

QVAREIA - THE APPRENTICE

Module 4 - Death and the Underworld

Lesson 2: Regular Death

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QVAREIA

WELCOME

Welcome to this lesson of the Quareia curriculum.

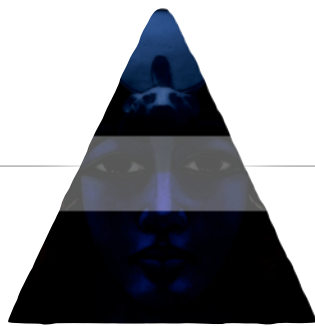
The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond. The course has no superfluous text; there is no dressing, no padding – everything is in its place and everything within the course has a good reason to be there.

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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 4 - Death and the Underworld

Lesson 2: Regular Death

Before we get to the inner mysteries, where we will look how magicians work and pass through death, let's first look at the actual dying and death process in general. What follows here is based on my own experiences of death and from working with people who are dying or who recently died. I realise that I probably only understand about 10% of what there is to know about the death process from an inner point of view, and I do not want to write from theory or conjecture. It is important that every step in this magical path of Quareia is rooted in experience, not theory.

There is a lot of theorising written about death in magical circles. Some of it touches upon real experiences, but a lot is theory from old texts and the conclusions drawn from those texts, along with a peppering of modern thinking. But as a magician, your work must always be grounded in direct experience, and by the time you come to the latter part of your training, you will have had plenty of experience, both through this course and through things placed in your path that you can draw upon.

So although I am writing from that 10% pot of experience, it is consistent experience, and working with that experience has brought profound change not only to me, but to those whom I worked with and around.

Most (but not all) of death work, in magical terms, is vision work, divination, charts, and inner contacts. There is some ritual work, but not a lot: it

is a process of interiorising for the spirit, not exteriorising. So the magician would not use a lot of ritual work other than to open and close gates, or to lay paths, give shelter, etc.

Let's look at the process first from the act of dying and go in deeper a step at a time. I will give practical information for you, as you are very likely to be put in a position of having to deal with someone through the death process: the more you do magic, the more you are put to work.

Dying

The first aspect of dying we will look at is the slow death. This is the most common aspect of death that you as a magician will likely be prompted to work with, particularly if you are also clergy of some sort. The majority of Pagan/occult ritual and information about death tends to focus on the family left behind, but there is very little for the actual person who is on the threshold of death.

Slow Death

When someone is going through a slow death, for example with cancer, the spirit is usually already stretching itself out upon a web pattern of energy that is about 'lives,' not merely this life. Remember your web of fate? There is another octave of this and that is the web of lives. Just as your web of fate has hotspots on it, the web of lives also has hotspots, and those hotspots are different lives.

As the body engages with the dying process, sometimes (not always) the spirit/soul starts stretching out in search of a new hotspot or life within its fate pattern that it can manifest through. This process shows very clearly in divination: the readings often show the new life and new parents lining up before the old life is completely finished.

It seems to be an instinctive rather than a conscious impulse. And this is where I stumble with vocabulary (because I don't have one) so bear with

me if I am clumsy. If a person has lived a life in a very closed-down way, totally devoid of any mystical, magical, or spiritual consciousness, they are prone to be constantly seeking a new life. As the old life draws to an end, the soul desperately casts around its web of existence looking for a new life to connect into.

By ‘closed-down’ I mean someone who is wrapped up in their own life of consuming, and is totally unaware of anything else around them. It is not about religion, or being a spiritual person or a mystical person; it is more a matter of them being either ‘switched on’ at a deep level, or ‘switched off.’ For example, someone who is non religious, non magical etc. but has a sense of awe at life, who is aware that their actions affect others (not in a moral sense, but in a true sense), and feels at a deep level that there is ‘something more’—that is a switched-on person. By contrast, someone who is only out for themselves and is totally unaware of life around them, who fills their life with what suits them best to the detriment of everything around them, and who has no problem destroying others to get what they want when they want it—that is a switched-off person. As they lay dying, their need to get what they want (life at all costs) drives the deeper spirit to cast around for another life to slip into. And so the pattern of life and death without any conscious engagement continues.

Someone who is switched-on is less likely to line up another life while they are still dying—though it does happen, or else the stretching out comes a bit later when they are closer to the point of death. Someone who is very switched-on will not cast about at all: the spirit stays still, waiting, and as they pass through the death process, then you start to see in divination the crossroads of choosing. It can be very apparent in readings to see a person like this spending time in stillness and waiting.

Back to the dying person. Even if the person is unconscious or in a coma, they can still hear, either in a physical way or in a spirit way. It is really important to communicate with the dying, as most people tend to be terrified at that point. This can be seen in a person who is unconscious or semi-conscious and is hyperventilating from fear: it is a common occurrence and causes a lot of unnecessary suffering. On the medical side, this should be immediately addressed with Valium or something similar to calm the person down. From the magical side of things, this should be addressed by talk-

ing to the person using mediated utterance. By that, I mean talking using empowered magical speech.

This can take the form of simply talking to them to calm them, and telling them it is going to be okay, but doing so with the gates open behind you, the contacts or Noble One beside you, or through mediating the Divine Breath as you speak. This is at its most powerful when you are reading out loud or recounting a sacred text connected to death or prayer. By doing this, it stills the space around the dying person, reaches the deep spirit, and calms them to a point where they are less likely to rashly jump or cling to another life in panic: it gives them breathing space.

