

QVAREIA - THE APPRENTICE

Module 10 - Understanding Destruction

Lesson 1: Overview

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QVAREIA

WELCOME

Welcome to this lesson of the Quareia curriculum.

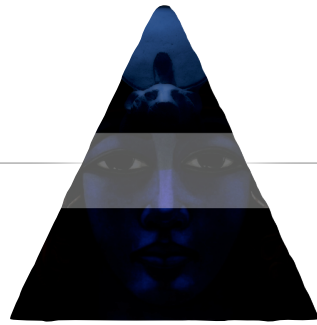
The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond. The course has no superfluous text; there is no dressing, no padding – everything is in its place and everything within the course has a good reason to be there.

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So remember - in order for this course to work, it is wise to work with the lessons in sequence. If you don't, it won't work.

Yours,

Josephine McCarthy



QVAREIA - THE APPRENTICE

Module 10 - Understanding Destruction

Lesson 1: Overview

This is the last module you will study as an apprentice, and probably one of the most important ones of the apprentice section. Whereas the last couple of modules were low on reading and high on activity, for this module you will return to a pattern of reading, study, tasks, and reflection before moving on to specific practical work in the last two lessons.

The deep understanding of destruction is very important for magicians and is often overlooked. In Western culture, destruction and all that it brings is greatly feared and little understood, and this cultural avoidance of destruction laps over into magic and spirituality. This in turn leads to unbalanced magic and, paradoxically, destructive spirituality.

In this module we will look at various aspects of destruction, and the difference between necessary and unnecessary destruction. We will look at the power points of destruction inherent within the land, the roles of various beings and powers involved with destruction, and the actual energetic dynamic from source to outcome.

Once you have a more solid understanding of the dynamics of destruction, you will be put to work in service. For this lesson, we will go through an overview of the destruction dynamic, what it means for us as living beings, and what it means for us as magicians. You will be given some reading to do around a specific topic that will assist you in the coming lessons.

Why we fear destruction

We all fear destruction in a variety of ways. This is an inbuilt survival mechanism. It keeps species flowing down the generations, and is one of the driving forces behind evolution. For us as humans, our inbuilt fear of destruction forces us to adapt, learn, and create: destruction is the polar opposite to the creative energy. This provides a tension that allows creation to constantly renew itself.

When we look back through ancient history and beyond, we are sometimes horrified at our ancestors' different attitudes to destruction, and what people were (and are) willing to do to survive. Infanticide, war, the destruction of entire populations, cultures, and species—these are the results of a wish to survive and flourish at others' expense.

Before we take a high moral pedestal, it is wise to remember that in modern life, we also all destroy and kill on a daily basis in order to survive. This can be anything from eating dead flesh and plants, to killing a poisonous spider, insect or snake etc., in order to protect ourselves and flourish.

This is the order of manifest life: creation and destruction in a constant, daily dance. How much we destroy and how much we create is the choice that humans can engage in modern life. For the most part, modern man is not in a constant state of survival, and so we have the luxury of deciding what we do with our abilities to create and destroy.

For magicians, this comes even more into focus. A magician should be able to look beyond their day-to-day survival dance and instead limit how much they create and destroy in order to maintain balance. We are not truly individual beings; we are connected to everything, and the conscious understanding of this connectedness not only informs our choices, but it also drives our work. When a magician maintains balance, the energetic frequency of balance flows out and affects everything around the magician. This is the energetic root of the sacred monarch, something you have already learned about.

In magic, the magician is ground zero and everything they do affects everything and everyone they are connected to. And as you saw in the last

module, it is surprising to our modern minds just how much we are connected to everything around us. Maintaining balance, and dispensing creation or destruction when this balance is disturbed, is one of the main magical keys that steps the magician into the realm being a priest or priestess, or a ‘gardener’ of their area. This ripple of order flows out into the world, and like a stone dropped into still water the ripples keep moving ever outwards, changing everything as they expand.

