

QVAREIA - THE APPRENTICE

Module 10 - Understanding Destruction

Lesson 2: Destructive Deities and Underworld Beings

BY JOSEPHINE MCCARTHY

QVAREIA

WELCOME

Welcome to this lesson of the Quareia curriculum.

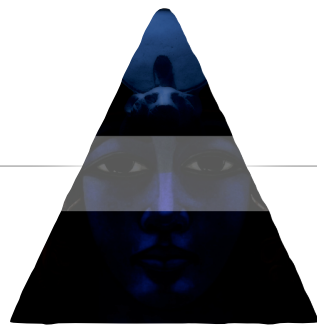
The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond. The course has no superfluous text; there is no dressing, no padding – everything is in its place and everything within the course has a good reason to be there.

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

Yours,

Josephine McCarthy



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Module 10 - Understanding Destruction

Lesson 2: Destructive Deities and Underworld Beings

In this lesson we will look at the minor daily forces of destruction, and then move on to look at the deities and deity companions who work in the dynamic of destruction. This is another research and read lesson to prepare you for the work ahead.

Daily destruction

We may not realise it, but the forces of creation and destruction are around us all the time. We tend to think in terms of mass destruction when the 'D word' comes up, but in essence destruction is a part of everyday life. The flows of the opposing forces flow through everything all the time; the only time we *notice* these flows is when something goes badly wrong or incredibly right.

This constant stream of energies is well understood in Far Eastern cultures and is the basis of Feng Shui. In particular, Flying Star Feng Shui is a pretty effective way to work with the negative and positive powers that flow all around us. I have worked with this system for a while, as a novice, and have had very interesting results with it.

To put it in a nutshell, this system looks at the flow of negative and positive power that expresses itself out in the world in a constantly shifting fashion. Through making certain adjustments in our home and surroundings, we can offset some of the difficult energies and encourage the good ones. When I first started working this system, I found that some of it worked and some of it did not. So I started to experiment, as common sense told me that a landmass in the Far East and a landmass in the far Northwest are going to have some differences.

But the basic concept certainly worked, and this discovery led me to keep a much closer eye on local flows of power around the seasons, and around the specific areas where I lived. Some of the flows were the same as those outlined in the annual forecast for the directions, and others were different. I looked at the differences using tarot and this enabled me to adjust local flows coming into the house that would have been destructive or at least disruptive.

Because of this, it would be worthwhile for you to look up the basics of this system and experiment with it. Don't regard it as a 'cure all'; see it as a general weather report for the overall area, and understand you may have localised differences.

When you are a magician working with magic in your life, these constant daily and seasonal flows come into sharp focus. In magic, everything becomes amplified and more focussed, so you have to pay more attention to the things around you. If you are working magic in a disruptive environment, it can either ease the flow of disruption or intensify it depending on what you are doing.

What I have found is that these local, regular flows of positive and negative power are often overridden by the magical patterns I create in my work. They are also easily overridden by certain deities and magical actions. Simply placing the right deity or magical tool in a disruptive direction helps enormously to calm things down.

And don't forget, the directions affected by these power flows are the *land* directions, not the magical ones. So for example, if one year the south becomes a troublesome direction with a destructive power flowing through it, the magical direction of south will not be affected. In practical terms, this means that in your work space, which is tuned to the magical directions, you are less likely to be affected by these disruptive forces. However, when a

strong tide of destruction is flowing across a land direction, it may be harder to tune the magical direction and keep it tuned.

The presence of the deities certainly transforms these flows of power and they can block them, enhance them, or work with them. The same goes for spirit beings. When you work magically with deities on a day-to-day basis, you will find they tend to have their own rhythm. Suddenly they wish to be moved, put to sleep or awakened, or they may ask for certain substances, or reject your attention: they are as mutable as we are, and they will tell you how they wish to be in an environment of constantly changing power dynamics.

This highlights a mistake made by so many magicians who work with deities. In temples, deities are generally fixed in position, and attended to the same way each day. We forget that these temples were very carefully built, both physically and magically. They are not a simple pile of stone in the outer world: they are half in the inner worlds, and half on a sacred site. That is the deity's home. The mundane shifts of seasonal and daily power do not affect the sacred temples: they are lifted out of that stream by the construct, and also the daily pattern-weaving of the priesthood.

When deities are in our houses and work space, they are not in their own homes, they are not in magically constructed temples, and so they live in an environment where they are also exposed to these daily and seasonal powers. Because of this, they may sometimes want to move, to change direction, to switch off, to come to life: they have to flow with the tides of the living world. So keep this in mind when you work with these deities.