The other thing to do is to hold their hand and allow your deeper spirit to talk to theirs. This is a good way to work if you are in a hospital room full of people and with a person trying to die peacefully amongst noise, family and bustle. Holding the hand of the dying person, while also mediating the void within you, and opening the gates in your mind while also chatting to the people around the dying person is a profound service to the dying: that takes skill and focus, but it is a great service. The chatting normalises the space for the dying person—the breathless reverent silence or whispers around a dying person can be counterproductive to a stressed-out spirit. Normal chatting, while also conducting deep mediation across the thresholds, can make a major difference to a dying person. The reverse of this is true if the person is dying in gnosis: when a magician or priest is dying, often they need calm and quiet in order for their spirit to start lining itself up for death. Quiet companionship is a great service under such circumstances.

From the dying person's perspective, they are withdrawing more and more from the outside conscious world, and many drift in a semi-conscious haze (if they are not in a coma), so bear that in mind. One thing I have seen over and over again which I find interesting, is that many times, when a person is in a coma or unconscious, they sometimes wake up just at the point of death. If you find yourself at a bed side, just be ready for that, just in case, and be ready to hold the gate wide open for them (something you learn later in this module).

If a magician (or priest/priestess) is dying, they should already know what they are doing and what is happening to them. What they will need, if you are in attendance, and if it is possible is this: the four directions lit, the gates wide open with the inner contacts on the thresholds, the underside of

their feet anointing with consecrated oil, moisture upon their lips, and their enlivened vessel/cup in or by their right hand. Let's take a moment to look at the 'whys' behind those ritual actions, and bear in mind that they all have a very good reason to be done. And this is why it is preferable to die at home rather than in a hospital bed, so that the ritual actions can be attended to.

The Threshold of Death

First we will look at this from the perspective of the dying magician. The optimum situation for a dying magician or priest/priestess is a death that is not only medically eased (pain relief) but is also magically eased. The gates should be open (the directions opened), and the gate of the west should be widely opened, which involves someone opening the gates, having two candles instead of one (a bit like landing lights!) to light the threshold, and the view of the death vision triggered beyond the gates.

The anointing of the feet with consecrated frankincense oil is an old and deeply powerful, simple magical action: the feet carry the person into death, and the soles of the feet are anointed to ensure that they tread unhindered over the lights upon the path that are left there by the Noble Ones. This is not a symbolic action; rather it is a magical action. While the body and spirit are still connected (which can continue for days after death), what happens to the outer feet of the dying person affects the 'inner feet.' If you are sensitive and have good visionary technique, then when a person is close to death, if you place your hands upon their shoulder or head and 'feel' down the inner expression of the body, often the right foot cannot be felt: they have 'one foot in the grave.' The slow death comes up from the feet, and the inner body of the person seems to withdraw from the bottom up. Using consecrated oil (a preparation method you will learn later in the apprentice section) 'tunes' the spirit's footfall on its journey, and prevents any parasites sticking to them as they begin to journey through death (a problem that is very common in slow deaths).

Moisture on their lips is another outer action that affects the inner spirit of the dying person. There is a dynamic that happens with the element of water in death (covered in the next chapter), and the way this dynamic expresses to the spirit while it is still connected to the body is through thirst.

The magician will know to ‘reel’ in the impulses of the body at this time, and that knowing has to be at a deep unconscious level: chances are the magician will not be very conscious, hence certain mysteries have to be deeply embedded within the dying magician’s psyche for them to activate in such circumstances: the body and spirit has to know as well as the intellect. And that comes from years of training and work as a magician or mystic.

The touch of moisture upon the lips, or the washing of the magician’s face, triggers a response in the body which in turn alerts the spirit to what is coming and what to do. A switched-off person newly arrived in death rages with a thirst that almost overwhelms them...

“They are the souls who are destined for Reincarnation; and now at Lethe’s stream they are drinking the waters that quench man’s troubles, the deep draught of oblivion . . . They come in crowds to the river Lethe, so that you see, with memory washed out they may revisit the earth above.” - Virgil, Aeneid 6

For a magician, mystic or priest/priestess, the training of how to self-limit truly becomes a gift at this time, and the person knows, at the deepest, most profound level, not to ‘drink of the waters.’ We see this, as living people working in vision, as a river that many have the compulsion to drink from. To a newly dead person, it is an energetic impulse that triggers at a deep level but, the trained or ‘switched-on’ person knows not to act on that energetic impulse.

The bathing of the dying magician’s face, or the tracing of water upon their lips, reminds them of this impulse, and often, particularly with a magician or a switched-on person, when they are offered fluid to drink when they are close to death, they will turn away or clamp their lips shut. This happened when my mother was very close to death and I, along with other family members, was by her side. My sister kept trying to offer her fluid, as my mother’s lips were very dry. My mother, who was semi-conscious, kept turning her face away from the offer, which my sister found very distressing. My mother knew what she was doing; my sister did not.

If you see this impulse in a dying person, to turn away from the offer of moisture, you know that they are clued in and the spirit knows what it is doing—you do not need to interfere.

The enlivened vessel in the hand is part of the deep mysteries, and is echoed in folk magic as placing a coin in the hand, mouth, or over the eyes of the dead person in order to ‘pay the ferryman.’ The enlivened vessel (or scales) that the magician worked with magically in life, will hold (just as water holds) the sum harvest of that magician’s life. Remember the fragments on the threshing floor that the being of the vessel was picking through in your ritual vision work? Those fragments were your ‘harvest’ up to that point. Another way of looking at this, from a Judaic point of view, is the Book of Judgement: the sum total of your actions recorded.

The vessel, holding the energetic information of your scales, is what triggers different levels of guardians at the threshold of the death journey—something we will look at in depth in the next lesson. This is not about good deeds and bad deeds: that is a degeneration of a much deeper knowledge. It is about what dynamics of balance that mind and spirit has learned and acted upon—the balance of Ma’at within life (again, discussed in the next lesson).

When the sum total of your harvest is given/shown to the ‘ferryman’ or threshold keeper, it is not ‘payment’; rather it is showing the keys of your development in life as a human being. That is seen as different frequencies of energy, and those frequencies decide what level of the threshold opens for you.

