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## QUAREIA—THE INITIATE

### Module VI—Angels and Demons in Depth

#### Lesson 1: Angels in Magical Work

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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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## QUAREIA—THE INITIATE

### Module VI—Angels and Demons in Depth

#### Lesson 1: Angels in Magical Work

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In your apprentice training you learned some basic background about the different types of angelic beings. You studied historical and visionary texts and were introduced slowly to various types of angelic beings. By now you will have a foundation of understanding upon which we can now start to build in this module.

In this module you will look at angelic and demonic beings, which are two ends of the same pole. We will look at and work with the different ways these beings are interacted with specifically in magic.

Everything you learned in the modules on the powers of creation is applicable to angelic beings. When we talk about the *Grindstone*, for example, we mean an angelic power that operates in the deep inner realm of creation. As soon as the magician reaches up and in to the inner realms they will encounter angelic beings in some form—either passively or actively. The same goes for reaching down and in: the Underworld and the Abyss are the realms of the demonic beings (beings that work with total destruction).

Angelic beings are worked with in ritual actions, through tools and visions, and also in the wider scheme of physical life. At their deepest presentation they are the connections that allow energy and power to

flow from A to B, they mediate deep powers of creation into the physical world, and they uphold the patterns of life and death. This deep aspect of angelic presence is worked with in magic, along with angels as thresholds, as messengers, guides, guardians, protectors, forms of the Ladder, and so forth.

So let us break this down a little and look at some of the specifics of these beings in magical action. Then you will start to see how they operate from a magician's standpoint. You may also discover times in your life when your path has already crossed by these beings without you having noticed it.

As with all things magical, the reality is often more subtle—but also more powerful—than the fantasy. What follows is not an exhaustive list: angels operate through everything, literally, so there are a vast number of types and actions of angelic beings. We cannot cover them all, but in this lesson we will look at some of the ones most commonly worked with by magicians. In this module we will look at, and work with in more depth, the ones most pertinent to magical training.

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## *Thresholds*

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The most common interaction that a magician has with an angelic power is as a threshold. Most of the time angels do not *appear* as angels when we work with them in this aspect; rather they turn up as a result of the nature of the work, and they bring their influence to bear on the magical action or ritual without being present in a form we can recognise, which would be a pointless distraction.

When you worked the Ritual of the Four Winds in the previous module, the hair/threads that you observed in vision and in ritual were angelic influences. The deities defined a threshold, the human exteriorised the action, and the angelic influence filled that inner thread with its power to create a threshold beyond which certain things cannot pass. These did not guard the threshold, as they were not guardian powers; rather they *restricted* it and only let through the energies that were in the same frequency as the ritual.

The deity powers defined what powers were to be active in the ritual. Because the ritual is about humanity and is connected to the creative impulse of human life and regeneration, the powers tuned to

the space were all creative except for a destructive counterbalance that was restricted in its action. So the thread that passed between Hathor and Sekhmet was powered by Restriction: an angelic force that restricts, binds, and holds things. It is a focused power that does a specific thing: it does not need a face or human/animal presentation. You will also notice that the thread across the south is directly opposite the angelic being's natural home in the north: it *reflects* its power.

When angels are bound in the Inner Desert or across lands, rivers, and so on, it is the angelic power of Restriction that binds them. This should slowly move you to an understanding that angels are *powers*, not people. Those which present in human or animal form are simply showing you their function and enabling contact; nothing more.

The threads that passed from the cross-quarters over the altars in the north and west were powered by creative energies/forces that let the deities manifest in the space. They were holding a creative regeneration pattern which was a reflection of the creative power of the Light Bearer, whose natural home is in the south. So you start to see how opposing reflections can be used to facilitate action by a deity—access or restriction.

The thread across the east expressed the power of the Limiter, a lesser octave of Restriction. This allowed interaction and energy to flow back and forth, but it did not allow the power of Djehuty into the space. The Limiter *contains*, which is a reflection of the power of the Vessel in the west.

Djehuty holds a deep inner power of creation and the creative impulse. To call that being into the actual space would have been counterproductive (too much power), so the angelic thread contained the power and held it in place. Now you begin to understand how the power of the Limiter, which you work with in the east, is a reflection of the power of the Vessel/container in the west.

Each thread was not a different being or power. Rather, each thread manifested the *angelic power of a threshold*; but the aspect of the power which manifested depended on how it was directed.

In the ritual that direction was handed over to the deities, as they know far better than we what is needed under such conditions. (See now why it is important to drop control and learn to act in cooperation?)

The hands of Neith that you saw weaving is a deity power which organises angelic beings to create a doorway for a deity to pass through

and a pattern/framework for the deity to stand within. These angelic powers, directed by the deity, are the same ones that are used in the magical construction of a sacred temple or space. They are a complex weave of angelic powers that create a structure through which power can then pass. This weave is an outer, lower frequency of the power of the Metatron Cube/Hidden Knowledge at the edge of the Abyss, the angelic weave that the Word passes through as it begins its journey into expression.

As always, everything mirrors or reflects everything else. In magic, ritual and patterns often mirror these deeper dynamics: they work in the same way, just with less power. You began training in the method of this work in your apprentice training when you reached into a direction, took a thread of energy, and anchored it in something: you were practising to work with angelic thresholds in weaving. The key to this work is that you do not *create* the thread; rather you are handed it by a deity or angelic contact across a directional threshold.