As an aside, the act of the priesthods constantly maintaining a place of stillness, a place half in the inner worlds, is the foundation of the work that more modern priesthods did until very recently (in some cultures it still happens). For example, in Christian Monastic orders, the monks conduct a consistent day of prayer, ritual, and meditation that flattens out the positive/negative tides and creates an energetic pattern that filters whatever their focus is. So for example, a monastic order whose main purpose is peace and stillness will have ritual prayer and song going perpetually and project it out to the world around them: they form a pattern to benefit everything around them. Some monastic orders around the world still do that, but most have become corrupt and therefore fail in their simple but important duty.

Back to destruction. Knowing how to ameliorate negative tides flowing through your space can also come in handy when magical powers are slung at you as an attack. For most magicians this is not a problem, but if you are in an unbalanced group with a lot of politics around it, or you are involved in deeper, long-term work that would potentially make you a target, then keeping the space around you balanced in terms of these energy tides is important.

If an attack is launched against you and the natural, low-level tides of destruction are flowing through your house, then the attack will amplify the negative tide and the negative tide will amplify the attack. If the house is balanced energetically, has magical directions in regular operation, and has deities, spirits, tools, etc., then this creates a pattern and environment whereby such attacks are filtered, downgraded, and essentially have the fire taken out of them.

This can make the difference between getting sick, being unable to do your magical work, and feeling very weak (the attack gets through and is amplified), to having a vague sense of something being not quite right (the attack is blocked by the pattern) and a deity saying, ‘hey, there is something you need to attend to.’

Because of my writing and work, I have my head firmly above the parapet. I tend to make enemies easily by being outspoken, and also by giving things away. As a result, I am constantly having shit thrown at me. But only about 1% of it gets through, and that is easily wiped off and keeps me on my toes. Hardly anything gets through because I maintain a balanced house with a strong magical pattern, and lots of beings, deities and spirits have taken up residence—to be honest, it’s so busy in here already that nothing outside even gets a look in.

If a major pulse of destructive power sweeps over the land here, most of it will be deflected, filtered or rerouted around us by nature of how the magical household is set up. We keep a constant eye on the tides of power, and we adjust as necessary.

Keeping your own house in order

In terms of dealing with these destructive tides, you have already started working on this with the exercises you did in module one, where you learned how to look at the energies flowing through your home. If your magical work is conducted at home, this will add another layer of deflection and filtration. Rather than me writing reams on localised power tides and how to deal with them, look up the Flying Star Feng Shui method, check it against your own house, and see what matches up.

Also do tarot readings to look at the areas/directions highlighted by the Feng Shui system as having destructive power flowing through them, and see what is actually getting into your space. The more you work with these low-level tides and your own space, and learn to be flexible in your approach, the more you will build a living space that is peaceful and destruction-free. We as magicians should not try to dodge every level of destruction, and indeed some tides we must engage with magically as part of our work.

But when it comes to everyday living, it is really not necessary to allow yourself to be buffeted by these tides. It's not about controlling the space or rejecting anything destructive; it is about learning to understand what you have to experience, and what you don't have to waste your time being affected by. Some things we do not need to put up with, as they just waste valuable energy.

Deities of Destruction

The first thing to remember is that there is a big difference between death and destruction. Not all destruction ends in death, and not all death is destructive: these are two very different powers and serve different purposes. However in the last couple of millennia, some religions and schools of magical thought have put the two together. They are bedfellows in many ways, but they still have unique power signatures, purposes, and outcomes.

For this reason, you need to be able to tell the difference between a death-and-the-underworld deity and a destruction deity: two very different things. Sometimes these two powers are combined in one deity, but even then they are still very different powers.

Deities of destruction tend to be either deities of a destructive natural force (volcanoes, fault lines, storms, deserts, and so forth), or expressions of pure destructive energy that flows through humanity and the rest of nature as a driving force. Again, these are two very different things, even if they often have the same results.

A destructive deity who flows through a natural feature is one who will trigger as part of the natural flow of creation and destruction. A volcano may destroy everything in its path when it erupts, but often those eruptions bring new lands, new features that in turn bring life. You have already learned about destroying deities who manifest as storms: all these natural features that have the vast power of destruction can be talked to, either as the features themselves or as the deity interfaces that present.

They tend to be worked with magically in order to acquire advance warning of impending destruction. If a relationship of honour and trust is built between the magician and the deity, then the magician will be forewarned of impending destruction and can get out of the way. These deities can also teach the magician many things, and the magician can learn to harness, or at least work with, some of the unique features and powers that flow through these deities and land features.