We will go into more depth in the next lesson on this particular subject matter, so let’s get back to the person who is on the threshold of death.

At the point of death, if you are with someone at that point, your job as a magician is simply to ‘hold the space’ in a clear, balanced, and powerful way. Often this translates in practical terms to having to appear normal amidst a crying family while doing your magical work silently in your head and through your hands. And sometimes the point of death is not pretty. Sometimes death is fairly peaceful, with only a few tremors of the hand, or ‘stoking’ style breathing just at the point of death. But at other times it can get messy, with vomiting or diarrhoea at the point of death.

When this happens, your job is not to react, but simply to continue doing what you are doing. Let others worry about the mess of the body as you facilitate the separation between body and soul. If you are at the beside of someone who is dying, particularly if it is a slow death from something like

cancer, it might be an idea to gently warn the other family members that it could possibly get messy: we do not all have TV-inspired deaths.

Upon the Threshold of Death

At the point of death and shortly after, the dying person often has a slight recognition of the gates opening, and they perceive this as seeing light, or even seeing beings (who often cross-dress from the minds of the dying). More than once I have been at the point of death with someone who could speak, and they invariably became aware of the inner world as they died.

I have found that immediately after the death, it is as if as though the soul/spirit steps into a place of silence briefly: in vision this shows as if they have ‘vanished’, but it is short and temporary, like the resetting of a clock. But I have also found that the body still continues to hear after death—which sounds bizarre, I know. The spirit and body does not fully separate straight away: it seems for many (but not all) to be a slow processes of disengagement that in our terms of time seems to happen over a few days.

This must be taken in consideration when you are around a newly-dead person: they still hear you. The spirit of the person often has an aspect that stays close to their body for a few days, and I have no idea how this mechanism of hearing in conjunction to a dead body works, only that it does in most (not all) cases.

In the time between death and burial or cremation, the spirit often goes through a period of ‘visiting’ the people they were strongly connected to in life. Some people have a strong enough focus to be able to bridge between the non-physical world and the physical world to make their presence known. Other times they simply visit and then leave without being able to let you know they have visited you.

In my family, these visits do tend to bridge the physical and non-physical, and this often plays out through the blowing of light bulbs. When someone in my family who was close to me dies, they sometimes turn up in my house (and the houses of other inner-sighted women in the family) and all the light bulbs blow, one after the other. It can get rather expensive. My nephew’s favourite action with his mother (my sister) was to visit and blow

the TV up: he died in particularly difficult circumstances, and he continued to visit her for some years on the anniversary of his death. This strong energetic output while trying to communicate, besides being very spectacular when witnessed, also gives us a little insight into the energies the dead can operate through: electrical things tend to be an easy and favourite way for the dead to try and signal their presence. Whether this is intentional or not, I don't know.

Because of these varied factors, learning to speak to the newly dead, both with your voice and your mind, can alleviate a lot of suffering, fear, and confusion; not only in the newly dead person, but also in the people around them. Often the dead person just wants you to know they still exist and that all is okay.

Some newly dead do not go through this, and seem to have stretched out so far during the last phases of their illness that they simply vanish deep into death straight away. Others, often magicians, immediately walk off into death with gnosis and purpose, often only visiting one or two people briefly to say goodbye, and some do not even do that. When a properly prepared magician steps into death, they immediately drop all connection to the living world and move forward without looking back. That can be a painful thought for the living, but it is the healthiest of all actions for the dead. Again, we will look at that in more depth in the next lesson.

From a magical point of view, for the time between death and funeral/burial/cremation, the living magician who is assisting in this death has a few things they can do to assist the passage of the dead. One is to keep a space fully tuned, with gates open, flames going, and the magician's ritual tools out so that there is a temple space that the dead can come into. This enables them to communicate with you in a more controlled way (through vision), but also gives them a holding place where they can stay, settle themselves, and prepare for the deeper walk into death. It also gives them a balanced space that is governed by Ma'at where they can go through their own life re-assessment process before they step completely over the threshold.

But once the burial/cremation is done, the gates should be closed, the lights extinguished, and the dead soul should not be encouraged to hang around. If a soul chooses to hang around and not step further into death, it must be purely their own decision, and not one enabled by the living magician.

Religious Aspects of Death

Some religious ritual patterns for death can be very helpful, and some are totally useless and only there for the people left behind. A Catholic high requiem mass, for example, will often trigger the opening of the gates and ensure the dead person goes through them, often with a ritual firm hand just to make sure.

Some religious rituals, for example in Tibetan Buddhism and some other forms of Buddhism, talk to the spirit of the person to ensure they know what to do and where to go: reciting of texts reminds the spirit of what they had learned in life, and reminds them of the path that now needs to be taken.

Some people traversing death (and we get this report back from near-death experiences also) 'see' or encounter religious figures like saints, Jesus, prophets, etc. These are the beings that work in death, and they will often 'cross-dress' from the mind of the dead person in order to connect and communicate with a frightened and traumatised soul.

I have watched numerous times in death situations where a being, usually angelic, approaches a newly dead person, and as they get closer to the person, they transform into a human, usually dressed in a religious personality of some sort or other. Though I have also seen an angelic being transform into a heavily-breasted young blond girl in order to entice a comatose testosterone-fuelled teen into death (it worked: the teen died at that point as I was observing in vision).

Religious and mystical texts either guide people through the death stages, or they give the mind something to cling to (imagery). When people who are switched-off die without any religious, mystical, or inner reference point it is often messy and traumatising for their spirit, and also for those left behind. However, I have seen very peaceful transitions done by people who are atheist scientists, who nevertheless understand the dynamics of energy, consciousness, vibration, and frequency: they are essentially understanding the mysteries from an entirely different perspective, but it is a deep understanding nonetheless: they are switched-on. And that understanding facilitates them through the death process.

