

QVAREIA - THE APPRENTICE

Module 4 - Death and the Underworld

Lesson 5: The Living Dead

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QVAREIA

WELCOME

Welcome to this lesson of the Quareia curriculum.

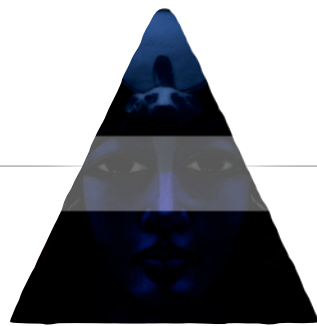
The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond. The course has no superfluous text; there is no dressing, no padding – everything is in its place and everything within the course has a good reason to be there.

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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



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Module 4 - Death and the Underworld

Lesson 5: The Living Dead

Now that you have a better idea of the death process in general, it is time to take a closer look at the people/spirits that do not go through the usual death process but stay connected to the physical world for one reason or another. Not every spirit that stays attached to the living is a 'ghost' or in distress, or is dodging the whole death process.

As a magician, it is important to know the difference between who is choosing to stay and who is stuck or clinging to the living world, so that you do not inadvertently haul someone into the death process against their will. It is also important for a magician to know the difference between a real ghost and something else: most hauntings are 'something else.'

A lot of magicians these days have very little understanding of these phenomena. As a result of that innocent ignorance, all sorts of problems can kick off in a house where magic is being worked with. So this basic background knowledge can become invaluable should you inadvertently trigger a pissed-off being or get an unwanted lodger.

Also, you will find that the deeper you get into magic, the more you will be placed in situations where you have to deal with these types of issues. It is a matter of the universe saying 'oh good, you have switched on, now go solve this problem!'

This particular subject can be very difficult for a lot of apprentices, as the film and TV industry has used ‘ghosts’ as a major theme in movies to shock and horrify people. Add this to numerous old stories and taboos around death, and what results is generations of people in the West who are terrified by the very idea of a ghost. Our TV station listings are crammed full of B-rate movies, docudramas and psychic questing programs that play on fear and rely on pseudoscience to try and discover ghost activity. Trust me, if you had real ghost activity, you would know about it. You would not need an instrument to measure a change in electromagnetic fields or anything like that—if a ghost wants your attention, it will get it.

Let us first have a close look at the ‘ghost’ phenomenon: what ghosts are, what they are not, how ghosts get your attention, and why. If you are a magician, particularly if you are also sensitive or psychic, then as soon as you start to work magically in a space you will light a beacon in the inner worlds. Many things come to investigate, and ghosts are one of them.

Ghosts

A fair number of people, upon death, tend to want to touch base with the living they have left behind, to let family members or friends know that they still exist and that they are okay. I have already talked about the visits that tend to happen in my family, particularly when one of the women dies, and the resulting blowing of light bulbs.

These are the most common forms of ‘haunting.’ They are harmless and all they require is recognition, conversation, and then moving on. Sometimes these visits manifest as aromas, noises, ‘feelings,’ or electrical disturbances. This is a time when the living can say goodbye and the dead can move forward knowing that they will be remembered, and that they have been acknowledged as still existing. This period of disengagement with the living is usually short and fades off after the funeral rites.

Sometimes a spirit will hang around a little longer if they have specific things they wish to convey—and they will try very hard to get attention. A quite dramatic and humorous example happened once when I visited a friend for a discussion. My friend had recently lost a work colleague who had

died of cancer. We were sitting chatting about life in general when the room started to feel a bit strange. I asked how the kids of the dead colleague were coping (they were fine) when suddenly my friend's cell phone launched itself off the fireplace, across the room, and landed at his feet. We all sat stunned in silence for a moment: the dead colleague was trying to tell my friend that he wanted to talk to him.

This is a good example of a spirit trying to get attention and get a message across. The phone being launched, as opposed to something easier, was the only way the dead person could say that he needed to talk.

My being in the room triggered and bridged the contact. When a natural psychic (or a magician who is psychic) is in a space, they generate a slightly different energy to most people. That different energy can be utilised by the dead to enable them to try and bridge a contact: we are like batteries, and we are also very visible in the inner worlds. For some magicians who are not natural psychics, this phenomenon of different energy can develop as a result of magical training and practice, whereas others, like me, are born with it. We must learn how to work with it, or else we would be plagued by it (and it tends to run in families).