By learning the intricate act of maintaining balance, the magician can trigger either creation or destruction in order to rebalance a place, person, or thing. But such an act is truly complicated, as the sheer complexity of energy in action can express in so many ways.

The first step towards understanding this complexity (and therefore being able to work within it) is to understand the difference between the *raw force* of destruction and the *symptoms* of destruction.

Just as creation is constantly generated in the inner worlds and expressed in the manifest world, so too is destruction. As the raw force of destruction flows across the inner threshold and out into the manifest world, it seeks a pattern through which it can manifest. This pattern is then filled with destructive energy, and destruction happens.

The patterns ripe for destruction can be natural or man-made. Examples of natural patterns are a fault line under too much pressure, a volcano, a weather system, and so forth. Examples of man-made patterns are a degenerate and declining society, overpopulation, and a society or community that has been manipulated to the point of fragmentation (which leaves it vulnerable to the tide of destruction).

A good example of this is a current event playing out in the Middle East. As I write this, we have a horrendous situation stretching from Syria all the way down to Egypt. Communities are being torn apart and fundamentalists are wreaking havoc upon them. It is constantly in our news feeds, and we are daily confronted by images of murder and destruction.

Though we are often not aware of it, such destruction is happening simultaneously in countries around the world, and has been for centuries. We only see what the news media chooses to share with us, for whatever reason.

As a result of the decades and millennia of imbalanced interference in various communities by powerful nations, many places around the world are

ripe for the power of destruction to flow through. We see the horrors, we become angry, and we wish to make a difference. This emotive reaction drives magicians (and others) to do something about it, but often the magic is aimed at the symptom, not the flow of destruction.

For example, we may aim magic at a destructive group of people in order to bind them out of action. But in doing so, we achieve very little other than clearing the way for another group to be filled with the destructive power and run with it. We simply transfer the destruction to another outlet. Worse, by trying to destroy the ‘symptoms,’ we have, by definition, become sucked into the destructive pattern ourselves.

Groups of fanatical killers, terrorists, or whatever you wish to call them, are merely symptoms of the destruction, not the force of destruction itself. The polarised situation in the Middle East and North Africa is a direct result of human meddling, which in itself is also a symptom of imbalance. By attacking these groups magically, the magician only adds to the mess.

The more balanced, long-term, and effective approach is first to identify the flow of destruction at the threshold. Is it a natural destructive flow that is balancing out natural creation? Is it an outflow of destruction triggered by a destroying deity—and if so, is it balanced or out of control? Or is it a destructive flow that has been triggered by *unbalanced creation* or *destruction withheld*? Is the destruction flowing from a power spot that it always destructive, and is not being magically/spiritually maintained?

I don’t have all the answers by any means (and probably no one ever will), but I do have various insights from working over the decades in various countries and with various forms of destruction.

The natural flow

The natural flow of destruction is something which allows us to live. Things die, which enables other things to be born. Civilisations rise and fall. Natural disasters happen on a frequent basis. Everything has a life and a death, and sometimes the natural flow of destruction spreads its wings wide and wipes clean a whole nation. Other times it triggers a local or personal disaster.

In my book *Magic of the North Gate*, I discuss localised build-ups of destructive power that manifest as local disasters. One such one was a massive pile-up on a highway near my house. Many people were killed and it was a terrible disaster. The energy building up to that disaster was in the very localised area months before the accident. The raw destructive power built, and it outputted through a man-made road and cars. If the road and cars had not been there, I do not know how it would have expressed itself. I have no idea why the destructive energy built in that area. The only guess I can make is that it was somehow connected with the ancient burials underneath the road. I may be wrong.

Usually, when a large force of raw destruction flows onto a landmass, it seeks out the most unbalanced, degenerate, unhealthy, or already decaying pattern. This could be a building, a community, a society, a land area, whatever. Like water, it finds the easiest route, and pushes an already ripe situation over the edge.