Energetic Clinging

This is a particularly distressing problem that happens in death and around death, and something that as a magician you really need to know about. This can happen around a slow death or a quick death. The factors that trigger energetic clinging are being switched-off, being terrified, and being used to not taking responsibility for oneself (again, the skills and maturing you acquire in life come in very handy at death).

A person who dies unwillingly and who is absolutely terrified, and who is used to grabbing what they want, will instinctively ‘grab’ out for the nearest living human and cling to them. This creates an immediate and powerful energy drain upon the living person who is being clung to, and in some cases can drag them into death also. We see this as a sudden death in someone who is close to a newly dead person.

When we die, we revert to our unguarded selves. If the unguarded self is a mess, then this mess will come to the fore at the threshold of death. So a selfish, clinging person who is dying is very likely, upon death, to try and cling to someone near to them. However, energetic clinging can also happen when the death is sudden, unexpected, or the spirit does not immediately realise what has happened. The instinct is to reach out and grab—a bit like grabbing for arms as you fall off a cliff. In this case it is not done out of selfishness, but out of sudden fearful instinct.

This has happened to me a few times, so I tend to tread carefully around dying people I do not know. A few years back, when I was in the States, I was driving through a junction and a motorist to the side of me slammed his brakes on for some reason and a motorcyclist ran straight into the back of him at quite a speed. The motorcyclist was catapulted off his bike, and he went straight through the windscreen at the back of the car. It all happened so fast, and I was trying to focus on the cars around me at the intersection, which was suddenly thrown into chaos. I saw the biker, his head stuck in the back window of the car beside me, and I instinctively went into the void as I pulled over (this is why it is important to practice these basic magical actions so they become instinctive responses, not conscious actions).

The ambulance and police were called, there was nothing more to be done, and standing around staring was not a good thing to do. People had gathered, and everything that could be done was being done. I was also tired and was just at the start of a long illness, so I drove back off after leaving witness details.

As I drove, I got more and more weary. And it was not a natural weariness: it was the feeling I have learned to recognise and know as the product of something seriously dragging on my life force. I staggered back to where I was staying and got into bed. It took me a little while to realise what was happening, and it was only when I noticed that my heart was racing and that I was not only shocked but terrified—and yet this was not my own emotion, that I realised I had picked up the biker as I drove past his moment of death. His spirit, in the sudden panic, had grabbed at the nearest thing he could: me. It took me a few hours to disengage him properly, but I essentially had to calm him down and then frogmarch him into death.

Knowing about this dynamic is really important (yeah, I know, I say that a lot) for magicians, as the deeper you go into magic practically, the more you become visible. It will be only a matter of time before you are ‘grabbed,’ particularly if you work in a hospital, or with the police, or anywhere where sudden death can occur. Knowing to recognise this when it happens, and how to work with it and get yourself untangled, will get you out of danger. Then you need to know how to pick up the pieces of your own shocked body and spirit: the energetic impact of such a grab can have strong implications for your health.

I address inner and outer methods of putting your body back together at an inner and outer level in depth in my book *Magical Healing: a health survival guide for magicians and healers*. This might be a very useful book for you to have and read, as among other things it has invaluable information within it about how to maintain your body from magical and energetic impacts, which is subject matter I will not address in this course (I have already written about it and put it out there, so there is no need to do it all again).

You also need to know, as magician, how to keep an eye out for this happening to others, and to know exactly what to do and how to do it quickly in the event that someone else has been grabbed in the middle of a death situation.

Death Parasites

When a person is dying slowly, particularly and most commonly when they are old, there is a major possibility that energetic parasites will have infested the weakened person and will be feeding off of their energy. The parasites will keep the person alive so that they can continue to feed, with the result that the person is held close to death in a weakened state.

This is something to keep a sharp eye out for when you are around someone who is dying, and if you spot it, you will need to clean the dying person up energetically so that they can let go and die in peace. When this is the case, the death usually comes swiftly, often within hours, of the magical clean-up work.

There are also types of parasites that cling onto the newly dead and prevent them moving deeper into death, and feed off of the emotion/anxiety of the dead person. When the dead person has fully detached from their body, the emotion shifts its energetic form and becomes less about chemical bodily reactions and more about deeper spirit issues. The parasites cling to the energy outputted in its various forms in order to feed, and this prevents the spirit from moving deeper into death (and rebirth, if that is where they are heading).

This is one of the reasons, wherever possible, to keep the space of a dying or newly dead person clean energetically, and to keep the gates open: that prevents any parasites either getting near or keeping hold of the person.

Quick deaths

Quick deaths have a very different dynamic from slow deaths and tend to be slightly less traumatic. We have already looked at what can happen with a quick death (the motorcyclist), and often, when the death is very sudden and unexpected (accident, massive heart attack), the spirit is catapulted away from the body.

Within a few days (in our time frame), the spirit seems to reorganize itself and either draws close to the body or close to someone they are deeply connected to. Sometimes, if the trauma is great and the death was very sudden, they often do not at first realise they are dead. The spirit will be in a major panic, and they will thrash around energetically until they come to understand what has happened and what they need to do. Often, particularly when young adults die suddenly, they will not accept death and will try very hard to cling to the world of the living. In these cases, the magician has to spend time talking in vision with the traumatised dead and giving them horizons in the death passage. Once you ‘see’ it in your head, they also begin to see it, and will eventually set off under their own steam.

So often when someone dies these days, they have no religious, mystical, or cultural pattern for their consciousness to operate through—so you have to provide it for them, both ritually and in vision. Some spirits do not need this and seem to get themselves pretty well organised, and all they need is a ‘good job’ pat on the back. This is also very true of children and babies: they very rarely need any help at all. It is as if they remember, as they have not lived a long life that will fill up their spirit with new patterns: they remember and get on with it quickly, and often painlessly.