From early childhood I was followed around by newly dead people, and that also happened to my eldest daughter when she was little—she is also a ghost magnet (I used to have to evict them out of her bedroom so that she could get to sleep). In our modern culture we see this as extra-ordinary, weird, and something to be dramatic about, but in fact it is a perfectly normal phenomenon. It is not that people like us are weird or special in any way; it is more that we are people who have not 'forgotten': I feel it is a normal survival mechanism that most of modern humanity has filtered out through the evolutionary process. In effect, we are throwbacks.

Through finding someone who can pick up on them, ghosts are able either to get a message across or just to have recognition of their existence. Once they have achieved that, they begin to relax and not panic so much—our culture has no pattern or mechanism of understanding for the newly dead: they have no compass, no idea of how to behave, of what to do, or any idea of what is going to happen to them. The kindest thing a magician can do under these circumstances is to not whip out some equipment to prove that they are there, or to banish them, but simply to acknowledge them, ask if they need help (communing in vision is an easy way to find out what they

need), and let them know they can hang out with you for a while until they feel ready to move deeper into death.

There are various things that you can do as a magician to help the dead (outlined in the next lesson). The basic rule of thumb for how to behave as a magician is: if it finds you, do the work. Don't go chasing after it or looking for jobs. Modern ghost hunting clubs and TV shows cause so much distress in the newly dead, and they only serve to perpetuate nonsense as fact. But if a dead person turns up at your home or you trigger one somewhere, then you need to deal with it. There are various ways of doing that, which we will look at in the next lesson.

Some cultures have a place within their society for these newly dead people: some Buddhist temples hang wind-chimes outside the temple for the dead. If a ghost is lost and distressed, they hear the chimes and seek refuge at the threshold of the temple for the night—a bit like a homeless shelter for lost ghosts.

Problems really start to occur when you have a true haunting of a spirit that is not newly dead and that is trapped in this world, or is clinging furiously to life. This causes all manner of problems, not just for the living, but also for the dead: they become exposed to the danger of composites, something we will look at in a moment. If a magician walks into a problem situation, it is wise to know first what it is you are dealing with. We have looked at the newly dead, which is pretty straightforward. Now let us look at the longer-term dead, and other types of haunting events that are not always human spirits.

Hauntings

What people generally think of as hauntings are actually a mix of a many different phenomena that can be caused by a dead person, a faery or land being, a composite, a demonic being, a parasite, or a 'recording' (a situation where a certain event in time has become 'recorded' or impressed upon a building or a place).

The phenomenon of a recording is the simplest type of haunting, so we will look at that first and get it out of the way. Sometimes these recordings

are volatile events where the energy becomes impressed into substance and keeps replaying over and over again. They are sometimes triggered into replaying by the moon's cycles, astrological events, a sensitive person visiting a place, or a sudden burst of energy caused by changing the structure of a building. Often they appear as seemingly unimportant events which, for some reason or another, are recorded and play back over and over again.

There is a very famous account of one of these recordings in the ancient city of York in Britain, a well-documented haunting in the cellars of the Treasurer's House. Here is a clip from an article about the hauntings:

Workmen repairing the cellars in 1953 reported seeing and hearing a group of Roman legionnaires marching along, though only visible from the knees upward as though marching behind a low wall. Later excavations discovered a Roman road running beneath the cellar floor, at the very spot of the apparition. Were these the ghosts of the 9th Roman Legion who went missing without trace?

<http://www.jorvik.co.uk/treasurers-house/>

These types of recordings are mostly harmless, and serve only to shock people when they experience them. There are no dead people involved; it is simply a scene from the past that keeps replaying. These types of hauntings cannot be interacted with, as no dead person is actually still there, and they are easily identified by the fact that the scene never changes, and the apparition cannot be interacted with. They cause no harm, and are really just a curiosity.

If there is more than one of these recordings in a building or space and they constantly replay, then it is very likely that the land is seated upon an energy vortex or anomaly that causes certain events to be recorded and impressed into the building. If it is an energy anomaly, then there is nothing you can do about it and it will continue to record events through time.