The same applies to species: when a species overgrows beyond its capacity to maintain itself, it becomes vulnerable to destruction. In terms of humanity, this often plays out through epidemics. Again, the inner force is not the disease: the vulnerability within a population is the weak spot into which the destruction flows. We will look at this in more depth in a later lesson in this module.

Overall, if the society, population, buildings, landmass, creatures etc. are more or less as balanced as possible (pure balance is not possible in manifest life), then the flow will do little. One of the keys to understanding this is that sometimes humanity lays itself wide open to such destruction by its actions, and other times humanity is just in the wrong place at the wrong time. If a reasonably balanced society (there is no such thing as a totally balanced society) is sitting on top of a fault line, and a destructive flow of power outputs across the land and triggers a massive earthquake, then that society will be hit. It will not be hit because the society is bad; it will be hit because it is sitting on a fault line.

The ancient world understood that a rotten society made itself very vulnerable to these flows of destruction, and culture after culture built social codes not only to maintain order, but also to try and avoid being the target of such a flow. However, this understanding degenerated into the belief that every time destruction hit a society, it was because it was rotten. This is not

true—or at least, it is often not true. Sometimes a volcano is triggered simply because it is ready. Sometimes the intricate balance of land and weather is badly disturbed and becomes the decaying pattern for destruction to flow through as it crosses out into the world. If you are unlucky enough to live nearby, then you will find yourself in the midst of destruction. Destruction is a natural part of creation: it is as simple as that.

Some ancient cultures built up good relationships with the local deities, who would advise and warn communities about impending disasters. Sometimes the deity's power could be invoked in order to ask them to avert a major disaster, or at least lessen it somewhat. Sometimes cultures were lucky enough to live near major power spots that constantly mediated destruction and death. No, really, they were lucky! By living near such a place, they could build up a good relationship with the deity forces, and interact with the destructive force in order to maintain balance and harmony.

Raging deities

This was written about in great depth by ancient cultures but is largely ignored in our modern world. It is also badly misunderstood by many magicians. In the various mythologies, we are often told of deities that go on the rampage. Some become out of control with blood lust and have to be subdued: the stories of Sekhmet and Kali come to mind.

What we do know, when we look at these ancient cultures, is that the forces of creation and destruction were expressed through the deities, and each of the destroying deities was connected to a creative counterpoint. For example in Egypt, the destroying deities Set and Sekhmet both had an orbit of other deities in their 'family' who acted as a counterpoint, a balancing power, and a healing/creative aspect to the destruction.

The destroying powers of these deities were seen as a balance to creation. When one or the other became unbalanced, or were worshipped as a single deity, thus creating imbalance, chaos would ensue. This is a very important point for magicians: the powers of destruction must *always* be worked with in conjunction with their creative aspects in order to restore balance.

In today's magic, there is often a propensity for working with one specific deity. This in itself can cause imbalance, unless it is a fully complete deity. Magicians are drawn to power, and so are drawn to the powerful and often destructive deities like Sekhmet, Set, and Kali. Some magicians work well and in a balanced way with these deities: they use a counterweight deity, so that in effect they are working with *two* deities, not one.

Some magicians are naturally drawn to destruction work, and others are drawn to paths of healing and creation. Both are very valid lines of work and have their purpose, and if the magician learns how to work safely with the deities, they can be of great service in the mediation of destruction and regeneration.

However, all too often a magician chooses to work with destroying deities not because they have a job to do, but because they are seeking power and strength that they do not have. They choose a destroying deity and worship it. If they have little magical skill, then usually nothing much happens and the deities essentially ignore them; a parasite entertains the magician instead. But, if the magician has skill, or is a natural empath or mediator, then they may switch the destroying deity into 'awake' mode.

Depending on how they manage their life and magical work, they may be able to work with that deity and be the creative counterpoint themselves, rather than needing a counterpoint deity to offset the destruction. Their life and work would still trigger destruction, but in a necessary, creative way.

