



QUAREIA—THE INITIATE

Module IX—Working with the Spirits of
the Land

Lesson 6: Working with Substances I

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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 IX—Working with the Spirits of the Land

Lesson 6: Working with Substances I

Note: this lesson relies heavily on the reference book *Lotus Materia Medica* by Robin Murphy MD. At the time of writing, the price of this book has risen steeply and is not easily available. Because of this, once I have finished writing the course, I will put together a reference book of magically pertinent information on substances and homeopathic remedies, as well as alchemical information. By the time you as a student reach this lesson, hopefully the book will have been written and will be available at a sensible, accessible price. Other types of homeopathic *Materia Medica* are available at low cost, but they are less detailed and include fewer interesting side studies; however they can still be useful.

When you are working with the land and its spirits, substances start to play a major magical role. This may mean working with plant extracts, herbs themselves, and/or homeopathy. Homeopathy plays a central role in such work as it is an energetic catalyst that brings energetic shifts in the magician's body, the animals that the magician works with, and the land itself. Homeopathy can also teach you a great deal about inner energies, spirits, and land beings; and their connections to the land areas, plants, and creatures.

In your apprenticeship you looked briefly at these catalysts, and learned to use a small number of them on yourself when needed. You also started the process of learning about the substances used in homeopathy, so you should have a general idea of how they are used in magic. Of all substance-based practices that can trigger change or help the magician dodge bullets, homeopathy is the strongest and most powerful.

Because of hostility from the science world and New Age ideas about homeopathy, its power as a magical, alchemical process has sadly been all but lost to magicians. But this method of working with substances, along with spagyrics, is a major resource, and a major learning curve, for the magician, and it edges them closer to an overall understanding of alchemy.

Alchemy is not just about turning base metal into gold or having lots of bubbling flasks in your workspace; nor is it about your own psychological development. In fact the popular idea of alchemy, prevalent in many magical circles today, is a poor expression of what alchemy is and what it can do. Yes, alchemy is about both the power of catalysed substance and the power of change/evolution with the magician. That catalyst power can take various different forms, the magical study of homeopathy being one.

So what is the connection between alchemical homeopathy and the land and its spirits? The substances in homeopathy, which include virtually everything in the environment and on the land, are worked with as energetic signatures, which immediately puts them in line with the land's spirits: they affect inner beings as much as outer substance.

Through working with the substances and learning about them, as well as learning their the methods of preparation, you will begin to learn their deeper, inner energetic resonances of substance and form. You learn how the energy of, say, a metal, plant, insect, or virus has, as much as its physical effect, an *inner energetic effect* on a being, one that can at times bring massive change. Homeopathy will also teach you about a substance's powers, personalities, and energies, and the inner beings deeply connected with it. This in turn will teach you a great deal about a substance's power potential, which can then be applied to your magical knowledge and practice.

In this lesson we will expand on what you learned in your earlier training, and learn the magical methods and information that will let you delve deeply into the study of substance and magic. The list of substances used in homeopathy is vast, so we will look at a few orbits of certain substances, and how a magician can draw knowledge and action from

them. Once you have learned the general methodology, you can apply it to other substances to explore further.

If possible use a copy of *Lotus Materia Medica* by Robin Murphy, and look at the elemental charts towards the end of the book, which will prove very useful. If the book is unavailable then do not worry—as I have mentioned above, I am hoping to prepare one myself in the not-too-distant future.

The approach

Here are some things you need to think about in general when working magically with these substances, for example how to choose them, what the potencies do, how timing is important, and so forth.

When using a *Materia Medica* magically, you approach it slightly differently from how a regular homeopath would use it. The most important things to look at in a *medica* are the effect the substance has on the mind and emotions, its ‘personality,’ any planetary alignments, and any anecdotal commentaries that come from direct observation with patients.

Each substance has a personality picture that can be examined when choosing a catalyst for a person, creature, or place. The underlying personality picture has a direct resonance with the substance, along with a picture of presentation, i.e. what the substance would do to a person’s health, emotions, and personality if it was taken in poisonous doses without dilution and succussion.

This, along with the mental and emotional picture, gives you an idea of the substance’s inner energetic action, and this can point to its uses for a living body, land, river, and so forth. Homeopathy runs along the principle of *like treats like*: when an energetic ‘picture’ presents in something or someone that needs a catalyst, a homeopathic dosage of that picture is given to create change.

While there has been a great deal of development in the use of such substances for physical and mental health, there has been little development in the use of homeopathy for magical purposes like working on the land, working with land spirits, or working with energy flows and tides. Homeopathy can also be used directly in relation to the magical tools, the thresholds, a ritual’s energetic signature, and the development of the magician’s visionary capability.

It can also be employed when the magician needs to apply a substance's energetic resonance without involving the substance itself. For example, in terms of the magical staff—which you are on the cusp of learning about and working with—if you need the presence of gold but the actual metal would be too base (too manifest) for the work, then homeopathic gold preparations can be applied instead. They contain gold's energetic signature but not the outer substance.

This use of dilute and succussed substance infuses the substance's energy, power, and inner contact into the magical pattern. It is akin to the magical difference between vision and ritual: sometimes you need the outer material form, and sometimes you need only its inner expression.