Comas

The last thing I want to cover briefly before we move on to practical work is the issue of comas. There are lots of different types of coma, and people respond very differently from a spirit point of view. There are comas where the spirit is no longer there but is stretched already into death, still connected lightly to the body by an energetic umbilical cord, but they are beyond coming back into the body. There are some comas that are not connected to death at all, and there are some comas where the person is no longer there and something else has stepped into the body and is trying to operate it.

When a person is in a coma and their body is beyond real repair, often the spirit will stand upon the threshold of death, unable to move forward into death as the body is being kept alive artificially; or else they don’t wish to continue living in a body that does not work, but they are also scared of

death. There are also times when the spirit is starting to move towards death but a parasite is keeping the body going, which in turn makes it difficult for the spirit to really move on.

Working with people in comas is a fascinating experience, and is a major service to all concerned. The first thing for a magician to ascertain is whether the spirit/person is still properly anchored in the body and is 'there,' or if they are on their way out or have already gone. This is done via visionary work on the threshold of death, and also by going into the vessel (body) of the person to see who or what is still there. More often than not, the person is still there but unable to operate the body. Under such circumstances it is a simple waiting game, and the magician's job is to ensure there is nothing else in the body with the person and 'vying for residence.' Parasites are the most common squatters, and whatever the magician finds in there, he must remove in order for the spirit to have full, proper residence.

With the use of functional MRI's, the incidences of switching off life support to people who are still 'in' is becoming less frequent. I remember when I was a little girl, my mother was working on a ward of people with head injuries and/or who were in comas. Her speciality was in infectious/tropical disease, but as the call for that grew less in the 1960's she moved sideways in her work.

She told me of a situation once where her and fellow medical students and doctors were around a coma patient. The person was being reviewed for turning off life support, and the consultant had come to the conclusion that the person was brain-dead. My mother could feel the person still in their body, trying to look out. She had a twenty-four hour window to figure out what was going on before the person was going to be switched off. She poured over his medical records and also looked up his drug regime in detail. He had been brought to the ward after a bout of meningitis (her home territory), and had fallen into a coma just as he was winning the fight with the infection. She noticed he was on a drug that in a very small amount of people could cause total paralysis. She discussed it with the consultant, and asked if they would take him off the drug and wait forty-eight hours to see what happened. After a battle of egos, the consultant agreed. The patient woke up within twenty-four hours. It was not her medical expertise that first led to that recovery; it was the fact that as a natural psychic, she could 'feel' him alive, in panic, trying to communicate.

Few people have such natural psychic ability, but a magician trains to be able to do essentially the same thing: talk in your mind to the body, and see if there is still a person trapped in there. The moral of the story is: always check the lights are truly out before you go disconnecting someone.

For many people, though, the prognosis is not so good. And that is where the magician comes in. The job of the magician is to trigger change: that change could be the patient waking up, or the patient dying. And the hardest part of that job is to not get involved with the emotion of the situation: the magician should always remain neutral. That is why, as an apprentice, you spend so much time learning to be still, learning about the balance of powers, the balance of influences, and about your own 'harvest.' Emotion rules our culture and causes untold damage out of good intent.

Without going into detail, which will come later in your training, with most comas the magician works with the body and also with the spirit in vision during the death process. The body is first checked and cleared of all parasites, is harmonised and balanced, and then the magician goes into death in vision to talk to the spirit. If the spirit wishes to let go, the magician asks if there is anything that the spirit wishes to convey to the family, and then the umbilical cord is cut. The cutting of the cord does not cause an immediate cessation of life; rather it triggers the body and spirit's own disengagement process. The spirit is then shown how and where to begin the walk into death.

When a magician who knows what she is doing does this, death usually follows naturally within twenty-four hours: the heart gives out or just stops. This can bring to an end a long cycle of suffering for both the spirit and the family. In one such coma case I worked on at an intensive care unit, the message that the spirit wanted conveying is that 'if he could not be who he was, then he did not want to come back into consciousness.' The man had been in a coma for around a month and they wanted help reaching him. I went in vision into death and found him, but could not get him to communicate with me. He visited me in my dreams that night and conveyed his rather cryptic message.

I was not sure what it meant, but I thought it had something to do with the very strict family he lived in. When I conveyed the message (and it must be done word for word; never interpret) the father burst into tears and nodded.

The patient had massive brain damage that I was not told about (they thought I would not work on him if I knew how bad the injuries were) and if he had survived, he would have been totally paralysed or worse. I went back to the hospital the following morning, worked on him to ‘line him up,’ and he died that night. This is a difficult area of magical healing to work in, and it is very likely that few of you will follow that specialisation in magic, but having a rudimentary understanding of the dynamic is important should you at some time in the future be put in the position of needing to try and reach someone who is deep in a coma.