The worst scenario, and one which happens too often in magical communities, is an unbalanced, weak, psychologically immature magician deciding to commit themselves to the worship of a destroying deity. They do not wish to be of real service; what they want is power, strength, and an identity—an 'edgy' one. This usually does not end well, and it tends to trigger a lot of visits to psychiatric units.

This example is a much lower octave of the raw power of destruction flowing out onto a troubled land. A magician who is immature and unstable is a weak pattern. Their waking the destroying deity triggers a flow of destruction. The magician receives the flow of destruction, but because they are so unbalanced, they become its destination, not its conductor.

A better example of working with destroying deities is a magician who naturally mediates destruction or is drawn to service with that power. They

work with a destroying deity and its creative counterpart, and they understand the tides and flows of creation and destruction. When destruction is needed, the magician works with the deity to mediate that destruction over the threshold. Once the destructive power has flowed into the world, the magician directs it at whatever needs destroying. The directing of the power is done in conjunction with the creative/healing aspect of the deity or deity partner, so that the destructive power clears the way for regeneration.

Sometimes, however, this can go wrong: the destroying deity gets out of control, has blood lust, and continues to flow destruction all around them. This is the dynamic behind the story of Sekhmet's rampage. This is most likely to happen when a destroying deity and a tide of destruction is aimed at something big, like a nation or city state. The bigger the target, the more power is needed, and the bigger the chances that something will go horribly wrong. Again, we see stories of this in ancient cultures—and I suspect we are still seeing their inner ramifications, even though they happened millennia ago.

Back to Apprentice level

In some of your previous lessons, you looked at civilisations that became imbalanced and fell by the wayside. You have also spent a considerable amount of your apprentice training looking at and working with rebalancing, the scales, Ma'at, and your own inner and outer balance. Hopefully by now you have a basic idea of why this is so important. Working with deities and powers that have destruction in their orbit can be damaging if you have not got your own house in order first. However, with a good, solid foundation of balance and well-exercised inner muscles, you are far less likely to make the common mistakes when you work with destructive powers. You are also less likely to be overly fearful of such powers.

Fear has no real place in magic, but common sense, caution, and respect for powers certainly do have a place, and a central one. Preparing for the initiate level means stepping away from everyday prejudice and helplessness, and stepping into the beginnings of gnosis: being able to work equally with creation and destruction, life and death, health and disease is paramount for any magician who wishes to become an adept.

The more you look at the wider issues of destruction, of the consequences of creative action gone wrong, and the minute twists and turns that destructive power can take, the more you realise that it is a picture truly beyond our real understanding. There are no goodies and baddies, there is no wrong and right; there is only cause and effect, action or inaction. Rather than lose yourself in the philosophies of good and bad, which will tie you in knots, it is better to approach this subject matter from a magical perspective, without judgement, and from an angle you can work within.

Just to give you one small example of how complex this whole subject matter can be: starving children in Africa are given lifesaving vaccines. That's good, right? More children survive, and the population grows beyond the level of available resources. That's bad, right? Those saved children then grow up with no work, a poor diet, dirty water, and end up caught in a civil war over the meagre resources available to the growing population. So was the original action creative or destructive?

We can twist and turn in our attempts to understand this creative/destructive, cause/effect dynamic until we become depressed and feel helpless. And we achieve nothing in the process.

Where you can be of true service is first by gaining a basic understanding of these dynamics in your own life and community, while also learning how to work with the inner powers. And as you learn to work with inner contacts (while avoiding being emotionally manipulated by the media) you will discover that the twists and turns of philosophy are not really helpful, but that the inner contacts guide you and put you to work magically where you are most needed and can be most effective. If that means mediating total destruction, that is what you do. If it means cleaning and rebalancing something, then that is what you do. Through this work you will slowly develop your own unique understanding of the power of destruction, an understanding you can work with whenever necessary.