For example, an adept may work with a volcanic force in the act of forging the inner aspect of a magical sword, or they may work with storms to trigger magical utterance. When the deities are angered, the magician's knowledge can be engaged to pacify the deity or channel the destructive force in order to achieve something. You can see this kind of interaction in ancient Egyptian magic: the priesthood would work with deities like Set and Sekhmet when the nation was under threat.

Destructive deities who are not linked to a land or natural feature tend to be powers that are expressions of the deep destructive tides and energies which play out in the manifest world at large. These deities, when their power is in balance, can be wonderful guides and protectors for magicians, if the magician keeps their work in balance and within the harmonic of the deity in question. When those tides get out of control, it is then up to the

magician to work with the deity. This work is not only about pacifying the deity and bringing them back into balance, but it is also about ensuring that the magician is conducting themselves with balance. By working within balance, the magician triggers an environment of balance that in turn transforms the deity's power output. This is why magicians have to work intelligently with destroying deities if they are not to be destroyed themselves.

To work this way as a magician, you must first recognise within the deity what their specific destroying power is, how it is triggered, and how it is counteracted. Often we can ascertain this from the myths and legends that surround the deity. We have spent a lot of time in this module looking at Egyptian deities, as they are a very good example of magical dynamics in action. But as widening your field of understanding is always a good thing, we will now look a bit further afield for examples.

In Hindu mythology there is a wealth of deities, from the complete root deities to the mass of subdivided deities, spirits, and land beings. Like any religion, Hinduism is decaying and has a lot of degeneration within it, but it still has a core understanding that is pertinent to the magician. Below are some links to three destroying deities from the Hindu pantheon. They are very basic, generalised articles, but they will give you somewhere to start from when looking into this culture and religion.

Shiva is the destroyer, and when you look at the article you will start seeing some dynamics that you will recognise. Here is an example:

*Hindus believe his powers of destruction and recreation are used even now to destroy the illusions and imperfections of this world, paving the way for beneficial change. According to Hindu belief, this destruction is not arbitrary, but constructive. Shiva is therefore seen as the source of both good and evil and is regarded as the one who combines many contradictory elements. **Shiva is known to have untamed passion, which leads him to extremes in behaviour. Sometimes he is an ascetic, abstaining from all wordly pleasures. At others he is a hedonist.***

This tells us that the two main destroying powers of Shiva manifest through either the Limiter or the Unraveller, dynamics you know very well

by now. When either of these two dynamics are brought to the extreme, they become destructive.

Too much limitation strangles life: the ascetic who renounces everything disconnects from the world, starves themselves, and destroys all that is creative within them (often leading to death). Too much limitation in a society leads to dictatorship and oppression, which in turn destroys the expression of life and creates conflict. Too little water and a human dies of thirst—you get the picture.

On the other hand, the power of the Unraveller unleashed creates self-destruction within a person through lack of limitation, chaos within society, and anarchy (real anarchy, not the fashionable ‘I don’t want to conform’ version!). Shiva is a destroying power who triggers when the scales become unbalanced in either direction. Here is the article:

<http://www.bbc.co.uk/religion/religions/hinduism/deities/shiva.shtml>

Take a look at these other two destroying deities within the Hindu pantheon. See if you can spot their destroying power in magical terms, and how they operate. Also see if you can work out how a magician could work with them to maintain balance.

- **Durga:** <http://www.koausa.org/Gods/God1.html>
- **Kali:** <http://www.ancient.eu/Kali/>

Research

Once you are sure of the difference between a deity of death and a deity of destruction, start to look for destroying deities in various ancient pantheons. As is always the case, particularly for magicians, it is wise to look at the earliest forms of the deities, as they tend to be less subdivided and are more likely to be balanced.

Don’t look for minor deities, as they are usually constructs or products of a sub-division: look to the creation myths of cultures and their early ex-

pressions of deities. Once you have found one or two to focus on, look to see what dynamic of power they use to destroy. Are they deities who work through land features/weather features? Are they deities who work through an imbalance of power (like Shiva)? Look at the stories about them, the iconography and symbols attached to them, their locations, physical features, and the tools that they hold. These will all give you clues as to what power the deity is, and how it works.

This is a good exercise for you to do, and although you have been given research tasks in the past, I want you to look in detail at a specific kind of deity, what histories are attached to it, how it interacts with the culture/population, and what disasters they link in their history to the unleashing of a destructive deity.