Practical Work

ASTROLOGY

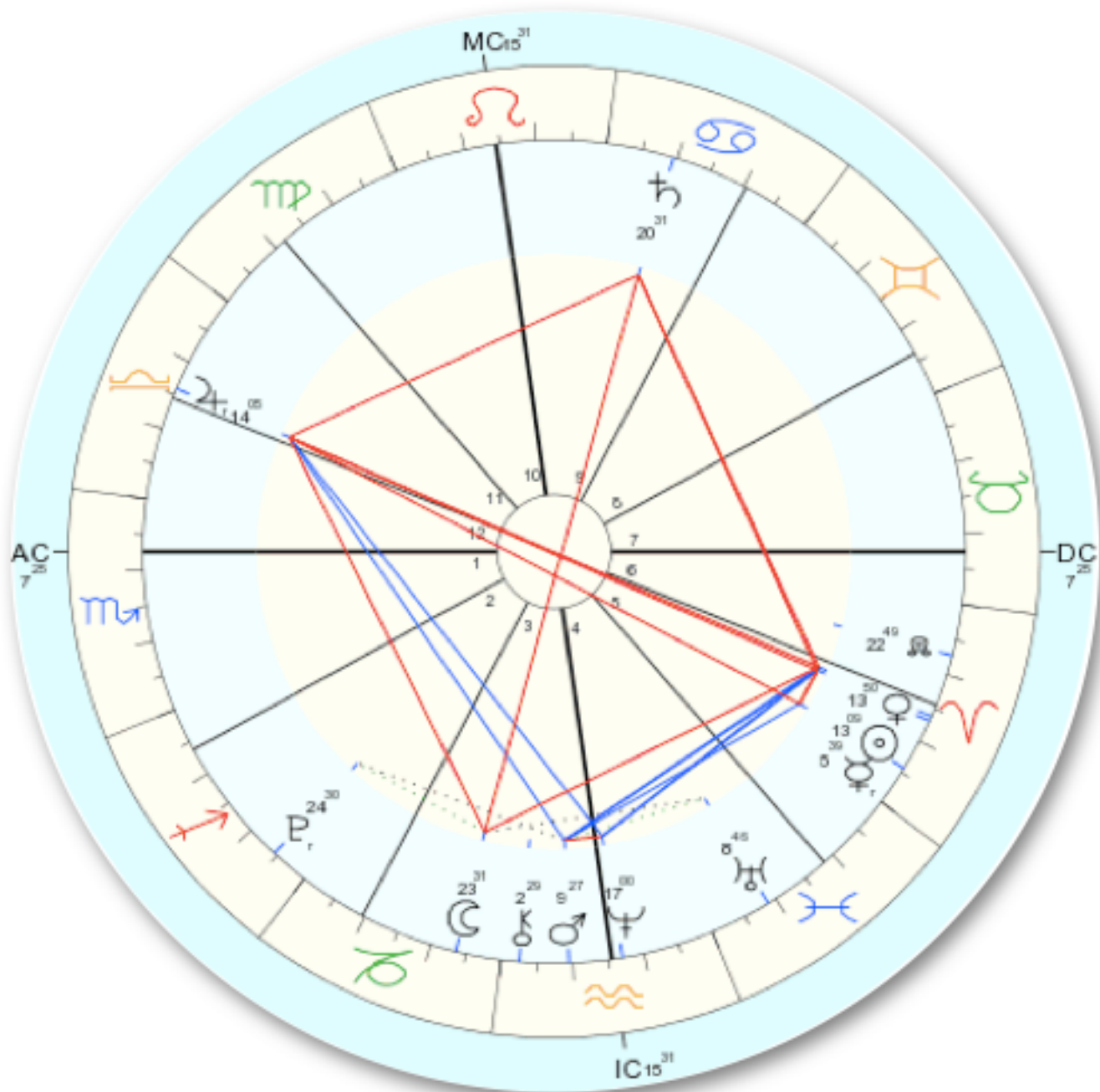
When we look at a chart, we not only look at the natal planets and the current transits, but we also learn as magicians to look at the ‘sigils’ that the alignments make, particularly when it comes to specific events that we are looking at. This can be particularly helpful when looking at a death chart.

When we look at a death chart, we are not looking at the person’s astrology; rather we are looking at the planetary influences at the point of death. The death chart will tell us a lot about the timing of a person’s death, and whether that death is their true, final appointed time, or whether they had died during a ‘hotspot.’ If a spirit is properly attuned, magical, mystical, or is a priest in the real sense of the word (in true communion with Divinity), then we will see the spirit using the optimum time to pass into death.

This is very well demonstrated with the death of Pope John Paul II. Regardless of what we think of religious leaders, this man was a true priest in every sense of the word, and died at a time when the planetary alignments over Rome were in a position where the ‘gates were wide open.’ We can see this clearly in his death chart, which was cast for the location and time of his death. Look at the following chart, and see the four directions open and the planetary gates held open.

Chart of the moment of death of Pope John Paul II

(2 April 2005, Universal Time 19:37, Placidus)



See how the clear gates are shown, and how many of the planets are down below his horizon—all the activity is in the underworld. This is a very poetic way of reading an event chart, but it gives you a clear view of patterns of power in action. A magician's death chart will either show the four gates, or a great triangle.

Task: using the free chart drawing facility at astro.com, choose ten people, either known to you or public figures, where you can get the time, date, and location of the death, and run death charts for them. Look at their charts, the shapes of the lines generated from the planets' positions, and see

what sort of patterns were around them astrologically when they died. Take computer notes: using Word or something similar, embed the charts and write your observations, ideas, and what you know of the person, and compare what you know to what the chart reflects. Keep the file, as it may need to be submitted later.

TAROT

Using the same ten people, you are going to do a series of readings to look the state of the spirit/soul of the person at the point of death, and then also track them through the early stages of death. You will use the four-directional layout, and also a new layout that is more focussed on the inner landscape of a person.

FOUR DIRECTIONAL READINGS

For the four directional readings, the first card (centre) tells you about the state of the body itself at the point of death, the four directions tell you the influences that are flowing around the spirit of the person at that time as the gates open, and the final card that crosses the centre card tells you about the power/contact that the person is having a direct relationship/contact with at the point of death. The question you will ask for each person is, 'Show me this person at the point of their death, and show me the inner power influences that were flowing around them at that time.'