Before we move on to the inner aspects, beings, dynamics, and actual work with destruction, I want you to get a little bit of understanding about just how complex the issue of destruction is by looking at it out in the world. There is never straight good or bad; the picture always gets far more complicated the more you look at it. Just gaining an understanding of that outer complexity will help you tremendously with your inner work. In the follow-

ing practical work, which consists of reading tasks, I want you to disengage your emotions and your sense of ethics and morals. This is a lot harder than it sounds, and it also seems rather a strange thing to do. But it is a major requirement for a magician to be able to step outside of a picture and look at a situation from all angles in order to gain a true understanding of it. If you find yourself thinking ‘oh, they are the baddies,’ then stop yourself and remember that you are looking at symptoms, not the destruction itself.

Sometimes, when major destruction is required, it needs a fanatic to head that destruction. Occasionally, when you look at that fanatic from an inner perspective, what you see is a priest or priestess in service. Get your head round that one! The inner stillness you worked on in meditation will now be applied by having stillness in your consciousness and judgement. In this study work, there is no judgement, there is only observation.

Practical Work

RESEARCH AND READING

Below are a series of snippets and links that look at a specific area we are all familiar with: Jerusalem and its surrounding areas. Think back to your work about the powers that flow from the magical directions, and also your work out on the land. The patch of land called Jerusalem, before it became a settlement and later a city, had—and has—a very specific land quality.

A quality and power of death, destruction, and the underworld flows from the site that is now Jerusalem. There are many such sites around the world. They emit vast amounts of power, power which would have been much better understood by the ancients who went there to conduct sacred rites.

Before the advent of Judaism, the people worked with both creative and destructive deities. Places like the mountains on which Jerusalem sits were known to carry certain powers. These power points, which mediate death and the underworld, would have been worked with in conjunction with the underworld deities. These energetic junction points would have

been approached when tribes needed ancestral or underworld advice, or had to work with the powers of death, the underworld, and passage into the inner worlds.

Jerusalem centres around a flat stone outcrop atop a small mountain, and this outcrop is surrounded by natural fortifications which only allow for a north-facing entry. The stone outcrop has a cave beneath it—the Well of Souls. At the bottom of the hill is a cold spring. One of the early names for Jerusalem was Salem, which means peace (the place of peace), and the stone outcrop was known as the Threshing Floor. This is a curious name if taken literally, as ancient stone threshing floors were down in valleys where they could be worked with the harvest; they were not positioned on mountain tops.

Now consider that this outcrop, this ‘threshing floor,’ was a place of sacrifice in early recorded mythology and history. Various legends and mythic stories tell us of Adam, his sons, Noah, and Abraham all offering sacrifice on this stone (harvest). The Well of Souls, which is the cave underneath the stone, has many legends of being a bridge over the Abyss, and the resting place of souls waiting for Judgement (hence the Well of Souls).

A natural stone altar on top of a mountain, that can only be accessed by the north approach, with a cave and a spring underneath...said to be a place of souls and a place of profound peace. A place with legends of sacrifice stretching back to the dawn of Man (Adam).

From a magical perspective, this tells us that this sacred outcrop is connected with the dead and the ancestors. Prophets ascended to heaven from this rock (passed into the inner worlds). The voices of the dead are said to be heard coming from the cave as they await judgement. All these myths and descriptions tell us that this sacred place is aligned magically to the west and north: the threshold of death, the weighing of the harvest, sacrifice, judgement, ancestors. Most likely, in ancient times before monotheistic Judaism, an underworld goddess would have been connected with this site.

This is a pattern that destruction can flow through in a magically constructive and regenerative way, if it is upheld by magicians or a priesthood. However, what happened instead was the continuous building of a city, fighting over said city, invasions, the destruction of temples, yet more fighting, building new temples, new temples being destroyed...and so it continues to this day.

As you do your reading and research, have a journal and pen beside you. Note down things that stand out to you, connections you make, intuitions, and any big ah-has. Do this in handwriting and not on a computer: your brain works very differently when you note down ideas using pen and paper than when you use a computer. Get used to making handwritten notes and sketches and then, when you need to, transfer it onto computer with more detail.