Not only will this teach you a lot about the power of destruction, it will also train you to see beyond a basic presentation to the specific power flows, tools, dynamics, and keys attached to a powerful being. The ability to discern these things from a deity or being you know nothing about is an important aspect of adept work in exorcism, temple construction, and ritual ‘gardening.’ It is not enough to be able to look at inner aspects; you also need to know how to draw useful information from an outer presentation.

EXAMPLE

When you research a destroying deity, be very wary of modern interpretations or the cultural bias of the writer. Where possible, find English translations of the original texts and read them very carefully in relation to modern popular descriptions. Sometimes small changes are introduced by writers from their own cultural leanings. These small changes are not overly important to a student of anthropology, but they are vital for magicians. Here is an example.

In Egyptian mythology, there is a story of Isis and the Seven Scorpions. This story is inscribed on the Mellernich Stella (MMOA NY). Within this story is a clue to working with deities that have destructive elements, and there is also a clue as to cures: the inscription has a recitation spell for subduing scorpions and also has a recipe that hides a cure for scorpion stings (barley poultice). In the original inscription, the story tells of the con-

sequences of fear in the face of a destroying goddess power and her attendant beings (the scorpions).

Many modern presentations of this myth subtly change the dynamic of the key from one of fear to one of arrogance and loathing. These are two very different things, and they have very different outcomes when they are present in the relationship with a destroying goddess. Here is the original story in a straight translation.

THE SCORPIONS OF ISIS

I am Isis, the great Goddess, the Mistress of Magic, the Speaker of Spells.

I came out of my house which my brother Set had given to me, for Thoth called to me to come, Thoth the twice great, mighty of truth in earth and in heaven. He called, and I came forth when Ra descended in glory to the western horizon of heaven, and it was evening.

And with me came the seven scorpions, and their names were Tefen and Befen, Mestet and Mestetef, Petet, Thetet, and Matet. Behind me were Tefen and Befen; on either side were Mestet and Mestetef; in front were Petet, Thetet, and Matet, clearing the way that none should oppose or hinder me. I called aloud to the scorpions, and my words rang through the air and entered into their ears, "Beware of the Black One, call not the Red One, look neither at children nor at any small helpless creature."

Then I wandered through the Land of Egypt, Tefen and Befen behind me, Mestet and Mestetef on either side of me, Petet, Thetet, and Matet before me; and we came to Per-sui, where the crocodile is God, and to the Town of the Two Sandals, which is the city of the Twin Goddesses. Here it is that the swamps and marshes of the North Country begin, where there are fields of papyrus-reeds, and where the marshmen dwell; from here to the Great Green Waters is the North Land.

Then we came near houses where the marsh-people dwelt, and the name of one of the women was "Glory," though some called her "Strength" also. She stood at her door, and from afar she saw me coming, wayworn and weary, and I would fain have sat me down in her house to rest. But when I would have spoken to her, she shut the door in my face, for she feared the seven scorpions that were with me.

I went farther, and one of the marshwomen opened her door to me, and in her house I rested. But Mestet and Mestetef, Petet, Thetet, and Matet, and Befen also, they came together and laid their poison upon the sting of Tefen; thus the sting of Tefen had sevenfold power. Then returned Tefen to the house of the woman Glory, she who had closed her door against me; the door was still shut, but between it and the threshold was a narrow space. Through this narrow space crept Tefen and entered the house, and stung with a sting of sevenfold power the son of the woman Glory.

So fierce and burning was the poison that the child died and fire broke out in the house.

Then the woman Glory cried and lamented, but no man hearkened to her, and Heaven itself sent water upon her house. A great marvel was this water from Heaven, for the time of the inundation was not yet.

Thus she mourned and lamented, and her heart was full of sorrow when she remembered how she had shut her door in my face when, weary and wayworn, I would have rested in her house. And the sound of her grief came to my ears, and my heart swelled with sorrow for her sorrow, and I turned back and went with her to where her dead child lay.

And I, Isis, the Mistress of magic, whose voice can awake the dead, I called aloud the Words of Power, the Words that even the dead can hear. And I laid my arms upon the child that I might bring back Life to the lifeless. Cold and still he lay, for the sevenfold poison of Tefen was in him. Then did I speak magical spells to the poison of the scorpions, saying, "O poison of Tefen, come out of him and fall upon the ground! Poison of Befen, advance not, penetrate no farther, come out of him, and fall upon the ground! For I am Isis, the great Enchantress, the Speaker of spells. Fall down, O poison of Mestet! Hasten not, poison of Mestetef! Rise not, poison of Petet and Thetet! Approach not, poison of Matet!