The power contained in these threads and thresholds depends largely on what you are doing. For simple work the power will be very low. When the threshold is needed to access or limit deities or other powerful beings, the power levels go up. The angelic power responds to the ritual *intent*: what is necessary is released as a power.

This is why focused intent is so important in magic. It is the dial that inner beings and angelic beings use to gauge what you need. These powers appear as threads, thresholds, or gates.

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### *Elemental Thresholds*

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There is another type of threshold angelic being with which magicians work. They are far more formed in terms of ‘looking like something.’ They are elemental thresholds. These angelic beings are thresholds of a very different kind, and they are active in the expressions of air, fire, water, and earth. I have never tried working with these thresholds in any other elemental form (metal, for instance), so I do not know if they also express through other elemental substances.

In magic they appear to us and are worked with in vision, and in visionary ritual with the element itself present. They often appear as sort

of humanoid surrounded by their key element (lots of fire, the whirlwind, and so forth). Because of their humanoid expression we can work more directly with them, but because these elements have profound effects on our physical bodies they can disturb or imbalance us if we do not approach them for the right reasons.

These beings add or remove their key elements from something or someone. They can also act as thresholds through which we can pass in vision—you were introduced to one of these in the form of an angel of fire that you passed through to get somewhere. That action is a higher octave of working with the flame as a gateway or container.

### **Examples of the sort of magical work a magician would do with these beings**

One example would be stepping into a fire threshold angel when the magician has been attacked magically with fire. The angel will reorder the power of fire within the body and normalise the balance. They are regulators of the elements within something, and that regulation depends on what state the magician is in and why. If a magician has been attacked by fire, they would step into the being and ask the angel to remove fire that does not belong with them. The magician would work in vision to assist the angel, and the angel will sometimes hand the human 'tools' to clear themselves. What the magician cannot clear, the angel will take from them.

Another example: if the magician is stepping deep into the inner worlds to work, they would step through an elemental threshold angel to strengthen their own element to minimise the impact on their body. You have practised this a little by passing into objects in vision, and through rock, water, fire, and stepping near or into the whirlwind.

When you called upon Shu and Tefnut in the last module, an elemental threshold angel will have facilitated those deities to bridge into the human realm and express a presence. They are not the doorkeepers; they are the doors.

Now that you know what threshold angels are, you will start to recognise where you have practised stepping up to, crossing over, or merging with them. Given that training foundation and what you now know, you will be able to step up the contact and work consciously with these beings in ritual and vision: we will work with this in the practical

section.

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## *Guardians*

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A visionary magician will come across angelic guardians a great deal in their work. These beings guard specific gateways, temples, deities, realms, and places of power. When you pass into a heavily protected area, either in vision or out on the land, angelic beings will be a specific layer of that protection. They usually take the form of the inner door itself, or a strange-looking creature that challenges the magician.

Depending on the culture from which their inner vocabulary comes, they can present as vast humanoid beings, winged creatures, animals, and beings with many eyes (watching). This type of angel stops humans from accessing places they should not access, and lets through those who should have access. If a magician is not suitably skilled or prepared and tries to access a deep temple in the Inner Desert, it is likely they will be confronted with one of these angelic beings and kicked out of vision.

Some will simply block you from progressing further so that the vision fails or the ritual suddenly loses power. When this happens it is for your own safety as well as to protect whatever is behind that being.

These guardians are not human guardian angels, and often have nothing in common with humans; rather they are guardians of constructions, powers, and places. They tend not to communicate with humans in vision, but will either let you pass, or will stop you passing.

In some inner temples they present as the door itself. These often work in conjunction with threshold angels, and the magician must place their hands on the door for the angelic being to 'read' who they are and what their intention is. These angels work in the same way as power mediation: they bridge from one realm to another, from one power to another. This presents to us as a door or gate: the vocabulary for us is 'construction'. When you encounter such a power as part of a building construction, you know they have been purposely incorporated into a sacred building such as a temple.

In the Inner Desert<sup>1</sup> these guardian beings rise from the sands and confront the magician if they should not be there. Sometimes this is because the magician does not have the right tuning, frequency, or skill

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<sup>1</sup>Which you will study in depth in the next module.



level to be there; or it may be that powers are manifesting in the Inner Desert that you should not be around—for your own safety and for the balance of whatever is taking form.

In cultures that do not specifically identify angelic beings, they often do not appear in vision in a form we recognise. But they are still there, and can present as voices or strange fleeting images.

As a practical example, a few years ago I was in the Valley of the Kings in Egypt, visiting tombs. I began to walk down the steep stair into one tomb and was immediately confronted by voices all around me and in my head. Being a magician and carrying that frequency around with me had triggered the guardian. I was persistently asked “why are you here, what do you want, what are your intentions?” It was pretty hard to give an answer in my head while also engaging in polite conversation with the Egyptian guard who was with me.

The further down I got, the more insistent the voices became. So I pretended to stop and look at some wall paintings, and the guard decided I was boring and kept walking. Then I told the guardians my intentions (to visit and pay respects, nothing more), and they agreed to give me safe passage in return for doing something in service for them (which I did). These were not demonic spirits or ancestral spirits; these particular guardians were angelic beings guarding the tomb as they had been asked to do thousands of years before.