Remember the potency rule: 30c or below is a *base* potency that acts directly on the *substance*, 1M to 10M *bridges* the physical and energetic, 50M is *more energetic than physical*, and once you go above 50M you are getting into the realm of *adjusting fate patterns*. MM and CM potencies can change a whole fate pattern or at least cause a major shift in a life path: with these levels of energy, the long-term consequences must always be checked via divination before they are dispensed.

Always use divination before applying a magical remedy, as you are treading into unexplored energetic territory. Too strong a potency can suppress and shut something down; too weak a potency can throw petrol on the fire. Also, when you are getting into the realms of the magical application of homeopathy, *who* dispenses it is just as important as *what* is dispensed and *how*. When you apply a remedy magically you become part of the pattern. You become the bridge for the remedy, and as such you will directly affect its action once released. Such dispensing is not magical work that can be delegated to someone else: you have to do it.

Also use divination to find the peak time for dispensing. Timing is everything: dawn, dusk, midday, full moon, dark moon, are all optimum trigger and threshold moments for dispensing. Also do a reading to discover how often the preparation needs to be dispensed: sometimes once is enough, sometimes it needs repeat applications.

When you look at the *Materia Medica*, read any folklore mentioned, look at the mental effects, and read any commentaries carefully. It's a good exercise in learning how to read something carefully and deeply rather than skimming it for a reference. In magic, information embedded in various places needs careful, considered reading. Looking up substances is a good way to learn how to filter relevant knowledge and extract it from a non-magical source.

So let us have a look at some of these substances, how they can be worked with, and why.

Metals

Metals are substances drawn from caves, rocks, and mountains. They bring with them the inner energy of such places, along with their own unique expressions. They can be applied directly on tools, thresholds, and the magician themselves when these substances' deeper powers are needed for magical work.

Ferrum Magneticum—Black oxide of Iron

Iron is a major player in magic, particularly in respect of land spirits and land consciousness. It is a heavy metal, something that slows power and eventually brings it to a halt. This is the power of Restriction that works in direct opposition to the Light Bearer: iron blocks the Light Bearer's path, slowing it and sometimes bringing it to a halt.

It has a left-sided action, i.e. it affects the energetic power flowing through the left, limiting it. In a physical body it creates weakness and difficulty of movement. The outer substance, in toxic doses, would produce physical symptoms that relate to this picture when taken into the body. Energetically it slows and limits. Straightaway you can see the correlation with the magical sword: left, metal, and the forward action of the Light Bearer being limited.

Magically, iron plays a strong role in magic relating to land spirits: it limits them, blocks their path, and slows them down. This is the basis of the use of iron and iron horseshoes in folk magic to "keep out the faeries" from a house. In today's romantic world, people think they would love to have land spirits rampaging around their house; really such a situation would be very troublesome in an ordinary household.

People who lived in areas where such land beings were particularly active and troublesome learned that iron across the door would keep them out. They would wear iron rings, bangles, or necklaces to stop these beings interfering with their bodies and health, and to protect their children. Iron's magical action brings up a lot of questions about how

the human discovery, then use, of iron created a shift in the balance between land spirits and humans: suddenly the humans were not quite so vulnerable.

Magically the homeopathic preparation can be used dissolved in water, succussed briefly, then poured around an area or threshold with a small bit of physical iron there to act as a battery and anchor for its inner energy. If the magician lived, or was staying, in a place full of very hostile land beings with a vulnerable child or person in the house, then a small bit of iron could be put at the house's entrance and a water preparation poured lightly around the building. This would create a layer of a barrier that could then be built on using different magical approaches.

The preparation to be dispensed would be distilled, consecrated water with a couple of high-potency tablets of Ferrum Magneticum crushed and dissolved in it, then succussed a few times. Using the remedies this way is very individual to the timing and land, so the potency to be used would vary according to the circumstances.

Task: Alchemical metal research

Now look at the other alchemical key metals in the same way using a *Materia Medica* while applying what you now know of magic and power. You have looked at these metals before, but now you need to look deeper and ponder on the magical applications. Type up your findings, and also your ideas on magical application.

Creatures

The use of insect, spider, reptile, and venom preparations in homeopathy also has wide-ranging applications in magic. Spiders, scorpions, snakes, etc. and their venom can be applied either to draw in that energy into magic, or to negate inner bites, stings, and attacks from such beings, particularly if they have been used in magical attack or the magician has been struck in vision and injured or poisoned.

Look on these remedies as inner antidotes to inner beings and their poisons when you cross paths and/or occasionally clash with them in

ritual or vision. You can also work with these substances to bring in these beings' presence to magical work for a variety of reasons. Just be aware that combining very high potencies—which are strong inner signatures—with a land, person, or magical working can be a very potent mix when done magically and with skill.

A lot of these creatures have a strong presence in magic: the cobra is very much a guardian that will defend with vigour, whereas a viper is often a hostile attacker. Scorpions play a major role in Egyptian magic, as do certain venomous spiders.