The second bit of advice is this: the subject matter is very contentious, and the nearer the history takes us to our own time, the more contentious it becomes. You are reading these articles from the perspective of a magician: remember that. Do not find yourself getting sucked into the religious politics, or find yourself deciding who is bad and who is good. The struggles and conflicts around this landmass are a symptom, not a cause.

I need you to learn how to look at very polarised and difficult histories/situations while remaining detached and non-judgemental. Never take sides, never identify the 'baddie': you are learning to look carefully at symptoms in order to see the patterns of behaviour, the triggers, and the real power of destruction behind something that creates and feeds the symptoms.

You are also learning to look at how a misstep on a major power spot can create a chaotic and dangerous pattern that lasts for however long the power flow continues. There is no conclusion to come from this reading work, no deliberations, no judgements. I just want you to be informed, to spot patterns, and to see power flows in action down the ages. The patterns do repeat themselves, and you will also find that the tribes who connected themselves spiritually and energetically with this place carried that destructive pattern away with them as they spread out across the globe. All three Abrahamic religions track back to covenants, binds, and energetic threads attached to this place.

First read the two following articles, which will show you the basis of the sacred site. Remember: with all this subject matter, it is virtually impossible to find historical or archaeological writing that is not tipped towards one

religion or another. Often you will find religious mythology presented as historical 'fact': again, just be aware of that.

- **The Foundation Stone/Threshing Floor**

http://en.wikipedia.org/wiki/Foundation_Stone

- **Well of Souls**

http://en.wikipedia.org/wiki/Well_of_Souls

SNIPPETS

Read this snippet while remembering the powers of the magical directions: see what magical pattern is being established here in the very early days of the human connection with this site.

Ba'al's sister, the "maiden 'Anat" came to the rescue and killed Mot, "With sword she doth cleave him, with fan she doth winnow him, With the fire she doth burn him, with handmill she grinds him. In the field she doth scatter his seed". 'Anat carried Ba'al's body to a sacred mountain top. There she performed an elaborate sacrifice and brought Ba'al back to life as god of grain. <http://www.bible-archaeology.info/ancient-religions.htm>

If you want to make connections between this and Ancient Egypt, read the Osiris Myth. You will begin to see the basis of the Christian sacrificial myths that sprung from various roots. It is also a deep magical pattern connected with the land and the power of destruction: such myths can be found in a variety of places around the world.

Now read these two snippets, which tell us about the rise of a line of priest-kings on this site:

1: The Aramaic targums of Genesis 14 also identify Melchizedek as 'Shem, the son of Noah'. The historian Josephus recounts the meeting of Abram and Melchizedek and identifies Melchizedek as the king of Jerusalem (Josephus, Ant. 1.180); and Philo calls Melchizedek 'king of

peace' - 'Salem' means peace. (Bear in mind that legend has Noah as one of the early people to sacrifice upon this rock.)

2: The name “Melchizedek” is a combination of two words 'Melech Tzedek'; My King is Righteousness or My King is Justice (both being synonymous). It is a title of a position, and not a name of a person. He, Shem was king (melech) over a righteous place (tsedek) (Rashi; Abraham ibn Ezra & Nachmanides). The title appears to have been the hereditary designation of the king of Jerusalem (or Uru-salaim). Later in Israel's history, during the conquest of the land under Joshua, there is another king bearing a similar title, “Adonizedek”, My Lord is Righteousness, who was the ruler of Jerusalem (Joshua 10:1). The Book of Jasher uses this variation of the title for the ruler of Salem/ Jerusalem in Abram's time, and by Joshua's time it had become a hereditary title for its king. This place was where the temple would be built for the Divine Presence, which the Rabbis apply to Jerusalem as a whole, from the text Righteousness lodged in her (Isa. 1:21) (ibn Ezra & Nachmanides, see Soncino, fn. Gen 14:18)

Note: The two snippets you have just read tell you about the rise of a sacred kingship on that site. It also shows how in Biblical text, the name Melchizedek, a title, was used to identify someone. Modern people think that Melchizedek was a single person, when in fact it was a title (as an aside, similar misunderstandings happen around Merlin, which is also a title). Think about the implications for modern magicians who have made this one simple mistake, and what it can lead to, knowing that it is a title connected to a still very powerful and out-of-balance place.