FAERY OR LAND SPIRIT HAUNTING

This is actually the most common occurrence that people mistake for a haunting. They are also often described as poltergeists. The more that land is gobbled up by houses, towns, businesses, etc., the more the faery and land beings of an area are going to surface or clash with local inhabitants. In fact,

a fair percentage of what people think of as violent or aggressive hauntings are in fact these beings.

This type of 'haunting' can manifest as poltergeist activity (throwing stones, moving things about, scratching people, pushing people down stairs, etc.). The thing that marks them out from other non-human hauntings is that land or faery beings do not try to get into the heads of the occupants living in the space: they will attack a person, but they will not attempt to move into a person's body or mind.

There is usually a combination of factors that trigger this type of event, and those triggers tend to be location + particular human + the behaviour of that human. The location aspects tend to include things like having a well, waterway or spring under or very close to the house, and/or the house being built upon a particular faery spot or over an inhabited stone outcrop, an active fault line, or a nearby cave.

The particular human aspect that triggers such a haunting is often a high-testosterone male living over a faery-inhabited spring, a psychic female child hitting puberty (massive energy output), or someone who is mentally unbalanced. The human behaviour 'triggers' tend to be a male being violent, a psychic teen meddling in occult games, construction workers adding to a building or rewiring a house, the house's owner disrespecting a local faery site, or a person living in the house who is very hostile to nature in general. When these elements (and there are more, but these are the most common ones) come together, it triggers a hostile response.

The activity of faery beings is very clear in some hauntings, such as the Bell Witch in Tennessee. A lot of fantasy has slowly been added to that story, to the point that I was extremely sceptical of the whole situation until I actually went and spent some time in the area around the old house, the local graveyard, and the cave area. As with all these stories, it is sometimes hard to spot the truth buried under the fantasy, but this story had enough specific aspects that are known to be connected with faery activity that I had to go and take a look for myself.

The noises, slapping, pinching, throwing things around, pulling off bedding, touching people, and then talking out loud to them are all signs of a powerful faery contact, and not of a ghost. Of course, these stories are then embellished with fantasies like levitating, being stuck to a ceiling, vomiting porridge, and all the other visuals that Hollywood loves so much.

When I visited the spot, it became immediately apparent as soon as I got close that this was a very active area energetically. That was the first real clue: this was not just centred on a house, but a whole area. After spending a day in the area and feeling the beings there for myself, it was very clear that this was no haunting.

What happens with these situations is that when a being gets disturbed or has its territory invaded, or is awoken from a deep sleep by human activity, or when a line of land/faery beings become hostile to particular types of humans on their territory, then they surface and start trying to attract attention.

While faery beings do not operate in the same emotional paradigm as humans, and do not live to the same social rules that we do, they are not usually just hostile for no reason: they are often willing to communicate, adjust, and negotiate a little if the humans are willing to respect them and take them into consideration. Usually though, because of the humans' fear of haunting, which is what they think the contact is, the humans' response to the first contact (sounds, tapping) is full of fear and aggression (often followed by lots of religious ranting and prayers). This in turn triggers an aggressive response, and it usually degenerates down from there.

In Iceland, when it comes to the Huldufólk (Icelandic faery beings), the people in general have learned to communicate with these beings, or at least take them into consideration, when it comes to building projects and major changes. They are treated respectfully, so the incidents of aggression are kept to a minimum.

Knowing what it is you are dealing with is fifty percent of the problem already solved, as you can then act appropriately, without fear—and with such an approach the problem usually becomes a non-issue. However, where a being has been awoken, is hostile, and is connected to a particular aspect of the land that the house is standing upon, then unless the occupants are willing to drastically change how they live in the building and understand that they are essentially interlopers on someone else's land, the violence will continue indefinitely. Houses built upon springs and wells are particularly prone to this.

PARASITES AND DEMONIC BEINGS

These are the types of hauntings that tend to be most depicted in movies. And yet they are pretty rare, particularly in countries that have long-established civilisations with religious centres. Places that have fairly recent human communities (only a few hundred years old), like the USA and Australia, are the most common places where these events occur.