The magical approach depends largely on what is needed and what the situation is. The remedies in their potencies can be combined with distilled water to wash something, to have a presence in the vessel; they can be spread or poured across a threshold to guard or help cancel out a malign presence; they can be taken by the magician as an energetic antidote; or they can be sprinkled or otherwise put on a pillow to assist in dreams.

The key to working with these powerful substances is to know the creature of the remedy and what it does magically, and to recognise the magic of one of them in action. That knowledge comes from research, magical knowledge, and practical experience.

When a creature like these turns up in mythic stories, patterns, or images, look up the landscape and climate in which it appears. See what powers or deities it may be connected to, then look up the homeopathic symptomatic picture of its venom or bite's effect on a person. Careful reading and research will tell you a great deal about these creatures' power, not only in medicinal terms but also inner energetic terms. What does it do to their heart (the inner voice), to their spine (the upholder of the ladder), their intestines (power processor), their genitals (creative power), kidneys (inner watchers), and so forth? Think back to your work with the body and the organ spirits.

This knowledge is important to an adept as they step into deeper magic: an adept is far more likely to cross paths in vision or ritual with these beings, and such an encounter can end with an injury. It will also tell you a lot about these creatures' nature and personalities, which will help you if you work with them in vision. Such knowledge will guide your actions and point out warnings of how these beings react to certain things.

For instance, if you find yourself working in the Library with a venomous spider then you need to know its type and temperament. Is

it aggressive? Does it attack only when threatened, or is it likely to bite when you simply appear or piss it off? A tarantula can leave a nasty energetic bite in vision, but it will only bite when it feels seriously threatened: they are very mild-mannered spiders. A black widow, on the other hand, will strike for the slightest reason. This tells you how to behave around them, and how to conduct yourself when you come across them. If a poisonous creature has been used magically against you then it will turn up in your dreams or vision work. If you recognise it and know its personality then you have a far better chance not only of dealing with it, but also of turning the magic away from an attack and into a new friendship—or at least a truce. If this is not possible then at least knowing its personality and how it will react will let you manoeuvre out of its firing line.

We will have a look at one of these creatures, then you can expand your learning outwards from there.

Naja: cobra venom

Naja is an important remedy to work with as a magician. The cobra is a powerful guardian and will strike even if you are not a threat: it demands respect and has very strong boundaries. If you step beyond them, it will strike mercilessly. It is the most common snake to come across in magic when you are delving into temple territory, and it guards the deity power.

If you are working, for example, with Egyptian magic, then a cobra can be a friend or foe depending on what you are doing. If you are working in service to the deity powers then it will protect you—you have already come across this briefly in your training. But even when it protects you, it will threaten you if you make a wrong magical move. If you persist then it will strike you and spray its venom at you. If you push into an off-limits area of an inner temple then it will first warn you, then bite if you ignore its warning.

The cobra's inner power causes paralysis and silence: it takes away your ability to move and utter. In the Valley of the Kings, inner silence reigns supreme, and the mountain that guards the valley, Meretseger, is also a cobra. The cobra's inner power brings a quality of power to the valley which is the power of silence and stillness. Now you should have begun to understand why the cobra features so much in mystical and religious tales as a guardian of a deity.

When someone has been magically attacked to silence them and stop them moving, travelling, or working magic, then Naja is one of the first remedies that should be looked at. It is not the only one with this energetic signature, so narrow your choice with reference to the symptomatic picture. When a place of stillness and silence needs inner protection, the cobra's spirit can be asked whether it is willing to guard the space, and the diluted remedy can be poured across the boundaries and thresholds. But only use this when the space is one where a deity presence connected with the cobra is worked with.

It can also be used as an antidote when a magician has been struck by an inner cobra in vision and has subsequently fallen ill and has been silenced. In such situations the remedy is given orally and also crushed and placed in a bath of water in which the magician then bathes. It is important to attend not only to the physical symptoms, but the energetic resonance that comes with such a strike. Even when the physical symptoms fade, the cobra's signature stays with the magician and will slowly poison them energetically. This needs to be negated by using the remedy: it may take only one dose, or it may take a few doses, given once a month for a few months on the day anniversary of the attack. Dosage can be established using divination and a health reading.

Most Western magic does not use these beings, as most Western magic doesn't really know how to. But other older systems and some tribal ones certainly do work with these inner expressions of outer creatures, and it can get quite nasty.

Another thing to keep in mind when looking at these substances is that the creature is often connected to the wider circle of inner beings, faeries, Djinn, and so forth that are found where the creature resides. This can tell you a lot about the power and personality of those beings, and by learning about the remedy picture you also learn about the beings connected to the creature. In the case of the cobra, for example, it will also teach you about the power of the land beings in sacred mountains and how the mountain deity's power can silence and bind a human, either to protect itself or to draw the human to sleep into the mountain. Learn to think poetically when reading the *Materia Medica*, thinking as a magician and not as a physician.

Now look up these remedies and use what you know to read between the lines and extract the pertinent information. To this add research on the mythic and magical picture of the creature. Think also in terms of the beings, deities, and so forth that can be connected to them, and type up your findings. Think about how these remedies could be useful, and how they could be applied not only as antidotes but also as protections and as

magical tools. Using them as protections is a bit like vaccinations: if you have to wade in vision through a nest of vipers then taking the remedy before the vision will trigger an energetic reaction within you that will in turn prime your body and spirit so they are ready to protect themselves.