When you come across angelic beings guarding physical temples, it tells you quite a lot about that temple or tomb. It tells you that the magical powers worked with in its construction are ones that stretch into the inner powers of Divine creation and destruction, and that the sacred structure of the religion has deep, powerful roots—ones that reach beyond the Divinity in substance. That is to say the people/priesthoods who shaped that religion worked with different realms and beings in vision and ritual, from the first spark of Divine impulse all the way down to the depths of the Underworld: they worked with completion.

Ordinary, everyday people will not be noticed, or even seen, by these beings as they pose no threat (other than annoying other humans). They can come and go from the tombs in their flip-flops, with their loud voices and crass comments: such people may irk other humans, but to the guardians they do not exist. They pose no magical or physical threat, and their frequency does not register on the guardians’ radars.

A visionary adept, however, a natural visionary/seer, or a priest/-priestess who works in the inner realms will immediately register on the guardians' radars and wake them up. The same goes with someone going into the place who intends to damage something critical to the temple's inner balance.<sup>2</sup> This happens if the temple is still functioning at a deep level. Many temples have broken connections with their inner temples, but if the connection is still solid, the guardians will be active.

Some temples used Underworld (demonic) or land beings (destroyers) as guardians. Sometimes it is difficult for magicians to tell the difference as they can often appear in vision with the same vocabulary. The main difference is that angelic guardians will allow people access if their frequency and intent is compatible with the temple, whereas demonic beings will often only allow those in who bear the mark of particular line of priesthoods. This difference is very much down to the magic used initially to guard the temple: conditional or unconditional.

Angelic beings tend to allow access when the magician is focused and connected to the inner streams of inner creation and destruction: they are involved in Divine work, regardless of the culture or line of that work. Demonic beings guard 'the specific club.'

Angelic guardians can be seen depicted in statue form in temples and at gateways—we do not need to go over this again.

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## *Companions and guides*

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Another type of angelic being is one that interfaces directly with humanity for the specific purposes of guiding, teaching, and being a companion on the magician/priest's path. These are the ones that tend to appear in Biblical texts and in stories.<sup>3</sup>

Terms used in this course like *Grindstone* and *Utterer* are all members of this 'species' of angel, as are those which began to be given names seventeen or eighteen hundred years ago (early New Testament), along with a small number of named angels mentioned briefly before that time in Near Eastern culture.

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<sup>2</sup>We have talked about this before.

<sup>3</sup>What has become termed as the Holy Guardian Angel is something specific that we will look at later in the module.

When an angel is ‘named’—St Michael for example—it is easy to fall into the trap of thinking of it being one angel who rushes round the world doing things. This is a childish mentality and something the magician must lose quickly if they are to work with these beings.

When an angel presents to a human, we tend to think of it as a one-to-one communication, when in fact such an angelic being is part of a hive: the one angel you see is a collective of beings, who are in turn part of a bigger collective. Humanising angelic beings limits how the magician can work with them. Don’t fall into that trap.

These beings have a much wider base of action than the deeper inner angelic beings that work with creation, and hold a much more varied and easily understood visual vocabulary. They can appear as humans, as bulls, as lions. . . they present in terms that give us a peek at their root powers. Because of these beings’ presentations and the relative ease of communion with them, some cultures who come in contact with them identify them as deities.

We have talked before about the complexity of this issue. Though these angelic beings can present in a way that makes them seem like deities (and they are often named as deities), a true angelic being has a much more focused action than a deity: they have a specific job to do and that is *all* they do.

These beings are worked with in vision and in ritual. They can also be worked with using talismans linked to them, recitations that call on them, and in dreams.

These beings are the easiest and most useful ones for magicians to connect with. They will help you on your path when you truly need help, and they will connect with you where there is a bigger picture unfolding that needs a human as part of a larger fate working. You have worked already with the Companion(s), a group angelic consciousness very close to humanity which acts as a guide, protector, and literal companion upon the magician’s path. They are known in magical and mystical texts as *the Companions*, *the Noble Ones*, or *the Sandalphon*. They are not your guardian angel; rather they work within the patterns and weaves of fate to make sure what needs to happen does.

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## *The planetary spirits*

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The influences on the Earth of the planetary and stellar powers that directly affect people (and everything else) are bridged by angelic beings (*bridges* and *guides*). These bridges and guides become the front men of the planetary powers and can be worked with by magicians. These front men act as filters and interfaces that surround the planet and which bridge/interface between the planet's surface and the orbiting bodies beyond it.

Ancient cultures had an understanding of them, and we can see remnants of that understanding in ancient Egypt with the *Decans*, a concept that was also prevalent in India and China, among other places. This understanding filtered down through time until it appeared in magical texts such as the *Book of Abramelin* and the writings of Franz Bardon, among others.

But as always, remember that these glamorous books, such as the *Book of Abramelin*, were often fragments of magical knowledge heavily coloured by the culture and often clothed in fiction. It takes a very clever magician to tease out what is what and to locate the actual useful information.

What is referred to in the *Abramelin*, among other things, are the planetary spirits or *Genii*, which are the angelic spirits who interface between humanity and the planet's inner power/consciousness. You have already begun working with planetary spirits in vision work, using techniques which put you in direct communication with these beings.