For I am Isis, the great Enchantress, the Speaker of spells. The child shall live, the poison shall die! As Horus is strong and well for me, his mother, so shall this child be strong and well for his mother!"

Then the child recovered, and the fire was quenched, and the rain from heaven ceased. And the woman Glory brought all her wealth, her bracelets and her neck-ornaments, her gold-work and silver-work, to the

house of the marshwoman, and laid them at my feet in token of repentance that she had shut the door upon me when, weary and wayworn, I had come to her house.

And to this day men make dough of Barley flour kneaded with salt and lay it upon the wound made by the sting of a scorpion, and over it they recite the Words of Power which I recited over the child of the woman Glory when the sevenfold poison was in him. For I am Isis, the great Enchantress, the Mistress of magic, the Speaker of spells.

This inscription tells the magician a lot. It tells of the directional powers of each scorpion being (if you read the story closely, you can work the directions out) it tells of the consequences of fear and rejection in the face of a balanced destroying/creating deity, it tells of the deity compassion, and of cures and spells that invoke her power in the event of a scorpion encounter. Remember that often the beings who work with deities often present as creatures: these scorpions are no ordinary creatures, they are the workers of the deity and present as scorpions which tell us of their power.

The tale also tells us not to fear such a deity, but to invite them with trust and respect, to give shelter *when they ask for it*, not when we want their presence.

Now go and look at this educational (hahaha) article that recounts this myth. You will see that it simply recounts the story, without the magical details, but and worst of all, it gives the reason for the woman rejecting the deity as being loathing, not fear. Straight away, the cultural bias of the writer takes precedence: an old woman in rags is rejected because of her apparent age and poverty. That is a modern take, and tells a very different story to an old woman being rejected because she is accompanied by seven magical scorpions who terrified the home owner. That simple change makes a difference between the magical student being able to absorb the right information, and the student being misled.

Here is a link to the second version:

<http://www.ancientegyptonline.co.uk/isisscor.html>

You will also notice the difference in the story about the distribution of gifts. In the original tale, the gifts are laid at the feet of the goddess as atonement: the wealth of the offending woman, Glory, is given to the goddess in order to rebalance the scales of Glory, and also shows that she now understands the destroying powers.

In the recounted tale, the second version, the gifts are given to the poor woman who allows Isis and the scorpions into her home and gives them shelter. Again, this is a modern interpretation based upon a culture of wealth versus poverty. The writer assumes the gifts are a 'bribery,' and of a redistribution of wealth from the rich woman to the poor woman as punishment. This is another incorrect assumption that has crept into the retelling of the tale.

In the original text, the woman, 'Glory' (and a clue is also in her name), was rich, and therefore felt she was powerful. When her fake, illusionary power was challenged by a real power, Glory panicked and became fearful: remember she was in a culture that understood Ma'at. Glory realised that her wealth was a fake power that was holding her back from understanding real power and living in balance. This mistake cost her the life of her child. By relinquishing her wealth (and glory/strength) to the goddess, she effectively made herself vulnerable so that she could start to learn what true power was. The goddess intervened in the death of the child because the woman was not bad but only stupid, and had learned a valuable lesson.

Lastly, did you spot what power she works with? This will tell you which dynamic she operates within in her destroying capacity. If you did not spot it straight away, think back to your magical work and actions, and then read the story again.

The moral of this lengthy lecture is this: do not trust the first source you come across. When you find a story of a destroying deity, find out what the original text was, and then read that text. Then, look at the story from the perspective of what you know about magic and the cultural dynamic it was set in. This is really important, as often the magical keys to these deities are hidden within the stories, and when modern writers reinterpret them, the magical meaning gets lost. You are going to be working closely with destroying deities in the future, so get yourself ready for that by training your-

self in good research methods, practising spotting magic in texts, and discerning whether it is real or has been reinterpreted.

Destroying deities and magic

Besides working with destroying deities when faced with the natural order of destructive tides, a magician will often work with destroying deities for a number of other reasons. As most destroying deities (who are not subdivided) have both negative and positive aspects, they can be worked with in various ways.

The key is knowing what sort of destructive/creative power the deity has, what dynamics flow through them, whether the deity is tied to a specific region or has a worldwide influence, and whether they are compatible with the powers that flow from the land where you live and work. Hence you see why detailed research is necessary. Often these powerful deities have a habit of finding you once the time has come for you to work with them.