And the one thing that really marks them out from all other types of hauntings is that these beings 'get into' the heads and bodies of the people who are victims of the hauntings. Sometimes the beings get into the fabric of the building itself, but more often they move into a human and begin a process of possession.

These beings are often not locked to a particular place, and if the person moves out, they will move with them, hounding them often to death. Of the two types, the parasitical being is the more common of the two, but saying that, the line between what is a powerful parasite and what is a demonic being is a thin one. The only real discernible difference between the two, and one that we can often pick up on as magicians, is that a parasite infests for its sustenance whereas a demonic being infests in order to cause destruction.

We will look at demonic beings in more detail later, in the Initiate section, particularly in light of their potential for destruction: there is a lot of misunderstanding about what is or is not a demonic being, and religious programming has so overtaken the Western psyche that sensible discussion is virtually impossible. But knowing the difference is of vital importance to a magician in order to ensure that a situation can be properly dealt with. Religious ranting at a parasite will do nothing, but cutting off its food supply will. Cutting off a food supply to a demon will not work, as it is not their attractor: a totally different approach is needed (and religious ranting does not work on them, either).

So for this lesson we will concentrate on the parasitical element. Parasites are usually the cause of a haunting when there has been a very nasty incident which drew them there in the first place. A violent rape that brought death, a murder, a mass murder, seriously mentally ill people who are violent, or a concentrated disease outbreak: the attractors are usually violence, sex, and/or painful death.

The particular aspects of the energy released by these occurrences provide a major feeding station for parasites. Once the meal is over, they will sometimes wait until more humans come along, and if that human or humans do not display behaviour that feeds them, the more intelligent parasites will badger the humans or break down their resistance until they can get into their heads and push them into behaviour that feeds them.

A good fictional representation of this sort of situation is presented in the film *The Amityville Horror* (2005 version). The film itself is fiction, but it had some good consultants for the film who knew just how these beings can behave. They are often mistaken for demonic beings purely because of their power and ability to manipulate the minds of humans, and their ability to affect physical objects in the house. If you wish to watch a good depiction of this sort of incident, watch that film (and then have a salt bath afterwards—read the warning lower down in the lesson and take the advice!). Bear in mind that it is a Hollywood movie with all the accompanying shock horror dressing, but the baseline theme and the way it is presented regarding the mind of the male in the story is spot on. Also the point made in the film, that the problem originated with a mass murder, is spot on: those are often the original feeding attractor.

A parasitical ‘haunting’ will present itself as slow changes in the personality of one or more occupants, a heavy feeling in the house that builds at certain times of the day/night, and also changes with the moon’s cycle. The changes in the person will take the form of either sexual or violent presentations, or both, or sudden unexplained suicidal tendencies. As the parasite feeds more from the mind of the victim and gets stronger, or moves closer in to feed (or more parasites move in), the parasite will be able to use any surplus energy from the feeding to affect physical change in the house: shutting down the electrics, setting fires, dropping or smashing things, throwing weapons, psychically raping the women or children, strangling people, etc.—anything that generates a lot of fear. The more fearful the people, the stronger the parasites get, as they feed on the emotion.

At this stage in your training it is unwise to learn how to deal with this, or even how to look at it properly as a magician, because you do not have the skills and tools to deal with such a dangerous situation (and trust me, large clever parasites are far more dangerous than real demons in a one-to-one situation: most of what people think are demons are in fact these types of

parasites). You will learn in the Initiate section how to deal with these beings, but for now it is important that you do learn to recognise them in all their different forms.

Often a parasitical haunting is not quite so dramatic, but it still has the same elements: the victim has changes in their thoughts and behaviours, the house is affected or things in the house are being tampered with (one of the clues that it is not just mental illness in the victim), and other people who stay in the house start to exhibit the same odd behaviour.

As with all types of body infestations (bacteria, fungus, etc.) there is not a simple cure, but the right approach will first weaken, then disable, and finally purge such an infestation from the house or family. Demons, however, are another matter entirely, hence they will be looked at later.