The following are just a few of the other remedies made from venomous creatures. As you browse through the *Materia Medica* you will find all sorts of substances that are made from creatures.

- Scorpion
- Bufo (Toad poison)
- Latrodectus (black widow)

Hallucinogens

Homeopathic preparations of hallucinogenic plants play a major role for magicians when they are working with, or around, faery beings; or working/visiting faery areas where they become adversely affected. Often the issues arise with magicians who have thin energetic boundaries or are easily affected by different energetic signatures. This is not because of any action by the faery beings themselves—though these substances can play a part in the recovery from such actions. Usually it is simply a matter of the mixing of very different energies in one place.

When you work with faery beings, the power of their energies can affect your inner and outer body, causing a reaction both mental and physical. In a very sensitive person such contact can trigger a bout of what has up to that point been a latent mental illness. It can also trigger a brief period of mental confusion and sensitivity in a normally stable person: hence the saying “away with the faeries” when someone is acting strange.

For most magicians a careful training sidesteps a lot of these issues, but a powerful presence can still knock the energies of a well-disciplined, solid magician. In the Quareia training you are very slowly introduced to these beings, first through reading and research, then passive visitations, and finally slow but developed direct contact. This approach gives your mind, body, and energy a chance to build up a level of immunity, so that your energies become normalised to a faery being’s power. But even so,

a powerful and direct contact may sometimes cause problems in your body, and when those problems appear, these remedies will be a vital resource to counter them.

They can also be applied when powerful visionary work, particularly with land beings or Underworld powers, has knocked the magician off-balance. Because of this it is important to be aware of these substances, of their energetic, mental, and physical effects, their land distribution, and the powers that flow through that land.

This is why you have also been encouraged to learn about what grows in an area: learning about the local poisons and potential hallucinogens in the plant life (and reptiles, insects, etc.) around you will tell you a lot about your area's spirits and land powers. If hallucinogens grow in your area then strong faery presences are likely too: the two go together. If the area is now urbanised then it is useful to know what grew there prior to human building and clearing.

The way to work with these remedies, when needed, is this: first priority is to find what is local, second is to look at the symptomatic picture, third is to look at the magical or mythological picture. Say, for example, a magician has been suddenly badly affected and is displaying symptoms of a faery energetic impact. You would look to see what is natural to that area. If there is a local hallucinogen, then use it in a homeopathic preparation, both as a medicinal remedy and also as a bath with the remedy applied to the water. If no local plant fits the bill then go by the symptomatic mental/emotional/magical picture in other similar substances. Before you settle on a choice, look up the mythic picture of that plant to see if it fits with the encounter that caused the problem.

Again we will look at one substance so that you can see the approach. After that, look at the others, take notes, and type them up. You can then also do further research on your own through the *Materia Medica*, as many plants fit this section.

*Stramonium (Jimsonweed)—also look at related
Brugmansia Arborea*

Stramonium is a classic faery substance and highly toxic. Jimson weed is from the *Datura* family of plants and it has highly distinct characteristics that make it very interesting for magicians.

It is a substance that has become popular recently in magical circles, and has been used by tribal cultures as a poison for a long time. The upsurge in interest in *Datura* has led to a lot of poisoning situations, some of which have resulted in death, and in its natural state it is a plant that deserves a lot of respect and caution.

Like many homeopathic poisons such a substance, when diluted and succussed, has wide-ranging applications both in health and magic, and the plant's presence in a magical household has many uses. So let us first look at the plant itself, its energies, and physical effects. Then we can look at the homeopathic magical application.

Stramonium, like all *Datura* plants, has night-opening bell-like flowers that exude a strong and heady perfume in the evenings. The leaves give off a substance readily absorbed by the skin, and its seeds are highly toxic. The effects of Stramonium are: a sense of being very tall, hallucinations, hearing voices, and suppressed excretions—for example no sweat, no saliva, constipation, etc. It has a picture of a need for bright light, suppressed speech, night terrors, and seeing shining objects can trigger an attack of mania.

Someone with Stramonium poisoning will have a high fever but with no sweating; or conversely profuse sweating that does not resolve the fever. They will feel very tall and far away, will see everyone as 'little people,' will hallucinate, have abdominal spasms, tremors, and may not be able to urinate. It is a substance of suppression, of binding, while loosening the mind.

The action of the substance on the brain, which causes people to feel very tall while everything seems very small, and its ability to temporarily open up the 'inner sight,' have made this substance one of great interest to tribal magicians for generations. They use it not only to induce visions (which can kill), but also as a poison that sends people mad before it kills them. Some *Datura* species have been used by South American tribes as arrow poison.

Homoeopathically it is of great interest to magicians as an antidote as well as a constitutional treatment. When magicians come into close contact with faery beings and suffer an adverse energy reaction, Stramonium is one of the antidotes¹ to use—which antidote depends on the condition's symptomatic presentation. The sense of size and distance being affected in the magician from faery contact is a strong indicator of Stramonium, and this distortion of perspective can also be triggered by an inrush of magical power.