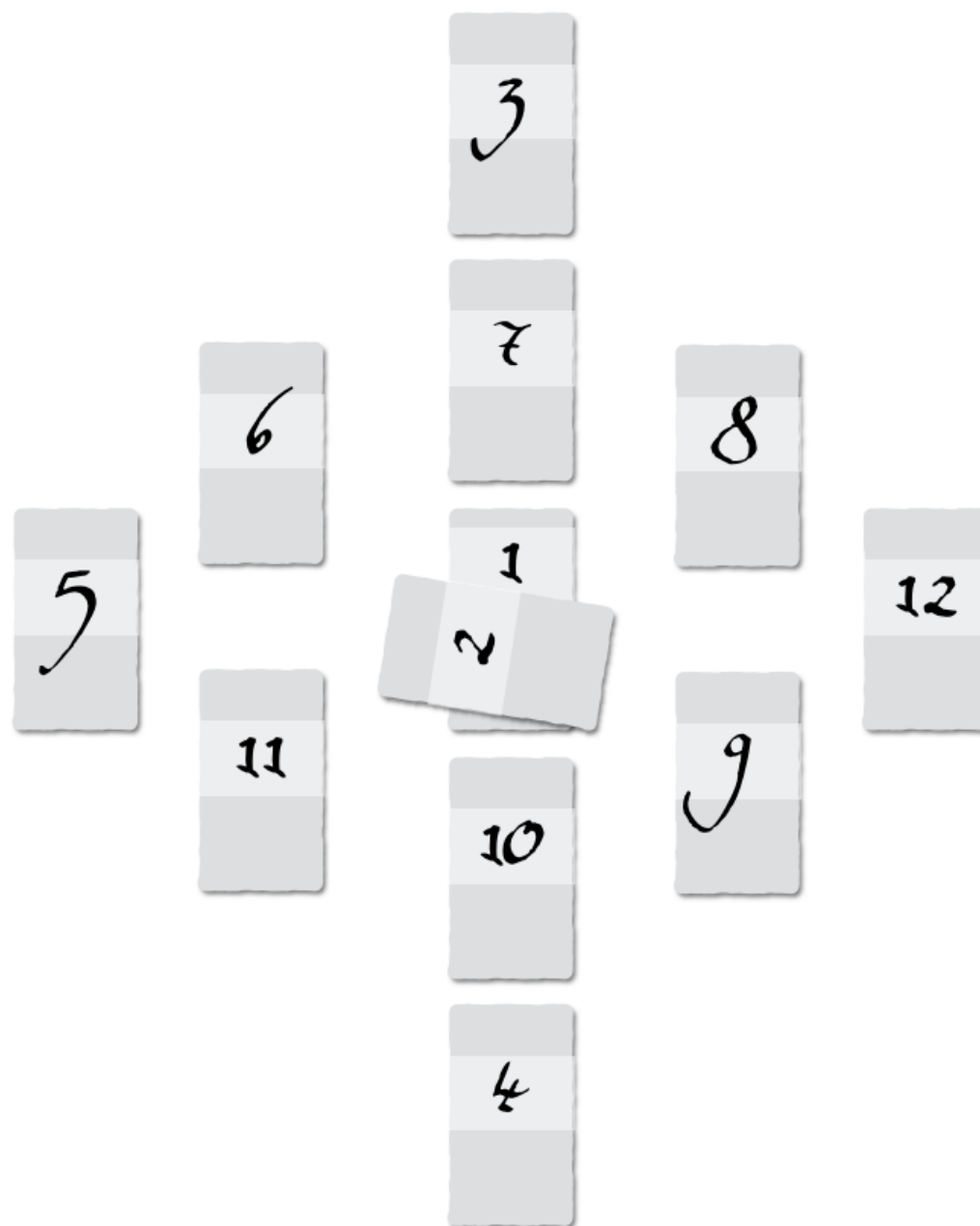
Write down the card positions of each reading and your conclusions. When you have all ten of them, compare the readings to the death charts. Look at the planetary influences at that time and compare them to the four directions in the readings, and see if there is a correlation between the planets, the houses they are in, and the powers flowing out of the directions. Don't try and do all of the readings in one session, as it would tire you out. Spread them out over days.

DESERT/INNER LANDSCAPE LAYOUT

This is an abridged version of a larger layout that gives you more details as to the passage or state of a spirit and what influences are flowing through their situation, where those influences come from, and where the

spirit is going. You may have worked with this layout already from my books, or it may be totally new to you. Either way, it is a key layout for magicians, and you will learn a lot more about it in this course, and also work with it in its full expression.

The Inner Landscape/Desert Layout



Learn the layout first, map it out on paper, and have the map at your side so that you can work with it. As with all new layouts, fix the layout in your mind as you shuffle so that both you and the cards know what pattern it is you are reaching for. It is a magical layout that is very versatile and can be used for all sorts of magical questions: it is not geared specifically to death readings, so bear that in mind as you interpret the positions.

1: The first position is the body or land.

2: The second position, that crosses the first, tells us what power or people dynamics we are currently dealing with.

3: The third position tells us what is coming in the long-term future, a pattern that is still being formed in the stars. If resolution is on its way, but will take some time, then that will show here; however, if the problem is going to be prolonged, then that will also be indicated here.

4: The fourth position shows us what has already passed away down into the depths and will not be returning any time soon.

5: The fifth position shows us the gate to the past: this is the threshold of what is now in the immediate past. Whatever is in this position of the threshold has the potential to return at some point in the future, but for the moment is considered past.

6: The sixth position is the current pattern of fate or action that is playing out: that could be a struggle, a cycle of magical work, a period of renewal, etc. This is the path you are currently on, unless you do something to change that path's direction.

7: The seventh position is hardships/difficulties that must be overcome. On the current path (indicated in the sixth position) there are bound to be hardships, difficulties and barriers that must be overcome: these are shown in the seventh position, and must be endured if you are to continue in the fate direction you are currently travelling.

8: The eighth position shows what is coming directly into your landscape from the inner worlds. All magical attacks, inner contacts, work programs, inner support, deities, etc. will show here.

9: The ninth position shows you what influence in your inner landscape is potentially affecting your home/family surroundings or vice versa. If there is a haunting, bad energy, or difficulty in the home environment it will show here.