The three hundred and sixty<sup>4</sup> spirits are influences that affect the world as their ipresence rises and falls upon the horizon. In your practical work you will be set reading and research tasks that will outline things for you far better than I can.<sup>5</sup>

Past writers have tied themselves in knots trying to organise these influences into Decans (thirty-six spirits), or into three hundred and sixty (or more) spirits with many names and attributes. These powers do not need names—indeed they do not actually have names—but we humans love to box, organise, and name things... usually with something exotic-sounding. I bemoan the fact that we do not have spirits called Fred.

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<sup>4</sup>Or thirty-six/the Decans—remember hives and octaves.

<sup>5</sup>And it saves me having to type it all out...

Using such an organised focus can end up blocking your level of power and communion with these powers, and seeing as they can directly impact a magician's life it is worth getting to know them properly. If you look up *Decans* in Wikipedia you will find a long table of names that various cultures and writings gave these powers. There is a large range of different names for the Decans, and really they are totally unnecessary. You tune to them, you visit them, you commune with them, and you learn from them.

These spirits/genii are guardians and guides of natural forces who are willing to work and commune directly with humanity. Their power can be woven instinctively into talismans, tools, and so forth. They have a specific focus and range of influence, and they 'do their job'—hence we know they are angelic by nature, and not something else.

You will come across the following dynamic over and over in magic: a magical book, usually from sixteenth- or seventeenth-century Europe, promises great powers and presents them with complex names, sigils, rituals, and all manner of glammers. But when you step back and start to track backwards, you begin to find the purer roots of where these ideas came from. Often you end up tracking back to an ancient culture which worked directly with these beings, often to great effect. What the magical books present are merely fragments of understanding with long, convoluted methods of connecting with these beings. Always go back to the source, particularly with angelic beings.

The Book of Abramelin, for example, talks about the planetary spirits. You will notice that the wisdom portrayed in the story comes from an Egyptian mage. The Egyptians did indeed understand and work with planetary spirits, and a remnant of that work can be seen in the Tomb of Senemut. So we have a potential fragment of understanding that was then expanded on and, as was the style of European magic of the time, it was codified: everything was named and given specific powers. This was further codified and pinned down by later German magicians.

The use of such tightly structured methods of work and contact can only really be triggered by the magician's own inherent inner ability, and even then it is all a bit of a tangle. One way to sidestep this is to reach for contact with these beings by way of the Inner Library, which is a technique you have already worked with. Walking through the Library into an interface with the planets and stars is a way to connect directly for yourself with these powers and work with them.

Also think about how the structure for contact developed: how the thirty six beings/consciousnesses of the Decans was subsequently subdivided and reorganised by magicians in Germany and England into three hundred and sixty beings for the three hundred and sixty degrees of our planet. You can spend a lifetime organising and boxing and still get nowhere fast: the key is to understand that there are lots of these beings around the planet, and to go in vision to work with the ones who present to you.

Your natal astrology has a strong bearing on which of these beings are active in your life and can work with you. Like all magic it is better not to lock this down, but to allow more natural flows of power to and from you with which you can then engage. Some degree of organisation in your own mind is good, as it focuses the contact, but too much locks it down.

At the end of this lesson an image from the tomb of Senemut (Eighteenth Dynasty) is reproduced which shows the Decans.

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### *Creative and destructive powers*

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You have studied a great deal on the subject of creative and destructive powers, so I do not need to go into too much detail with regards to angelic beings and this dynamic. Suffice to say that every Divine impulse and its formation has an angelic consciousness that acts as its skin and interface. The deeper you go in the powers of creation, the weirder the angelic being become in their presentations: complex weaves/patterns, cubes, spheres—these are all angelic beings that function at a high and very specific level. They just do what they do and for the most part have no awareness of humanity.

Once you begin working in depth in the Inner Desert you will see them at some point for yourself. When you see them, you will now know what they are. You simply steer round them and don't disturb them unless you are directed to engage with them.

In your apprentice tasks you were instructed to draw out patterns like the Metatron Cube, which among other things started the slow process of tuning your brain into understanding and working with these beings in the form of patterns and shapes. The weaving, fate webs, etc., are also part and parcel of the same thing. Slowly you will begin to understand

the roles of these powerful beings and how their actions are mirrored in magical acts.

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## *Messengers*

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The messengers are a particular type of angel that appear or connect mostly with magicians and mystics. This type of angel is also a bridge and a delivery mechanism that connects information from an inner source with a human. I have not come across these beings working with any type of living creature besides humans, and they seem, from what I have seen, to speak only to us.

As creatures with a voice and a choice, humans are able fully to mediate the Word, the breath of creation, and to mimic that power in low octaves; and as such we trigger the mechanism of inner creation (magic). This in turn triggers these angels into action: where there is a mediation of the Word that brings creation, there are also angelic beings involved.

As bridges they are also scales, as a part of the creative/destructive balance, and angels connected with true Justice also fall into the category of messengers.

This brings us into a deeper understanding of the nature of these beings. It is so easy for humanity to misunderstand angelic beings: we think of messengers as telling us something, when the better description would be mediators. Messengers *mediate* something from A to B that is involved in the creation of something, be that a child, writing, justice/re-balance, a new culture, a message... all these things at their deepest level are uttered into being, and that in turn triggers the messengers.

When a mystic connects with these beings it is usually a passive action: the angel turns up in their visions, dreams, or life, and the mystic interprets the experience—usually in context of their understanding and culture. So the message's clarity depends largely on the mystic's ability to interpret it correctly without adding their own dogma or agenda.