An adept magician has a lot of reasons for working with destroying deities, too many to outline in a simple lesson, and many of these reasons would most likely not make sense to you at this stage of your training. But there are some foundational aspects of working with destroying deities that will make sense to you, and looking at some of these will prepare you for what is to come.

Protection

Besides protection from naturally occurring forces, sadly the magician must always be on the alert for magical attacks. This is an aspect of destruction that a deity can work strongly with to assist the magician and protect them.

Although it would be nice to think that every adept magician around the world is a mature and enlightened human being, this is sadly not true. In

some cultures, the role of magician is one of cursing, destroying, protecting, creating, and uses a wide variety of ‘results magic’ methods. Another end of the scale is the proliferation of modern commercial Western Mystery schools, and those schools reflect the whole spectrum of human life, from the sublime to the ridiculous.

As a result there are a lot of people around the world with varying levels of magical skills and maturity, many of whom have immature or destructive personalities. Being an adept does not automatically make a person mature and mentally balanced: magical training can take many forms, and some forms do not filter out these more dangerous sides of human personality.

William G Gray (1913 – 1992) immediately springs to my mind. Bill Gray was a very skilled magician, and also an innovator in magic, someone who explored, pushed boundaries, and moved magic forward a step through his writing and work. He was also a man of his time in terms of his racism and sexism...and every other type of ‘ism’ you can think of. When we look at his behaviour today we are shocked, but in his day, it was a common way to be. So one has to be careful not to judge an adept out of context. However, the true downside to Bill’s nature was his penchant for cursing someone at the drop of a hat.

This can be a hard thing for Western magical students to get their heads round: many students are trained to think that magical training also makes you a better person. This is not true: it depends very much on the particular training you receive, and the filters within that training. You can learn and become adept at very powerful, destructive magic applied in an immature way. It truly goes back to the dynamic that every human has a choice. And we live by our choices; the key is to know cause and effect so that you can make informed choices and not emotive ones. Many magicians, like Bill did, curse someone in a rage for the slightest ‘crime’ in their eyes—and their legacy is passed down through their students. Some pick up that legacy and continue it; others do not.

This means that when you step into the wider arena of the world of magic, at some point you are likely to have destructive magic aimed at you for one reason or another. The sad truth is that apprentices (and beyond) need to wake up to this aspect of human frailty, and then learn how to sidestep it.

This is where destroying deities come into the magician's life. These deities can be used to aim magic at someone—or they can be worked with intelligently to dodge such magic, dissolve it, and deflect it. You will learn a lot more about the various methods when you get to your exorcism lessons, but for now we will look at the overlying principles and methods of working with the destroying deities, as these are the fulcrum of such work.

When a magician works, they work in an environment of natural power tides, man-made imbalances, aggressive or imbalanced magic, and the many and varied beings for both good and bad who populate the inner worlds. You have already learned how to avoid parasites in your training by applying balanced methods to your magic. As you become more adept in your magic, layer upon layer of good and bad forces will become visible to you, and how you navigate through them depends largely on your personality, your training, and your intuitions. This is not as bad as it sounds; it is simply the magical, inner version of living in the modern world.

We are constantly surrounded by good things and bad things, destructive things, creative things, danger, and safety. From childhood we learn how to navigate our way through that, how to stay safe, how to flourish, and also how to let go of the things we cannot control. Every expression of life, be it a tree, a city, a nation, magic, or creatures, has a dance of creation and destruction in its daily path in one way or another.

Living in a city where people have guns, and alongside thieves, murderers, rapists, con artists, pollution, decay, and corruption sounds awful when it is written out this way. But in fact this description applies to most modern cities, and we live our daily lives in these places without giving it much thought. We know where to go and where not to go, who to talk to and who not to talk to; we have alarm systems, guard dogs, locks, etc. Those who live in the countryside live a very different life of unlocked doors, no alarms, no fear, and very little crime: the only main dangers there are the wildlife and the weather.

When a person steps into the world of magic, it is like stepping into a big city for the first time. It can be terrifying and overwhelming, but in truth you learn to normalise, use your common sense, and get on with your life. For a magician, work with destroying deities is a bit like living in a city where you have a good security system. It will not do everything for you, and you still have to apply your own common sense and survival skills, but you

do have good backup. But simply buying a statue of a destroying deity, tending to it, and giving it offerings is not going to be of any use to you. That is like buying an alarm system and not plugging it in.