¹Belladonna, Stramonium's close sister, is another.

If the magician is being magically harassed by a being, or is under magical attack and having night terrors or bad nightmares, then homeopathic Stramonium can stop this in its tracks. In the longer term, the constitutional treatment of a magician by Stramonium can change their inner senses, bringing them into balance and opening up power suppressions within them, but it is a difficult process. Stramonium is violent; it opens up suppressed rage and releases it, bringing about a crisis before starting the healing process. If it is given to someone lacking the overall key symptoms—need for bright light, large pupils, and distortion of proportion—then instead of bringing about *resolution* it can cause *suppression*.

It is a key remedy for visionary magicians, but it must be treated with the utmost respect, even in its homeopathic doses: giving the wrong dose, or giving it to the wrong person, can result in violent outbursts, horrific nightmares, and a strong fear of the dark. Someone without a strong imagination who prefers dark places is not a good candidate for this substance in any form.

And this is the mistake many magicians make when experimenting with Stramonium: if they do not have strong visionary skills then they feel that taking the substance will help them see visions. Often the reverse is true: Stramonium aligns itself to a strong visionary mind, and destroys one weak in imagination. Its power is confrontational, loud, aggressive, and beautiful, all at the same time.

On to this remedy's use in magic. It can be taken as a catalyst for rebalance after heavy visionary work has taken its toll. It can also be taken this way to open up a mind where the naturally strong visionary capability has been suppressed by some type of violence, usually in childhood. Or it can be taken to rebalance after faery contact when the energy was too much. When it is used to release suppression, even in a compatible person, it can be like lifting the head off a highly pressurised boil—always treat Stramonium with respect. And its actions are highly individual to the person and the timing: you never quite know what it will do. Its action can range from very mild shifts to apparent personality changes. But for a magician who works a lot with vision work, Stramonium is sometimes invaluable, and as such is important to learn about in depth.

Working with the plant itself is also very interesting for magicians. Its very presence in a house or work room brings with it immense energies that affect everything around it. I have worked with Stramonium for decades, both as a homeopathic substance and with the plant itself. I am naturally immune to the plant's bad side-effects, and because of that

I was not aware, for the longest time, of the effects it can have on people who touch it or are near it.

The scent of its flowers, in an enclosed and poorly ventilated room, can trigger wild dreams; and in sensitive people they can trigger all sorts of bodily reactions, listed in the entry of the *Materia Medica*. Handling the leaves can trigger not only a physical reaction but a mental one, too, in a sensitive person. But the plant's energy brings a visionary power into the house, is very attractive to faery beings,² and creates a strong energetic barrier against hostile visionary magic.

For magicians under attack from such magic, first identify the *magical* direction that such magic is flowing from, then put the plant in the corresponding *physical* direction. This creates a layer of blocking that essentially dissipates such an attack, or at least takes a lot of the power out of it.

If you want work with the plant itself, then unless you live in its ideal climate you will need to tend it gently. In the UK we never have enough light for it: *Datura* loves bright light, but it does not like intense heat or heavy sunlight. Like the symptomatic picture, there is a love of brightness, but an intolerance or inability to cool down. So the plant will need full spectrum UV lights rather than harsh sunlight, moderate temperatures that do not vary a great deal, and good moisture without being swamped.

I used to lie down and sleep under my *Datura* plants, particularly when they were flowering, soaking up their energy and letting my inner energies bathe in their strength. I would always know if I had done that too much, as I would get wild dreams, whereas just enough exposure would help clarify my dream state, and tune up my inner visionary capability.

Do not experiment with this plant in your house if you have children living with you. *Stramonium kills kids*, it's as simple as that. Some kids are more vulnerable than others, and though visionary children respond well to its power, if a younger child were to play with it or eat it then expect long hours in hospital. It is not good around children.

Dilutions of a homeopathic preparation of the plant can be sprinkled in an area to mimic its power or draw in certain types of beings and repel others. The mimicking of power signatures done by grinding high homeopathic potencies, putting them in water, succussing them, then pouring the result, is an interesting magical method. What it essen-

²If you want a house infestation of faeries, grow *Datura*.

tially does is create an area where the deeper energetic power signature is evident, without the root substance being there. Something very interesting to experiment with.

For instance, doing this with Naja will cause beings or visionary magicians to feel 'cobra energy' when they approach, and they will feel danger from the cobra power. They will often not be able to tell if there is an actual cobra there, and so will back away.

If you find this interesting then you can experiment with this method of dispensing remedies in water, potentiating them mildly with succussion, then applying them across a threshold; observe what happens. You can use divination once you have watered an area to see what effect it is having, both on the area and the nearby people and creatures.

If this goes badly wrong then the energy signature can be scattered and dispersed by using strong essential oils like Patchouli over the same area, which will mask the energy, then break it down. Strong smells have their own vibrations and often overwhelm a remedy's more subtle ones; thus they make great antidotes.

Spend some time looking in the *Materia Medica* at Stramonium, then at these other substances within the same class of action. Take some notes of ones that interest you so that you can apply them in your practical experiments, which we will get to later.