If you have studied Biblical text, you will know that Melchizedek, the line of priest kings, performed a ritual of bread and wine (the basis of the Catholic transubstantiation ceremony). This ritual was performed on the Threshing Floor, and was an offering of the harvest, a sharing of the fruits of the land and Man's labour. It is connected in the Catholic ceremony to blood and flesh – the original basis of blood sacrifice upon the Threshing Floor.

You can track this ritual back to Egypt and the Osiris mysteries, if you are interested in tracing it. You will find, if you study this early time, that many ritual practices flowed back and forth between Egypt and Canaan—the region that is now Palestine/Israel. Later in your training, you will look at

the deep roots of the blood sacrifice and the magical destructive/regenerative force behind it, and what it means for us today.

Links to read

These links are in a sequence that takes you from the early Bronze Age onwards. Read all the links and read them in sequence.

The first links tell you about the layout of the land. It's supposed to be an archaeological text, but it's not really; it is a good example of religion dictating history. But it is useful in terms of getting an idea of the natural landscape.

- **Layout of Jerusalem**

<http://www.jewishvirtuallibrary.org/jsource/Archaeology/canaan.html>

- **Timeline of Jerusalem:** this gives you an overview of the history from the beginnings of settlement in the area.

<http://www.jewishvirtuallibrary.org/jsource/Peace/jerutime.html>

The following link looks at the possible root of the story in which David buys the Threshing Floor from a Jebusite. Note the mention of the temple of Solomon being built over the Threshing Floor, which became the core of the temple.

- **Jebusite**

<http://en.wikipedia.org/wiki/Jebusite>

And then read the below - it gives the details of the sale of the Threshing Floor. Notice that David would not accept it as a gift, rather he paid full

price. This is an important point: the acquiring of a sacred place that will become the core of the temple must start its new life in Ma'at. There must be no outstanding energetic debt.

- **The Threshing Floor**

<http://www.cityofdavid.org.il/en/source/purchase-araunah-jebusites-threshing-floor>

- **Ancient history of Jerusalem**—this is an interview with a writer who wrote a book on the history of Jerusalem. It has very pertinent points in it for you.

http://news.nationalgeographic.com/news/2004/10/1028_041028_jerusalem_conflict_2.html

The last two pages give an outline of the conflict history up to current times. Once you have read these, think back over the various things you have read and see if you can pinpoint when the downhill slide into conflict began, and the motivations behind such conflict.

- **History of conflict**

<http://www.globalissues.org/article/247/the-rise-and-decline-of-the-ottoman-empire>

- **The last hundred years**

<http://www.globalissues.org/article/119/the-middle-east-conflict-a-brief-background>