10: The tenth position is what is falling away or starting to go into decline. If you have defeated something, or it is starting to leave your body or fate path, it will show here. It is travelling towards the gate of the past and will finally vanish into the depths. If, however, you do not meet the challenges that appear in the seventh position, then any difficulties that show in

the tenth position will come right back to challenge you until you get the message.

11: The eleventh position is dreams and sleep. This position tells you what your deeper unconscious mind is dealing with, and what is happening to you in your sleep.

12: The twelfth position is the way ahead, and tells you the immediate outcome to your question. For a longer-term outcome, look to position three.

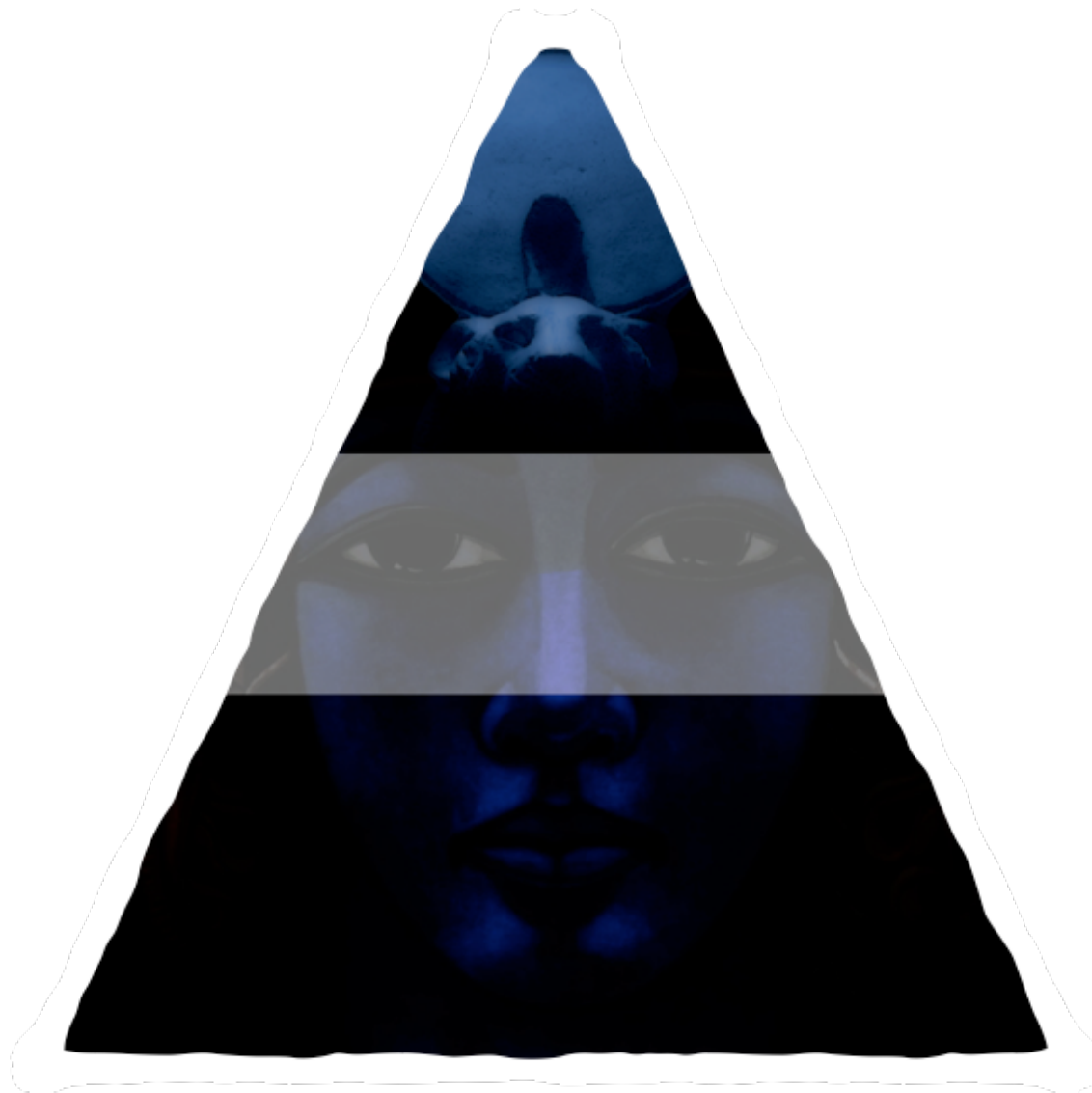
Task: Do the desert layout for each of the ten deaths you are looking at. The question you will ask for each person is: ‘Show me the death of person X, their point of death, and what happened to them as they went through the death process.’

This spread will show you how the body dealt with death (1 is the body, 2 is their relationship with death). The reading will also show you their short-term movement into death and how they are handling it (6); it will show you what they have to overcome in their journey (7), what inner, deeper powers are flowing to them from the inner worlds, i.e. angelic, or human or priesthood guidance (8), what effect the family left behind is having on them (9), what is falling away from them/what they are letting go of (10), what they are dreaming for the future (11), what their short-term future is—is it resting, balancing, cleaning up, or are they struggling, or looking to jump back into life (12)? Position 3 will tell you whether they are going back into life (and may show what sort of life), or it will show if they are going to step into the inner worlds to be a contact, or if they are going to rest.

As with the charts, write it all down, and then compare each reading to the other readings and the death chart of each person. Take your time to ponder over each person, and look in depth at the little details. If something confounds you, put it to one side and go back to it later. This process of charts, readings, and conclusions should take you three weeks to a month, which gives you time to do the readings, look at the charts, meditate on each person, and let the story slowly unfold for you. Also take note of any unusual dreams or encounters at this time, as some of it may filter through your dream world.

QVAREIA

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