REAL LONG-TERM HAUNTINGS: DEAD PEOPLE AND COMPOSITES

Now we get to the actual real hauntings, which are one of the rarest events. They do tend to happen in clusters of specific areas, as the energy or a land area plays a major part in the ability of a dead person to remain present for long periods of time after death. Also note that wherever there is a properly tuned sacred place (cathedral, synagogue, Hindu temple, etc.) it is very rare to get a long-term haunting.

A real haunting of a dead person is either just the dead person themselves (the rarer of the two), or is something known as a composite, which is more common. A composite is where you have a dead person who is also infested with a parasite, or the 'shell' of a dead person that a parasite has completely moved into (and has pushed the dead spirit out of the shell) and which it is operating as if it was the dead person.

When a long-term dead person (with no parasites) stays in this world, they are either trapped/bound to this realm by something or someone, or they have serious issues and are badly out of balance. There is an easy way to tell if they are simply stuck here, in that their apparitions are often expressions of suffering, of being unable or unwilling to move forward out of fear, or they just prefer to stay and hang out with the living. All of these are ultimately unhealthy and need working with, but such spirits are rarely, if ever, destructive or violent.

If there is a specific thing that is binding them magically, all that needs doing is to unbind them and let them go. If they are not moving forward by choice, they must not be forced; they need time and help to come to the right decision themselves. When I was a young mother, the house where I lived had an elderly man in residence that had died some years before. He could be heard walking around the house at night, checking on the children or standing in the corner of their bedroom watching over them. At first I was freaked out that he might harm the children, but once I came to know him, I discovered that he simply wished he'd had children when he was alive, and wanted to make sure that the girls would be safe.

During the daytime, if someone came into the house who he didn't like or who he perceived as a threat to the family, he would throw things about: books would fly off shelves and hit people, and his favourite trick was throwing pot plants. It became a problem, as babysitters would not come to the house, neighbours would not cross the threshold into my house, and visitors were sometimes assaulted. At that time (I was twenty-two and clueless) I did not know what to do, so we moved house. But looking back, he was right about every person he perceived to be 'bad.' I eventually learned the hard way that those people he attacked were indeed not good people. I should have listened to him better. I revisited the house many years later, (same neighbours still there) and he is still there, watching over the kids in the current family.

With what I know now, I should have talked to him, shown him how death worked, and how he could travel through death and back into life if he wanted to have a family for himself. He was stuck in a Christian mindset of only one life and desperately wanted the experience of raising his own children. The role of the magician in such instances is to open the vista for them, show them that more lives are potentially there, and that it is a natural process, not one to be scared of. Then they usually move forward.

If a long-dead person is aggressive, they are often like terrified wounded animals and need the magician simply to show them the way forward and then to keep the space tuned to stillness to give them healing time. Then they usually move forward under their own steam. Occasionally you get nasty aggressive spirits who were just total nasty assholes in life, and they are terrified of going into death and onto judgement. Many people who behave very nastily in life think that death is the total end, and that they can

be as destructive as they want. When they die and realise they still exist, they panic, and in that panic the deeper nastiness and manipulative personality comes to the fore.

When there is such a situation, you should not force them, as you short circuit their own development. But you can limit them by boxing them into a corner, and constantly keeping the space tuned to stillness, open the gates and let the inner beings deal with them. If they come to a realisation that they have to move forward and there is no other option, then they will begin the process of self-examination. This in turn allows their step into evolving, which is a major service on the part of the magician. Cutting off their access to other parts of the house so their actions towards others are severely limited, and keeping the space tuned so that no parasites can latch onto them and make the situation worse, are the best options. But they is not always possible.

Sometimes, if the spirit is very destructive to the living, particularly if children or the elderly are being affected, then you have to detach them from the building and take them to the plains of death and leave them there. The key is to try everything possible first to get the spirit to move under its own steam, as that way they have a chance at improving. But when the living are under threat, then it is time to intervene. The main thing to remember with this sort of situation is that such spirits are rarely dangerous, just bloody annoying. Remember at this stage of your training, this is outlined for your information only; it is not yet time for you to dive in and work with any of these more difficult situations

I once had to drag a spirit into death after a particularly nasty haunting in New York. A Mafia type had died suddenly and was angry that his wife had inherited all of his wealth (he was divorcing her when he died). He harangued her night after night until I intervened and hauled his ass into death. The woman was terrified, sleep deprived, and at the end of her tether. Catholic priests had tried to help, with no success, and I was the last resort. I was not sure if I could move him or not, as he was so filled with hate and rage, but as I started the process, many other beings that work in death suddenly turned up to help.