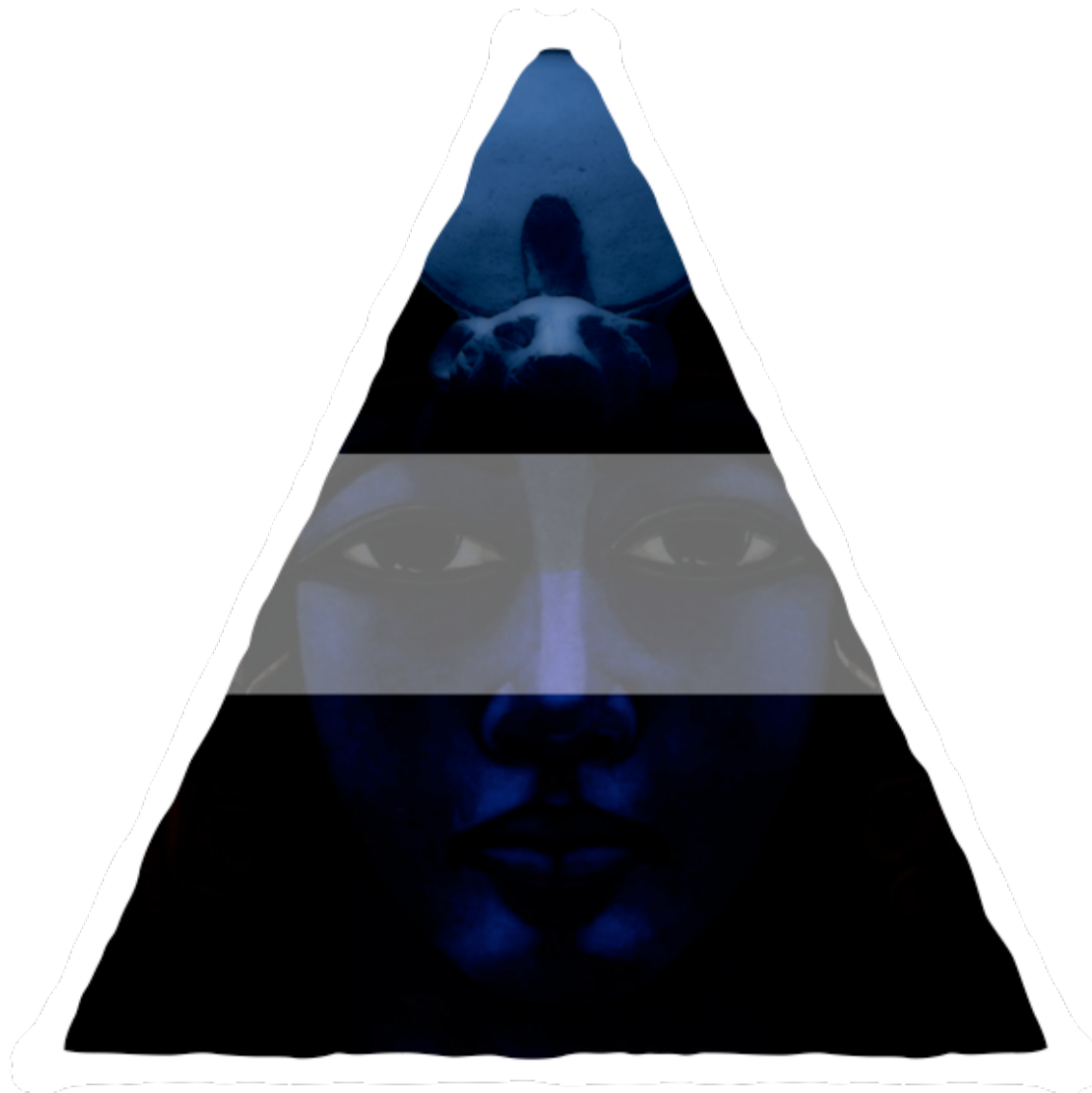
It is virtually impossible for us to find early archaeological details of what was happening at this sacred site before Judaic rule. It is a sensitive topic, and anything that shows polytheist or Pagan worship/work at this site is either well hidden, unearthed, or suppressed. But from the early clues, we know it was understood to be a place of major inner Divine power.

Think about what you know of the magical dynamics of the Threshing Floor, the scales of Ma'at, and the dynamics of the magical and spiritual harvest. Who controls this controls (or so they think) the safe passage through death, the advice of the spirits, and the stairway to the stars. Think about how power and control of such a place could cause imbalance. Power corrupts: there is no dodging the scales, and destruction left to flow through the weakest point will, well...destroy.

Think about how it could have been different, how such a sacred place could have been worked with in balance and without control, but with cooperation and understanding. When you have finished this module, come back to your notes from this reading lesson, and see if your conclusions have changed or not.

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