version for this in your apprentice training. The key is to be true to yourself. Do this everyday just before and during a tide.

What will happen is this: at first you do this alone. As you progress over the days, inner contacts start to walk silently beside you and will guide you. Some things you think are important to resolve, the contact will sometimes say ‘no, that is not really important.’ Then they may bring something in your mind from your memory for you to examine. This memory may seem insignificant to you, but on reflection you will see its wider implications.

When this happens, think about what needs bringing to its conclusion, and do it. To put it crudely, this is about wiping your own bottom clean so that the beings within the tide of death do not smell it and focus their attention on you. There is no magic in the world that will forcibly deflect them; only your own evolution.

### **Withdraw into the silence**

Sometimes in a tide of death, particularly the fall one, a magician needs to withdraw into the silence. You will know when you have to do this, as noise, people talking, contacting you, music, online conversations, and so forth will all start to grate on you and annoy the hell out of you. That is the signal to withdraw.

For the week or two of the tides, for longer or shorter as needed, withdraw from online interactions unless they are absolutely necessary, spend more time alone or at home with family, have no music or sound playing in your car as you drive, and stay away from TV, newspapers, and places like bars and restaurants.

Spend time sitting outdoors in silence, and indoors in your work space. Meditate more, sit and watch the sky, or simply sit in silence for a while each day. This sounds simple, but it can be hard—and very magical. It allows your brain to reset, your fate pattern to tune itself, and for quiet, deeper voices to surface. If you also do Void meditations everyday for this time, you will find that not only will the tide pass you by, but you also become less visible to subsequent tides and their accompanying beings. It is also a good retreat for the spirit, and it nourishes you. The more in the Void you are during such a time, the less there is

for inner beings to see and grab onto: you become like water.

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## *Confronting Set*

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This is another way of dealing with an unravelling tide: facing a destroying deity. This is a lesser version of something that comes at the end of adept section, and you can do it with particular destroying deities, not only to work through an unravelling tide, but also to prepare for what is to come.

Unlike the spring death tide, the unravelling tide in the fall, should it make itself known to you, is an opportunity for an adept can engage with a destroying deity to 'blow away the cobwebs' while also reassessing what needs to be worked on.

The spring tide is pure death, so it would not be wise to do this sort of action then. But the fall death tide's power, due to its unravelling nature, can be engaged with to see if anything in your life or actions is putting you in an unhealthy unravelling process.

It is not a safe action, in that it could speed up an unravelling process within you if you are not prepared and ready to deal with whatever comes up. Following the subsequent task attached to this part of the lesson will be enough to teach you if, and when, this should ever be done.

I have used Set as an example, but a similar deity, usually male and connected with storms, war, and the unravelling power, etc. can be worked with in ritual and vision. I would caution you to check with divination first before attempting this, as though for some it will clear the way, for others it will cause destruction and unravelling towards either their literal death, or the death of something.

In such a confrontation, you are not really confronting the deity's power; you are confronting your own fear, your own mortality, and your own weaknesses. The deity brings power to the situation, and that power fills the pattern of action which triggers your reflection of yourself. This is not a psychological act, as it brings real power to the pattern from outside of you; it is a way to accelerate an inner processes.

This can be done in vision, ritual, or both; and uses a pattern similar to the Egyptian ritual of the Four Winds. Have four goddesses acting as gates and bridges, the pattern of a regenerative male deity in the north, and the destroying one in the south.

The difference is that the regeneration power is held behind the threshold, and the destroying deity is free to cross it. The magician then stands before the destroying power in balance and silence, like standing in the wind of a storm. It is important to stand without fear or any emotion. Be totally still and silent within, and allow the deity power to flow over and through you. You become the Void that the power cannot grasp. The magician stays in that stance until the destroying deity withdraws back beyond the threshold and the deity of regeneration is released into the space.

Of course the risk is that the destroying deity does not withdraw, but instead fills you with their power. This is particularly likely if you respond with emotion of any kind. This will then destroy you through its unravelling power. Hence this technique must be used with care and forethought, and only when necessary.

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*Designing a ritual for confronting the destroying deity  
in the fall tide*

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You will design and write your own version of a visionary ritual that confronts Set. We will stay with the Egyptian deities, as you know about them and how they work. If you really wish to work with another pantheon then ensure you know about the destroying deity, as well as the dynamics and powers of the other connected deities that you will need. Also ensure that you have worked within that pantheon before. This ritual is not one to experiment with, even in theory, if you have not already worked practically with the powers involved, and so know by direct experience how they operate.

Plan, design, and plot out the powers and patterns to be used, and what bridges, what gates, and what powers. Then write the ritual. Remember, just writing this is enough to trigger some level of power, so tread cautiously and work as though you were actually doing it.

The action of writing and planning this ritual is enough to bring its power into your orbit so that you can learn. It will also trigger a time-stretch: it will start a process that will slowly tick away in the background until one day you have to actually externalise the work by doing it.

Keep copies of the patterns you draw out and use, and all your notes. Type up the ritual. Also give details of the deity pantheon you used

and why, if you chose one other than the Egyptian one. Afterwards, write out any inspirations that came to you while doing the writing, and any conclusions. Also note any happenings in the subsequent days and weeks, should the act of designing the ritual trigger something.

I would also like you, once you have finished, to think about the possible consequences and scenarios of a magician doing this ritual and confronting an unravelling destroying deity in a tide. If that magician was mentally ill, badly prepared, or working for egotistical reasons, then how do you think it would affect their lives and fate patterns?

Type up your thoughts and ideas and put them in a file along with the ritual texts, notes, and patterns from this exercise. Your mentor, if you are working with one, may want to discuss this process with you in some depth.

QUAREIA

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