When a magician connects with these beings—and properly connects—it is either passive or active, and it may be triggered by either the magician or the impulse behind the angelic being. In such cases the magician may work in vision and ritual with the being, or they may act as the being's 'scribe,' or they may dream the connection.

A lot of magic that has come down to us from sixteenth-century English magical grimoires and such has lots of spells and rituals to call and exert influence on particular angels, using names, sigils, and ritual actions to demand, trap, and “bind to the will.” Often these spells are for very minor things like money, power, skills, and so forth; and often what does turn up, if anything, is a parasite. You cannot demand and control these beings: they are vast, like the consciousness of the planet, and they do not care if you want to the power to fly or be invisible.

However when a magician creates and dispenses magic that is tapping into the creative/destructive Divine power these beings tend to turn up, as they are an integral part of the process. When you trigger magic you take the reins of energy and power, and if everything is working as it should they will assist as necessary. If it is not working as it should (it is imbalanced in some way, defective, overconditional, or just plain silly), then they will not: put the plug in the socket properly and turn the switch, and the lights will go on.

As you work and develop through magic, you will likely constantly cross paths with these beings, often without knowing it. But the more you are aware of the potential presence of these beings in magical action, the more you will be able to connect with them. As an initiate, the lessons will bring your awareness to these beings more and more, and you will learn how to work within visionary constructs so that you can consciously interface with them.

You have done a lot of work in the Inner Library, and you now know that the Library itself, along with the librarian, is a deity. You know that the ‘books’ are the released knowledge of those who have gone before you, and now you can add to that the fact the Library’s structure is an angelic construct that allows the deity to express as that Library: they are the building blocks. When you pick up a book, and it is important from a fate/inner perspective, not from your own sense of necessity, that you gain the information within that book, it is an angelic being that bridges (or messages) it into you.

The stone temple within the Inner Library is an angelic construct, and standing in it allows other angelic contacts to connect with you: you are standing among angels.

Let’s zoom out of the picture and look further down the chain of connection. We have the utterance of creation, the Divine Impulse, flowing through the inner worlds and being changed by the powers with



which it interacts.<sup>6</sup> Then it hits a stage where it can disperse in many different directions (inner worlds, life, planet, and so forth). One of the places to which it disperses is the Inner Library, a formed Vessel made of angelic and deity power that is a Vessel for human knowledge. Between the Inner Library and the Divine Impulse is a messenger who bridges that Divine Impulse into the Vessel which is the Library. The Divine Utterance is constantly flowing through that Vessel, and one of the things that facilitates that flow is an angelic messenger.

At the other end of the spectrum, let us imagine a magician standing on a hill in a terrible storm. They are uttering to the storm to ensure a balance of creation and destruction, not just one or the other. This magician is acting as bridge between the Divine Impulse/Word and the storm's consciousness. Between the magician and the Divine Impulse/Word is an angelic being.

These beings are stations that ensure the flow of power from one place to another. They filter, power down, power up, and assist formation as is needful. Once the adept is conscious of all the different powers, stations, beings, and consciousnesses that are triggered into play with a simple action, then more power begins to flow when it is needful.

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### *Ladders/Vehicles*

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These types of angels are the most elusive, and yet the most sought after by magicians who do not understand them. These are the beings involved in the Kabbalistic Merkabah mysteries. If you do some research you will find yourself knee-deep in everything from aliens, to energetic vehicles, to complex listings of heavenly palaces.

You have done some reading about how various cultures have approached the concept of the Ladder, and how they have tried through incantations, visions, and prayers to influence how they would ascend the Ladder and dodge its guardians. As always, humans try to control and manipulate, then when they fail and do not understand why, they begin to create mythologies around it ("it's the aliens," they cry).

The angelic beings involved in the Ladder of ascent are varied. Various types of angelic beings come together to form a pattern through which

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<sup>6</sup>Remember from your creation reading.

humanity can move to connect back to source, facing the Divine. It is not a construction; it is a coming together.

This connecting back to source cannot be forced or conjured with spells or prayers; it triggers in its own time and place. As the magician steps into the deeper aspects of the inner worlds and begins to recognise the Divinity in everything, so they step closer to the pattern that is the Chariot or Ladder. It is a spontaneous visionary experience that can trigger at any time in the magician's life. It cannot be forced...but it can be walked towards.

Just like everything else in creation, this works in octaves. The Ladder or vehicle of Divine ascent is also mirrored in the Ladder presented in the Death Rites, and the angelic beings of the Chariot are the same ones who facilitate your passing from one realm to another in vision.

As you pass into the inner worlds, your passage is facilitated by angelic beings: thresholds, gates, guardians, and companions. These are all octaves of the beings of the Chariot/Ladder. The more the magician works in vision, the more they get used to the power of these beings.

Once the magician begins to step into the deeper, more mystical aspects of visionary work, the Ladder responds. It triggers, when the time is right, an experience in which the magician is 'taken up' to Divine thresholds and has a Divine experience. This changes the magician for life: it changes how they experience life, how they act, think, and how they interact with magic. It is the experience itself that causes the change and deepening of the magician.

This deepening is vastly misunderstood in magic. Many magicians think that if they "crack the code of the Merkabah" they could get the angels in the palaces to teach them about magic or mysticism. But the ascent of the Ladder is a profound experience, not a magical lesson. It cannot be manipulated or used for a purpose; it just *is*.