- Hyoscyamus (Henbane)
- Agaricus Muscarius (Toadstool-Fly Agaric)
- Anhalonium (Peyote)

Magical substances

Some everyday homeopathic remedies have much deeper significance for a magician, both in terms of interrelations with beings and with magic in general. We will look at some of them, but if you are interested and take the time to browse through the *Materia Medica* then you will see quite a few of them. The way to search effectively is to think about what powers and substances have an action in magic, then look up their homeopathic remedy.

Like many remedies, these ones can be used in varied, wide-ranging ways. In terms of their magical uses, they can be antidotes, ‘vaccinations’ against certain powers, and delicate energy signatures when the base substance or power itself would be too strong or dense. Learning about these substances and how to use them is very much a matter of experimentation and taking notes, while also knowing the deeper power of each substance or power.

Luna and Sol

Luna is a potency gathered from the light of the full moon. Water or milk sugar is exposed to the full moon, stirred with a glass rod, then potentiated. Sol is a remedy gained from sunlight using the same method. The moon’s power plays a major role in magic, and energetically its strongest effects are on the mind, the emotions, and the physical endocrine system. The sun’s power is one of energy, life, and both creation and destruction.

In magic the moon is used to work with—or against—the mind. Often it is used magically in a cyclical manner to ‘shut the sunlight’ away from someone or something. When the magician is deeply affected by the full moon, either naturally or because of magic, then Luna can be used to counter the symptoms.

You can also dilute the remedy in water, succuss it, then bathe a tool, person, place, and so forth in it; either to bring in the moon’s power or to dampen down an excess of solar power. The same is true of Solar remedy: it can draw in solar power or antidote it. The water preparation of Luna can also be used in the magical vessel during ritual work when the moon’s power is needed in conjunction with the vessel’s. This action brings the moon’s energetic signature right into the ritual space, and this, at a full moon, can be a powerful use of the vessel.

Making your own potencies of Luna and Sol is fairly easy and the resulting remedies can be applied in so many ways. They can also be used in conjunction with deities directly connected to the moon or sun. Water or milk sugar exposed at key times in direct moonlight or sunlight, stirred with a glass rod, then succussed, can then be used in ritual or for exposing objects to its power. Similarly, deity statues and magical tools can benefit from being exposed to midday sunlight or full moonlight to recharge them energetically: check through divination if this would be helpful: sometimes it is, and sometimes it has the opposite effect.

Each tool, and each deity image, is unique in how they should be tended to. Learning how unique they are is an important step in magic. It teaches you that magic is far more complex than simple rituals and rules, and that ultimately you must learn your craft by experimentation and observation.

If issues with faery beings or land beings seem to come to a head at the full moon then you can use Luna remedy to counter that, or a succussion of Sol to bring the sun's influence into the space by sprinkling it around the thresholds. Similarly, Sol remedy can be used to counteract the energy of a solar being causing problems. So you begin to see that each remedy can be used in opposing ways, depending on the timing, circumstances, and the magician themselves. Luna and Sol bring the powers of the moon and sun into a space where they were not already present. Where they are present, they can cancel that power out. How they are used depends on the unique situation and the divination outcomes.

Look up both Sol and Luna in the *Materia Medica*, and read carefully, as these two remedies can play a major part in magic: this is old-fashioned alchemy at its best.

Natrum Muriaticum—Salt

Homeopathic salt is another very interesting remedy. Besides its medicinal use, it has various magical applications. Salt has a profound effect on everything it touches: it breaks energetic connections, isolates, and in sufficient quantities kills. Yet it is also necessary for life.

Magically, salt breaks energetic connections, strips energetic imprints, and empties vessels. It is used extensively by magicians for its energetic cleansing properties, and it can also be used in potentised form. When you look at the *Materia Medica* symptomatic picture, emotionally you will see a picture of depression, isolation, and grief: the cutting away of emotional bonds and the disturbance of mental and emotional equilibrium. It has deep actions on the body's cells, and excessive use creates serious bodily disturbance.

Magically, this property can be harnessed in its potentised form as well, to cut connections, clear away energetic build-up, and disarm aggressive beings. In its potentised form it can be used by the magician when using the base form is not appropriate.

For example, if a magician has become entangled energetically with a being, or has had a dangerous magical pattern dispensed at them, then sometimes the base use of salt in ritual bathing and room cleansing is not enough. If the disturbance's energy signature is powerful but has no outer expression then homeopathic salt can be ingested by the magician: taking in the salt's energetic influence cleanses the magician energetically of disturbing influence.

You have learned to use consecrated salt to clean your body and your home or work space, and that is generally enough. That use cleanses energies and beings physically affecting the space or person. But if the effect is purely mental, emotional, or magical, and the disturbance is subtle but profound, then homeopathic salt is one layer that can be used. The magician chooses the tools of action which are most appropriate for and aligned to the job in hand. Sometimes you need a sledgehammer, and sometimes you need a whisper.

Remember the dynamic in magic that also runs through every living thing: a heavy action or power will trigger resistance, but a subtle action will trigger a shift.

Some other interesting substances

Here are some more substances for you to look at from a magical perspective. Because of the complicated nature of magic and substances, I will give you some clues as to why they fall in the 'magical substance' category. Read through the entries in the *Materia Medica* for these substances:

Lachesis Connections to fate, binding of the left side, disturbance of the power of the Lighter Bearer. It interferes with the balanced flow of left power and transforms that power into useless babbling.