This is a dynamic worth remembering: the magician is the catalyst, and if you start an action that will lead to a balanced resolution, then as soon as you start the work, any help that you would need will turn up. And it is

only what you need; if you are capable of doing the work, however hard it is, you will not be helped. But if it is a bit too much for you, all hands will come on deck.

COMPOSITES

When we see scary haunting movies or possession movies, what is generally being depicted (often in silly, over-the-top scenes) is what is known as a composite, usually mislabelled as a demon. A composite is where a long-dead person who is seriously out of balance and hostile becomes inhabited by intelligent parasites that move in, take over, and run the show. This creates a very nasty situation where you have a spirit that is seriously unbalanced, often aggressive and hostile, and a parasite that has intelligence, is manipulative, and uses the imbalance of the spirit to trigger destructive situations that feed the parasite.

These usually present as hauntings where fear is a major factor, as is physical violence, and the parasite uses the life experience of the spirit to target the other humans in the space. So, for example, if the dead host was a rapist, the parasite would drive the spirit to continue that behaviour, which in turn gives the spirit an energy boost to help further their invasive behaviour, which in turn creates situations where the parasite can feed. That manifests as a haunting that targets women living in the house: they have nightmares of being raped, sometimes they get physically assaulted in their sleep, and they are kept in a constant state of fear. Don't forget: rape is rarely about sex, and more about power/control.

A composite can also get into the heads of the residents of the house, and the parasite uses the knowledge within the personality of the dead spirit to project specific behaviours into the minds of the people in the house. The ideas the composite gets from the mind of the dead person/host are impressed into the mind of a vulnerable living person in the house, and the composite attempts to drive the living person to behave in a way that will produce energy to feed from. This can all get very nasty and very destructive.

The knee-jerk reaction of most exorcists is to tear the composite out of the situation and cast it, complete, into the abyss. The only problem with that method is that the dead spirit then has no chance at evolution or development, which in turn makes the magician responsible energetically for the

stalled progress of that spirit. So the magician has to weigh up the consequences of such an action against the current danger of the situation. Sometimes you just have to do it. But wherever possible, the parasite should first be detached from the dead spirit and composted, and then spirit should be marched into death and handed over to the beings that work there. After that, the future of the spirit is not your responsibility: the magician's job will then be to deal with the house or invaded living person and get them cleaned, sealed and balanced so that the situation cannot repeat.

And this brings me to another aspect of this situation that apprentices need to be aware of: once a vessel (a person, a house, a land area) has been breached and occupied, that vessel is vulnerable to further infestation if it is not cleaned, strengthened, and balanced. A pattern of behaviour becomes impressed upon the person or place that makes it easier for future parasites or composites to move in.

The media's depictions of exorcisms, where it is done and dusted and everyone moves on, is a fallacy: to truly rid a place or person of a composite and make sure it never happens again is a long, drawn-out job. The immediate act of getting rid of the composite is just the first step. The cleaning and balancing is the second step, and identifying how it happened in the first place is the third.

Often you will find that the building, the land, the person, or all three have an inherent weakness that enabled such a situation to occur in the first place. That weakness needs to be identified and strengthened, any natural portholes (wells, springs, burials etc.) need to be tuned and properly guarded (working with land beings or deities), and the pattern of behaviour or weakness in the human (feeding potential) that may have attracted the parasite in the first place needs to be addressed.

So you begin to see how complicated this can get, and knowing what type of haunting you are dealing with specifically dictates how it must be dealt with. The first step towards being able to deal with these sorts of situations is knowing all of the different types of beings, the different presentations of hauntings, and knowing how energy, land, and spirits operate. And you will now see how a generic 'exorcism', blessing or clearing will for the most part be ineffectual. You will also now begin to understand just how dangerous these psychic 'reality shows' and 'quests' can potentially be. If the haunting is a composite or a standalone parasite, or a seriously disturbed

dead person, then such playing about is only going to feed the situation and make it worse.