To work with a destroying deity as a part of your magical family, first you have to understand destruction and not be afraid of it. If you are fearful of anything destructive, then the sheer power of the deity will overwhelm you, causing you to become unbalanced (remember the story of Isis and the Seven Scorpions). But if you have a basic understanding of destruction and its dynamics, you will learn to respect destruction rather than fear it. At that point, you will be able to build a good working relationship with a destroying deity.

Usually destroying deities work within a dynamic of balance, and they trigger when imbalance occurs. For example, the Egyptian destroying deities work within the dynamic of Ma'at, and when that dynamic is not upheld, they trigger their destruction in order to restore balance. When a magician works with such a deity in their life and home, it is up to the magician to maintain whatever dynamic that deity flows through. If you work with Sekhmet, for example, you would need to work/live as a magician within the dynamic of Ma'at so that her power does not turn on you. Some magicians work with her and use her as weapon without maintaining their own balance. Over time that magician will eventually implode, usually through a violent act or disease.

So what do these deities actually do to protect you? An initiate or adept will very likely have a destroying deity within their family of beings who they work with. The magician does their job, and the deities do theirs. When there is an incoming force of destruction, natural or magical, the deity acts as a 'governor' of that force: they slow the force down enough that it becomes visible. The deity will warn the magician of impending disaster or incoming fire, and the deity will hold off the worst of the destroying power, leaving the rest for the magician to deal with. They never do everything for you; you are still expected to do your own heavy lifting.

They will watch your back while also teaching you and assisting you. In return, they will ask you to undertake work within their orbit that needs doing as part of their balancing function. Sometimes this is magical work, sometimes it simply involves going somewhere and doing something for them. You may be aware of what you are doing, and sometimes this means

working unconditionally: the work takes whatever form is needed and is asked of you. Before you get to that point, though, they will often test your ability to face their destructive power without fear, meeting it instead with trust.

For magicians, the strongest version of this is the final test of the adept, where the adept stands face to face with destruction and survives. The first steps towards this is learning to trust and not be fearful of the deity's power. At the same time, dropping your fear is not the same as dropping your respect for a power much bigger than you. The story you read about Isis is also a story of initiation into the Mysteries of a complete goddess of creation, destruction, and death. The first step in such an initiation is the ability to respect rather than fear.

That story also told us about the beings who work with these deities and how dangerous they can be. So before we move on to the next lesson, let's just take a quick look at these beings and how they work, and why knowledge of them is important to you.

Destroying beings

Any deity is usually accompanied by beings who work with the deity and act on their behalf in a variety of ways. In modern literature, these beings are explained as psychological expressions of the deity power, but in magical truth, they are beings in their own right who work alongside the deity.

Some of these beings are angelic powers who work around and behind the power of the deity as filters and upholders of that power. Some are land beings, underworld beings, planetary spirits: the variations are great indeed. While they do tell us about the specific power of the deity, they also become part of the magician's work with the deity, and they have to be taken into consideration.

The beings who are not angelic, but who are rather nature/land/underworld/'demonic' beings, dispense the power of the deity and act in accordance with the expression of that deity. Back to the example of Isis and her scorpions: these are land beings whose power is aligned to scorpions,

and they will attack a human if they do not operate around the deity in the way the human should. This is an important key to keep in mind when working with destructive deities: know the presentations of their attendant beings, know their action, and learn to respect them. If you attack one of these creature expressions, you will anger the deity.

For example, within a magical household in which the power of the weaver goddesses are worked with, it will anger the weavers if you purposely kill a spider, and they will destroy you by unwinding your weave. But if in the same household you are visited in vision or in dreams—or even in physical manifestation—by a spider, then the deity is reaching out to you to tell you something, to test you, or to ask for your attention/help.

When you work with a deity who has particular animals in their orbit, treat every physical manifestation of that creature with respect. This is very old magic, and it still functions well to this day. Over time, that particular creature will start turning up in times of need, either as the physical creature, or as a representation of that creature. They are the servants and companions of the deity, and when they turn up it is likely they have been sent to you for a reason.

Some of the creatures connected to deities can be monstrous-looking demonic beings: this image will tell you the nature of that being, its power, its area of operation, and what to look out for. Again, it is important that you have no fear, but just due respect and cautious behaviour.

Over the course of your training, you will work with these various beings. To really prepare for that, look up the different beings connected with destroying deities. Try to understand what they are, what they do, and how to be around them. When you research a destroying deity, pay close attention to the creatures around them, then look up their mythology and legends.