Apis For wisdom, be as a bee: *si sapis sis apis*. The disturbance of the Scales/Harvest, the bee fights to the death.

Methylene Blue The taking in of very small doses of Methylene Blue in water counters fire power or energy that is causing disturbance in the magician. It can be used homeopathically or as a direct substance in very small quantities (one drop of MB liquid to an 8oz glass of water). The energetic resonance of the colour blue has a profound affect on all beings, bringing in a balance where there is

a volatile fire driven imbalance. This is why it was used as a major colour in magic, in priesthoods, and with deities.

Aurum Metallicum The substance of gold works at the same frequency as the power of the Light Bearer. It can counter, draw in, or mimic the Light Bearer's energy frequency and can be used as an antidote to out-of-control creative Light Bearer power. When you look up this substance, also keep in mind that the ancient Egyptians considered gold "the skin of the gods." Think about this in magical terms.

Diseases: nosodes

As you will know by now, disease and epidemics can be vehicles for Underworld destructive beings who unleash destruction on a population. From a magician's perspective, disease and epidemics have the energy signatures of these beings, and the illnesses they can trigger in populations are just the tip of the iceberg. Often their destructive influence also affects a population's group mind, and brings out humanity's lowest common denominator, which tends to be degenerate and destructive.

While the magician cannot stop such a huge swathe of power influencing a whole population, he or she can work individually first to make sure that they are not caught up in it, then to help give the people and land—those to which they are directly connected—various layers of deflection, immunity, and protection.

In such circumstances, homeopathic preparations of diseases can be worked with to offer a layer of inner energetic immunity. This is one of many different magical layers that would need to be applied, and it can also act as a deflection. Remember that not every outbreak of disease is directly connected to these beings, but some are, and if one is coming then you will often be made aware of it through divination, inner senses, or warnings from inner contacts.

Using these substances for immunity will probably not stop someone getting the disease, but it can take out some of its severity by lightly adjusting how a person's *inner* immune system reacts to the disease's consciousness. When such beings are involved in epidemics, their inner energy is as destructive as their outer energy, and bringing about a shift in a person *or place's* energetic reaction can reduce their vulnerability.

At times these beings surface and affect a population not through illness, but through more subtle energetic infections in which the group mind is shifted down a destructive course. Even when there are no bodily involvements in terms of disease, these destructive beings can do a lot of damage to a person, place, or community; and the nosode of a specific disease dispensed in the right way can deflect some of their influence.

Remedies can be taken weekly or monthly by the magician during a time of outbreak when they are at risk, or they can be worked with ritually and dispensed on the land, its waterways, or around the magical space to act as a deflection or ‘vaccination.’

Let’s have a quick look at an example scenario. A series of powerful Underworld beings are released, for whatever reason, and have triggered an epidemic of some serious disease. The magician and his or her family are under threat. If any medical vaccinations or treatments are available then the magician first gets them. Then the magician must address the epidemic’s inner aspects by creating a deflection from those beings. The magician, using their knowledge, reference papers, divination, and inner senses, identifies a nosode that is either a preparation of the illness or is closely aligned to such an illness.

They begin to take the nosode weekly (30c or 1m) to create an energy pattern in their body that states to inner beings: *I have this disease, I have the energy signature of this disease already in my body, so no need to ‘infect’ me as the job is already done.* So you begin to see that it is not working in the way a medical vaccination would do, which would be to trigger an immune response; instead it works by ‘marking an X’ on your forehead, saying you have already been infected and the being can “*pass you over.*” You may still get the outer disease, but you do not get the inner energetic infection that often goes with it.

The same can be done for spaces and places: putting the remedy in water, succussing it once more, then pouring it across thresholds and boundaries can act as a deflection, one which states to the beings that this area “*is already done.*” That does not mean that the physical illness may not be caught, but it does mean that the inner impulse is already dealt with.

And this is something much overlooked in magic and healing: there is often an inner as well as outer aspect to an illness. If the inner aspect is fine, then the outer body can draw on its reserves of inner, as well as outer, energy to fight an invasive illness: there is a higher chance of survival. If the inner aspect is bad and the inner body is harbouring an inner invasion, then no amount of body-targeted health and medicine

will help.

As you know, some ordinary people have great natural defences and some do not. A magician is always visible and as such at risk. So you need to draw on all your skills either to vanish or to put the big X on your energies to make beings pass you over. Of course this is not really relevant to everyday illness, but it can be invaluable in epidemics with an inner being undercurrent.

Obviously if a serious outbreak occurs of such illnesses then you do not refuse allopathic medical help: you use both, treating the outer body with medicine and the inner body with alchemical remedies. If your inner body is kept strong then your outer one can fight an illness much better.

When looking at these disease nosodes, as always, think in magical terms. Look at what the illness does to the body, then think about what poetic or magical effect that would have on a person's inner power and body.