Warning — Please take note

I do not post this warning lightly, so please read it carefully, as it comes from years of direct experience as an exorcist. Simply reading about composites and parasites can draw you into a pattern where you become more visible to these types of beings. These are beings and situations that you will not have anything to do with magically until you are an adept, when you will know what you are doing and have the tools to deal with them.

Simply discussing specifics, or watching the films, or doing readings or visions around these situations can put you in a direct line of connection with them. I have seen this over and over again, and while it is not my job to dictate to you what you must or must not do, watch, or investigate, it is my job to outline for you the inherent dangers—after that, it is your own choice (and I will not clean you up from your mistakes if you do not follow advice). My job is also to teach you basic skills but in a safe way, so while we will do practical work around ‘recordings’ and simple dead people hauntings, you will do no practical work around the more dangerous types of beings until you are an adept. So if you choose to look deeper into the murkier side of this subject matter before you are ready, then it is on your own head.

The deeper into magic you go, the more visible you become, and the more careful you have to be. Watching some of these films or going to some badly infested sites may or may not affect a curious ordinary person, and indeed some people develop a thick skin of natural immunity from exposure. But some do not and become infested.

For the magician, the training tunes you, which in turn can make you more visible. When you are working within the confines of balance and common sense, other beings step up to help you and keep an eye on you. But if you step away from that common sense and dip your toe into murky waters simply out of curiosity, knowing that it is a risk, then you are on your own—inner guardians will not help you.

Reading through parts of this lesson will be a minor risk to you, even though it is just words. But it is time for being grown up and not overprotected. At the end of this lesson, do the ritual salt/water bath and also use the ritual salt/water cleanse for your workspace. After the cleansing and before you do anything else, any other lesson, meditation or exercise, do the hexagram ritual to tune yourself and the space, and when you come to stepping into the empty hexagram in the ritual, face south, be aware of your feet on the stone in the underworld, of the Divine Breath above you, your sword in your left hand and your vessel in the right hand (the stance of the pentagram) and your flame in your centre. Anything that even remotely tried to connect with you will be swept away as the frequency of the ritual will make it hard for things to hook into you.

Anything that you watch, hear, or read, will, now that you are a magician, have an effect on you in some way or another. The key is not to get paranoid, or avoid everything, and get fearful; rather it is to be aware of how things can potentially affect you subtly, and if you feel that effect, to move away from whatever it is that is causing such a feeling. Cleaning and retuning yourself is something you should learn to use whenever you get that energetic feeling of intrusion or imbalance. These beings work through your mind: thought is everything, and the imagination is the vehicle for everything: media effects and triggers your imagination, and this in turn creates a door that things can step through if you are not careful. The more you work with your imagination, the more you have to be careful what you expose that imagination to.

If you watch the movie I suggested earlier in the lesson, make sure you clean and rebalance yourself properly afterwards. Even if you are used to watching such films, as is commonplace these days, as a magician you are stepping into a whole different ballgame, and you need to be aware of that and act accordingly.

The Dead that cling

Before we move on to other 'living dead' situations, there is something that is pertinent to the subject matter that an apprentice should be aware of, and that is a newly dead person clinging onto a living person.

Usually it is the person closest to them, like a parent, a partner, or a child. When someone dies in state of shock, or they were a person who was clingy, vulnerable and fearful, they sometimes reach out for the closest person and ‘cling’ to them. They will attach themselves to the inner spirit of the living person and will not let go. This creates an energetic drag on the spirit of the living person they cling to, and the living person not only processes their own emotions, but also the emotions of the dead person.

This most commonly presents as the living person having grief beyond what would normally be expected. Now I know everyone deals with death differently, but when you get a bereaved person who is not going through the different stages of processing grief, but is instead stuck in one expression of it in a major way, then the magician should suspect a ‘clinger.’ This is easily identified in vision: you will see the dead person stuck to the living person.

This often presents from an outer perspective as someone displaying extreme grief, who is unable to function at all, who wants to die (sometimes the dead person wants to pull them into death with them, to keep them company), and has no resolution at all—the grieving person does not go through any stages of coping, and they get stuck in a very dark place emotionally. This can go on for years if it is not dealt with.