The mystical magical action of the magician looking back at Divinity, in which the magician becomes deeply aware of the mystical presence of Divinity within everything, triggers the dynamic of *Completion*: Divinity outputs and creates/fills humanity; humanity finds the Divine within and looks back at Divinity, seeing it within everything, including themselves, and thus completing the circuit.

The Ladder of Ascent is connected to this process, and the Ladder/vehicle itself is a combination of all the angelic beings involved in the

passage from the Divine Word to the first breath of Man.

Just knowing what this concept is, and what beings are involved in it, will not only help you realise what bullshit is written about it, but it will also help you fully understand and engage with the experience once you find yourself in its midst.

You should have read some of the Merkabah texts by now, as it was a reading task in a previous module, so you should be aware of some of the presentations of these angels that make up the Ladder: wheels of fire, many wings, the four creatures which are an ox, a lion, a man, and an eagle. These are all angelic beings—and the ‘likeness of a man’ is the human reflecting the Divine and the Divine reflecting the human.

As for the four creatures which are powerful angelic beings, you will figure that out as you come across them in vision. It is for you to discover on your own, as this work truly cannot be taught: it is experienced or it isn't.

But there are some things to keep in mind regarding these angelic beings and the whole process of ascent. As individual humans, we have a voice and a choice. How we use these determines our steps up the Ladder.

Everything begins and ends with our actions, thoughts, and behaviour: as individuals we *are* the world we live in, and what we do, in both an everyday and a magical sense, determines the rungs on the Ladder. How we are and what we do affects the inner frequencies round us. These in turn either hide the Ladder from us or expose it. You cannot engage with these powers if they cannot see you and are not aware of you; but as you mature, grow, and develop, the energy signature you express also shifts and changes. This makes you more visible and puts you in the orbit of these powers and the dynamic of Ascent.

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### *Angels of death and destruction*

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We have looked in some depth at the angels of destruction and death, so we do not need to go over them again here, except to note that these powers are also part of the vastness of angelic consciousness and action. In the next lesson we will look at these beings in magical terms when we compare them to the destructive beings we call demons. They are

different from each other, and that difference, for a magician, is recognised by the actions and results of these two types of beings.

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*Task: Vision: communion with angels*

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This work trains you in the art of communing with angelic beings, not through conversation but through deep communion. This allows deep knowledge of the angelic powers to seep into you, and it will in turn emerge when you need it. It works with unnamed angels, and is a step forward from work you have done in the past.

You may choose to do this vision for a number of reasons, but you should not overuse it as it can have an impact on your body. This first exercise teaches you a basic visionary technique that you can develop over time to commune deeply with different angelic beings.

Set up your work room, put out the tools, and put on your cord. Do the Fulcrum ritual, then sit in front of the central altar and meditate for a while for stillness.

When you are ready, go to the Stone Temple in the Library. You will step through each directional altar in turn with the intention of going into the Void, into the nothing, in that direction.

Once there, call upon the angel of the element of that direction.<sup>7</sup> When a form builds in your mind of that angel and you have a clear sense of it—however it presents to you—step into that angel.

Be still within that angelic power. Feel into its power, and let it feel into you. If the angel does something to you<sup>8</sup> be patient and wait until they have finished.

Once it is finished or you feel that it is time to stop the merging, step back from the angel. Instead of saying thank you, which is meaningless to these powerful beings, be clear with your intention to live up to whatever passed between you: that is the greatest of thanks.

You can do all four directions in one vision, or you can break it up and do one direction at a time with some days between them. Go with your

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<sup>7</sup>Air/east, fire/south, water/west, earth/north.

<sup>8</sup>Pulls things out of you, sticks things in you, whatever.

own instincts and whether you think your body can take the impact of all four directions at one time.

Write up your experiences in your journal, then type them up on computer.

### Uses of the vision

The deep communion with these elemental angelic beings is a form of learning that continues to unfold over years. The interaction triggers deep, subtle shifts within you that will rise slowly in your conscious mind. It prepares you for deeper work in the inner worlds and adjusts you so that you can withstand the visionary impact of working in the Inner Desert.

It also has more down-to-earth, practical uses. When you are magically attacked or bound, or interfered with magically, this is one visionary technique that can be used to offset that impact. It removes one deep layer of magic from you, and leaves the rest for you to deal with.

Like all magic when it comes to such human interference, you should use this as one of many different tools to be applied. No one thing will do the job when powerful magic has been used. Sadly, as the magician develops and becomes known in the magical community, in any way, they will become a potential target for every magical nutjob with a grudge...and there are many of those. It is a simple fact of magical life, just as there is an octave of that same dynamic in the everyday world.

If the magic sent at a magician is utterance-based or uses blades, or if it is rooted in a religion/system heavily reliant on the word, then stepping into the angel of air can remove a layer of the attack. If fire magic has been used, work with the angel of fire—and so forth.

This is why it is very useful to understand the elemental dynamics behind magic. The same goes for a situation where the magician is attacked by a guardian or any other being with an elemental expression.

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### *Task: Ritual*

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For this ritual you will need some of the cards from the *Quareia Magician's Deck*. If you do not have the deck and do not wish to buy it, the images

to be used are provided at the end of this lesson. You can print them out (for your own use only) or you can paint your own versions, but stick closely to the images, as they are magical keys. If you redesign them you are likely to add things that should not be there, and miss things that should.