Summary

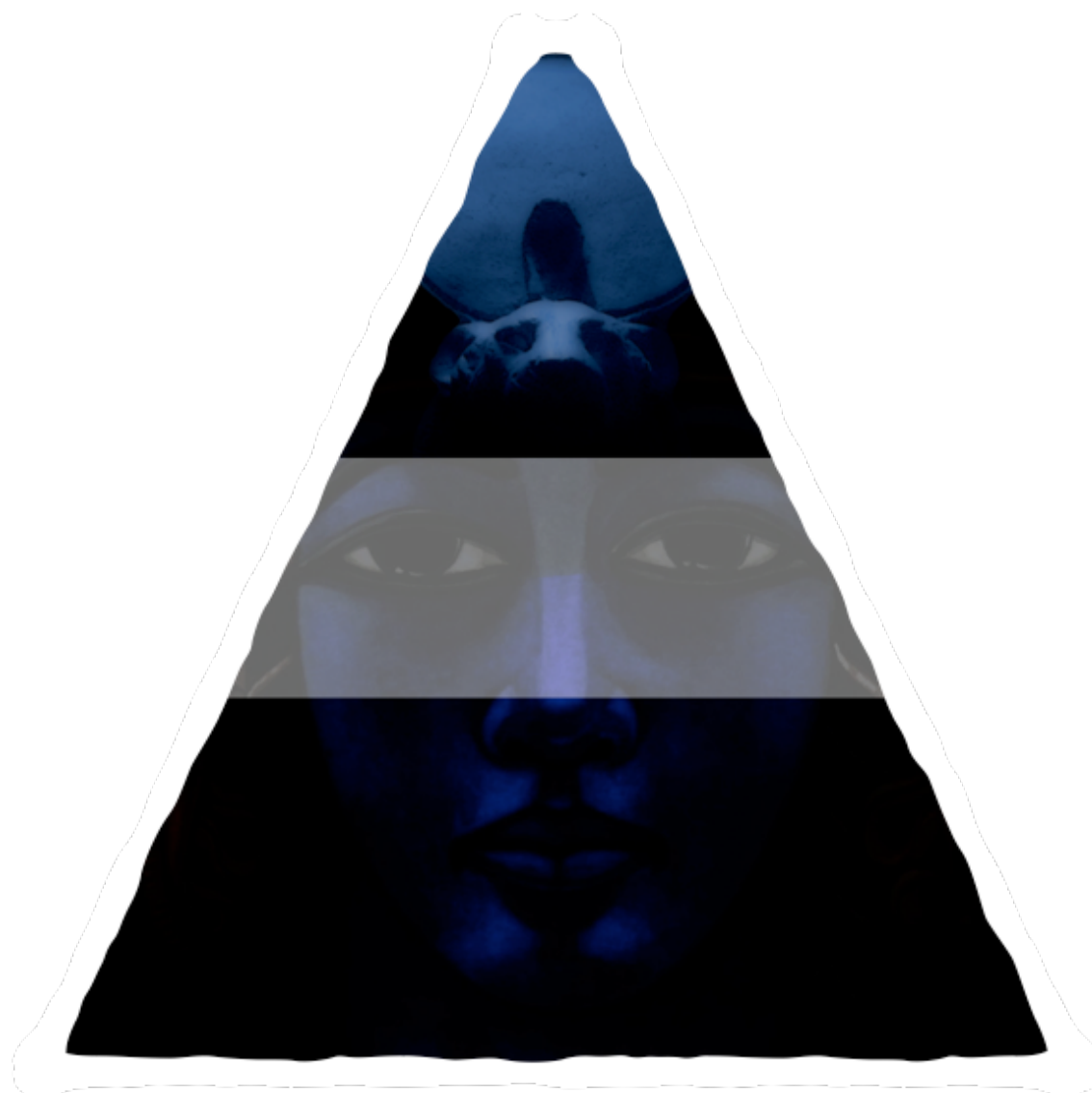
These simple steps of research, reading, and thinking are important ones to take before you are plunged into the presence of various destroying deities and their companions. Take the time to do the research listed, take

the time to read and think, and also to look around you. And remember, when it is really time for you to work in depth with a destroying deity, they usually find you: you do not go out shopping or looking for one. Often you will find they have been around you for a while and you have just not noticed. They will wait patiently in the background until you finally see them.

The next few lessons will teach you the other layers of destructive power and the various beings who work with such power. Once you have that understanding under your belt, you will be put to work so that you can have hands-on experience in a way that will keep you safe, but which will also put you on the radar of these beings and deities. After that, specific ones will likely reach out to you or wake you up to their existence, so that they can watch over you and you can work with them.

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