Variolinum—Smallpox

This dreaded disease was a major vehicle for Underworld destruction and it targets a very specific aspect of the human's *inner* body: it cuts them off from their ladders, i.e. their ability to rise up into the cycle of creation and destruction. It cuts the magical tree off at its roots. How did I come to this conclusion? By working with the remedy and experimenting to see what it did. This is known as 'proving the remedy': a healthy person takes the remedy regularly and observes what body changes it triggers.

As magician I watched carefully to see what difference, if any, it would make. I was not prepared for the massive reaction I had, and it taught me to be a lot more respectful of nosodes. Physically, after a couple of weeks, it caused terrible backache and headaches, which are an early symptom of smallpox: you do not get the disease from taking the nosode, rather it triggers certain body responses related to the disease.

A few days into the back pain I began to notice that my visionary work was 'blocked' in many ways: I could still navigate the Underworld, probably more so than usual, but I could not get into the Inner Desert, nor into the stars. I started to track this effect with divination and it became

clear that the Ladder power (connected to the spine) had been blocked from me. I also began to be far more aware of destructive beings, both from the Underworld and out on the land.

The feeling was as though I had been sucked deeper down into the Underworld, and the only beings on the land whom I could see and connect with were ones of massive destruction. Then I broke out in shingles, Herpes Zoster, which is a chronic activation of the Chicken Pox virus, which is distantly related to Smallpox. I decided it was time to stop the experiment and try to negate the nosode. After drinking volumes of coffee it all began to settle a little.

This was my first real understanding of the connection between certain diseases and destructive beings, both out on the land and in the Underworld. The experiment faded, but my ability to perceive these destructive beings more clearly stayed with me, and I spent a great deal of time observing the inner aspects of epidemic outbreaks, how the consciousness of beings flowed through the outbreak, how the land consciousness reacted, and how it changed the energy of a human collective.

I then began to experiment with the nosodes by adding them to water, succussing and pouring to create signatures or thresholds, then observing what the beings did. I noticed that some disease nosodes had very defined effects on the beings in the area where I poured, whereas some other disease nosodes did not.

Essentially, with such experiments you are introducing the energy signature of a highly destructive being to an area. If the disease is only pertinent to humans then land beings do not often react, or they will warn you of an Underworld energy that may threaten humans like you. If the nosode's disease can infect many different creatures, like plague, then sometimes all the land beings will react. The complexities of this type of work are fascinating, and you can learn a great deal about the inner consciousness of disease and its effects and reactions within all inner and outer beings on a land. You can also try this when a normally okay area becomes disturbed and the disturbance plays out in the local population. I only scratched the surface with this line of enquiry. If it interests you, you can certainly take it a lot further.

If you choose to explore some of this work with disease and the beings of the land then keep detailed notes so that others can benefit from your work. Here are some other disease nosodes for you to look at and look up. Look at the mental pictures of the disease and think about how that sort of mental picture, in a group or community, would

affect a society. Bear in mind that these diseases can change a society by disabling the individuals in some way—think back to your study of demonic destructive Underworld beings and their effect on a culture.

Once you have looked them up, do divination readings to look at what sort of collective Underworld or destructive land beings would flow through such an epidemic, and how that would change a population's inner energetic consciousness. Look at what job these diseases do in a wider sense when they are out in the world, as well as what triggers them from an inner perspective. What stirs this energy into action, what does it do, and how does it affect a nation?

Also look at the effect of the disease's inner consciousness on land beings, faery beings, and so forth. It can get very interesting, and shows the magician that sometimes—though not always—outbreaks of disease play a much bigger long-term role on a land area in terms of inner energies, population balance between inner and outer beings/creatures, and the restoration of balance.

Such understanding is necessary if, as a magician, you will work a lot with a land's inner beings and spirits: as well as getting to know the beings, you also need to understand creation and destruction's tides and flows, and how these manifest through inner and outer populations, before you can understand the driving force behind those populations and beings.

Tuberculinum TB

Pestinium Plague

Anthraxinum Anthrax

Summary

Working in this way with highly dilute versions of substances takes the magician from passive, or working communion, with inner land beings, to an active working expression of alchemy within magic. Essentially, alchemy is the conversion of key substances that trigger inner and outer changes, ones that can then be applied to elicit magical or energetic transformation. It turns a base substance into a catalyst.

Similarly it creates energy signatures that can then be applied magically where a substance's inner essence is more effective than the base one. Why is this so important for working with inner land beings? Because these energy signatures are the communication forms that they use: they are not corporeal beings and their methods of interaction, action, and expansion come from inner energies more than outer ones. When you leave a gift for them, they extract its inner energy: the base substance is merely a vessel for the inner power, just as your body is a vehicle for you.

When working with homeopathic substances you are working directly with the inner force that expresses through the base vessel: you are edging into the territory of creation and destruction in its pure, energetic form. Working this way, then dispensing back to vessels, steps you into a magical action that works within the flows of creation and destruction in a very direct, but subtle way.

With a lot of study and care, these methods can be worked with out in nature to help catalyse change where it is needed at a very deep and subtle level. They can also be used with the ritual tools, the sacred space, and to upkeep the magician's health. Not all magicians need to work this way, and not all magicians would wish to, but it is one of the side alleys of magical study that can prove very fruitful for those willing to immerse themselves in it.

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