This outer ritual is an exercise to deepen your understanding of the connections between these key angels in their working directions. They are all angels that work closely with humanity and can be an integral part of magical and ritual work. The ritual sets the pattern of these angels and also calls their influence into your life and working space.

Once you have done the outer aspect of this ritual and understand it, you can combine the actions of the visionary interface in the Void via the Stone Temple with this outer ritual to connect more deeply with these particular key angelic beings.

Experiment, keep notes, and type them up.

Set up your working room, put out the tools, and set up temporary altars in the cross-quarters. Put a tea light/candle on each temporary altar. If you do not have much space or have anything to use for these altars, use hardback books on the floor covered with white cloths.

Place the following cards in these directions: Utterer in the east, Grindstone in the southeast, Light Bearer in the south, Unraveller in the southwest, Justice in the west, Bridge of Death in the northwest, Prisoner in the north, and Threshold Guardian in the northeast.

Once they are all in place and all the candles are lit, do the Fulcrum Ritual. When you finish it be aware of the Void and Fulcrum in the centre of the room: it is the centre of all things.

Start by walking to the east altar. Stand before it, hold up your left arm before you, and place your right hand behind your back. (Figure out why there are specific arm positions in this ritual.)

Say:

“Utterer, angel that carries the Word, I welcome you into this space and into my life, that your power may pass through me and out into the world, and may also teach and guide me.”

Make the sigil of the Limiter with your left hand in the air to your left. Breathe out slowly, close your eyes, and breathe in. Remember the feel of the Angel of the Air in the Void and breathe out again slowly.

Step back, bow, and go the southeast cross-quarter.

Stand before the altar in the southeast. Place both your arms out before you, palms up, level with your chest.

Say:

“Grindstone, you who hold me in a path of learning and strength, I welcome you into this space and into my life, that your power may pass through me, teach me, and guide me. Help me walk the path towards my future that I may learn and grow. May the winds of the Utterer be at my back as I cross your bridge.”

Bow, step back, and walk to the south.

Stand before the south altar. Hold both your arms up to your sides at head level. Feel the power of the Light Bearer at your left shoulder, the power building behind you.

Say:

“Light Bearer, you who allow safe passage and who lights my way with your fire, accept my footfall on your path. May the Grindstone limit and slow my progress so that I may learn every skill that is within my fate to do so. May your powers always be with me on my journey through this life.”

Close your eyes and remember the feel of stepping into the angel of fire. Remember the feel of the Light Bearer at your shoulder. Open your eyes, bow, and step back. Turn and go to the southwest.

Stand before the southwest altar. Hold your hands before you, hands clasped together.

Say:

“Unraveller, she who gives free rein, she who gives free choice on my path that is opened by the Light Bearer; guide my thoughts and deeds so that I use my free choice to learn and experience. May the Grindstone guide my sense of self-limitation so that I find balance in my deeds and words. May you give lightly of your power, and may I learn not to swim too deeply in your waters as I cross your bridge.”

Bow, step back, and walk to the west altar.

Stand before the west altar. Mark the sigil of the Vessel in the air to your right with your right hand, then cross your arms across your chest.

Say:

“Justice, power of the Scales, may you guard my heart so that it always speaks the truth on my behalf. Guard my harvest so only my own deeds are weighed in your scales. My I learn through you to let the Word fill my Vessel, and through your strength and guidance my Vessel will be strong and complete.”

Close your eyes and remember the feel of the angel of water that you stepped into. When you are ready, open your eyes and bow. Step back and walk to the northwest.

Stand before the northwest altar. Drop your arms by your sides.

Say:

“Bridge of Death, you who weighs and measures my footfall upon your back, when I cross you in death, may you remember me and may I forget that which needs forgetting. May my footfall be true and strong, and my heart sing for that which once was before life.”

Bow, step back, and go to the north altar.

Stand before the north altar with your hands behind your back. Stand in total silence and remember the feel of the angel of earth that you



stepped into. Commune with that feeling once more. When you are ready, bow and go to the northeast altar.

Stand before the northeast altar. Cup your hands before you as if to catch something.

Say:

“Threshold Guardian, he who keeps the threshold between non-life and life, call to me in my sleep that I may awaken. Call to me in the darkness that I may heed your call and rise. Let nothing pass into my Vessel that is not of me. Let me step over your threshold into life, so that the Word may be uttered into my Vessel by the Utterer, that the Divine Word may flow into me and enliven me.”

Close the cupping of your hands, so that they are held palms together.

“Angel who holds the gates between the worlds, let me pass safely through you so that I may live. Let me pass safely through you so that I may flow between the worlds.”

Bow and step back, turn, circle the directions, and go to the central altar.

Open your arms and say:

“Above me is everything that will be, below me is everything that has been, I stand within the centre of all things: I am everything and I am nothing, I am within everything and I am within nothing. Great is the Word that utters the world into being.”

Sit down and close your eyes. See yourself in the Stone Temple. See the powers of the angels all round you: they are in their directions and yet they are everywhere around you and within you. Stay in that meditation for a while.

When you are ready, open your eyes and close down the directions.

You will recognise some aspects of this from rituals you did in your apprentice training. Having the images in the directions and ritually expressing words in the directions begins the next layer of the process.

If one particular image or angel strongly draws you, go in vision, using the Stone Temple and the method of passing through the altar into the Void, and call upon them in the Void. Step into them, and also step back and talk to them. These are angels that are used to working with humanity and it is easier to talk in vision with these beings than it is to commune with the elemental angels.

Write your notes in your journal and type them up on computer.

And here is something for you to think about which is important to a magician when he or she constructs a ritual: the use of speech. You will notice that some directional calls have very little speech, some have more, and one has none. When calling an angel you do not flatter them; rather you state the aspect/s of the particular being that you wish to trigger, and if you do not wish to trigger them, you stay silent.

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*Task: Decan research*

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Research the ancient Egyptian decans, and also the decans in China and India.

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*Task: Read /Corpus Hermeticum/, chapter 19*

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Read it carefully and ponder over it, as hidden within it are things to whose thresholds you have been brought and which will, if you keep working, blossom within you. You should recognise a lot of things in this text—just read it in context of its age and culture.

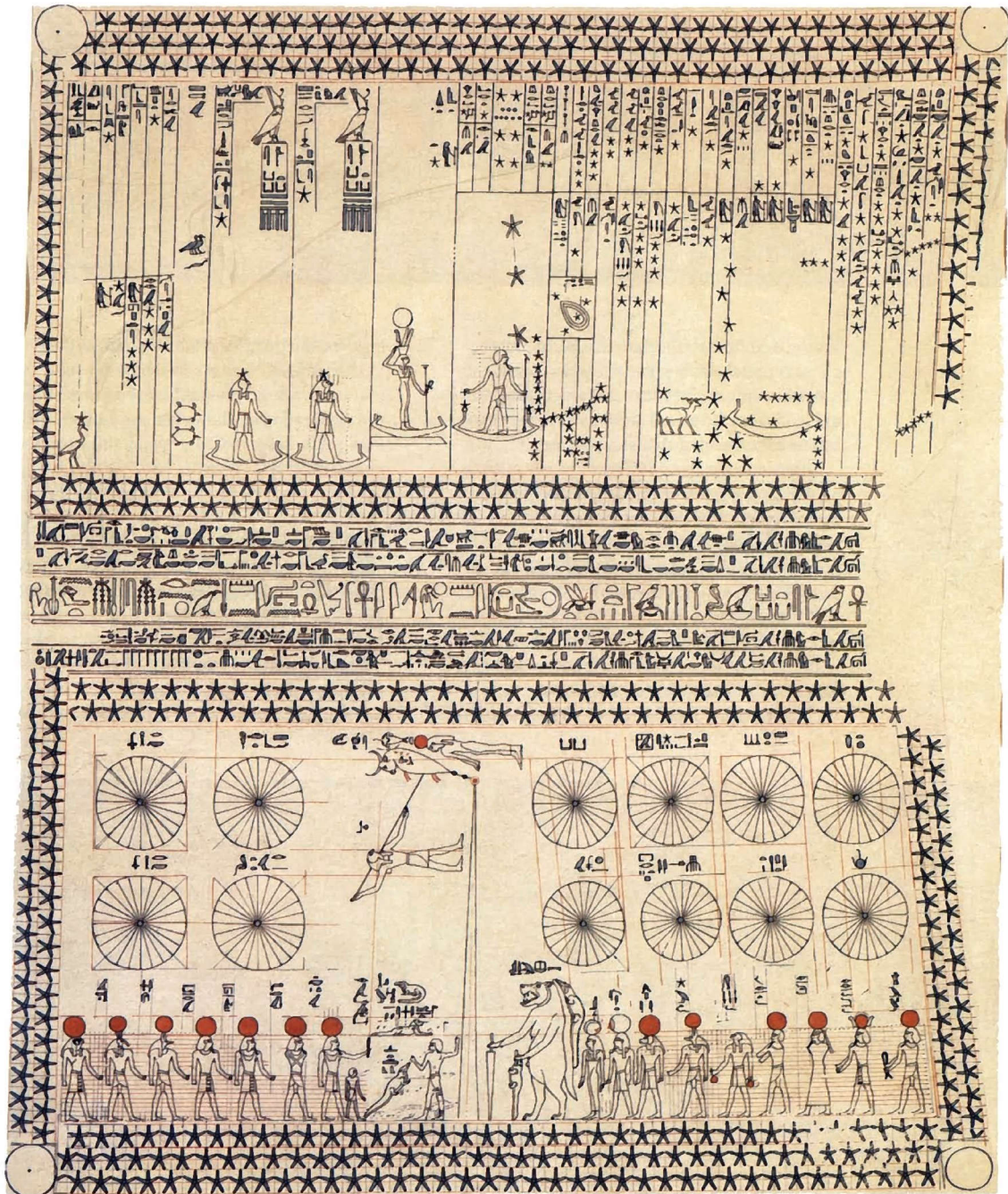


Figure 1: Astronomical Ceiling, Tomb of Senenmut. (New Kingdom, Dynasty 18, during the joint reign of Hatshepsut/Thutmose III.) Painted at Qurna by Charles K. Wilkinson for the Graphic Section of the Metropolitan Museum of Art's Egyptian expedition (1920). [www.metmuseum.org](http://www.metmuseum.org)



Figure 2: Cards from LXXXI—The Quareia Magician's Deck.

QUAREIA

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