Gently detaching the clinger and accompanying them in vision on a daily basis to the plains of death slowly allows the dead to let go, and the improvement in the living person is often quite stunning: they start to go through a healthier period of grief and resolution, and can move on.

Staying in the Land

I have already touched upon aspects of this phenomenon in other lessons, and have also written quite a bit about it in my books, so I don’t wish to repeat myself here. But what would be useful is to outline for apprentices how these spirits present and under what conditions, so that should you come across this sort of situation you will recognise it. From there you can do further reading for yourself.

We have already looked at dead people who sleep in the land waiting for judgement, and also at working sleepers. There are also burials whose oc-

cupants have stepped into the sacred king or queen pattern and sleep in the land for the good of the people and the land, keeping balance simply by their presence. Most of these types of spirits just get on with their job and are rarely connected accidentally with the living. But sometimes circumstances do occur where they are disturbed or have reached the end of their 'term of duty' and are ready to move deeper into death. It is useful to know which is which, as both situations often need the assistance of a magician.

Where a sleeper has been disturbed, either by building construction, digging such as happens in archaeology, or farm clearing of the land, they will start to appear to people in the vicinity. They often are tightly bound into a small, specific area, and will appear to the local people within that boundary. Sometimes they simply project an image of themselves to those who can see: they expect you to know what to do. Often when these sleepers died, their spiritual society was vastly different to our societies today, and they are often not aware of such a shift and the modern lack of knowledge.

When the people to whom they appear do not do what is expected of them, the spirit can become frustrated and sometimes angry. The way to discern that it is indeed one of these disturbed sleepers that is causing the issue is that they will simply keep appearing, projecting an image, and trying to/asking the living to do a specific thing. If something like this does occur, the first thing to do is to research the land and find out if any major building, excavation, demolition, or similar work has been done or is being done locally.

In such circumstances the solution is usually easy: open all the gates, light a fire outside as close to the disturbed burial as you can, and, working in vision, build a bridge for them through the fire to the gates (we will look at this in the next lesson). They cannot go back to sleep, so they need someone to open the doors for them. This is not usually a job for an apprentice, but should you be directly presented with such a situation, then it is a job that you cannot do much harm to yourself with. The thing to remember is that all you do is hold open gates—never ever try to force a sleeper into the death pattern. The same is true for a sleeper that has reached the end of their term of sleep: they will present asking for help, and all you need to do is light a fire and open the gates.

Sometimes, however, these spirits will present around a particular site, and it is not that they have awoken; what you can be seeing is a guardian projecting an image of the sleeper to basically tell you to go away. They can also

present as black dogs, strange-looking cloaked/hooded men, or warriors. If that happens, usually it is because a sleeper has been threatened in some way, or someone is trying to dig into the mound. If this happens, see if there is anything you can do practically to help. Are kids messing around a burial? But most of the time there is nothing we can do, or it is that a house is on top of the burial. If that is the case, the issue can be resolved by incorporating the house into the role of guardian: the house becomes a part of the mound.

But in all circumstances of sleepers or guardians appearing, trying to banish or exorcise such a spirit is not only fruitless but hostile, and it will only aggravate any guardians connected to the site. Later in the course, you will learn skills to be able to deal with such issues; for now, knowing about them will not only lay a foundation for the future work, but it will also help you to spot these various situations in texts and histories, which in turn will give you a deeper understanding of those histories and texts. As you go through your training and learn more skills, you will instantly recognise which skills can be applied in haunting situations. We will start that process in the next lesson, where you will learn some basic skills to deal with non-dangerous situations. As an apprentice magician, you are very unlikely to be placed in a situation where you would have to deal with something dangerous, and of course, never go looking for it!

The other type of 'living dead' that you can come across is what is known as an inner adept, inner priest, or inner contact. Because this type of spirit is very important for the work of a magician, they will be dealt with in their own lesson, L7.

Practical Work

This practical work will be cautious because of the potential dangers in the subject matter for apprentices, so stay within the confines of the task boundaries and don't be tempted to peer into the murkier waters of this subject matter. You are going to find, through research, certain haunting situations, and look at background information, presentation, and then do tarot readings around the situation to try and ascertain what in fact is/was going on.

This will teach you a basic process of investigation that any magician would do when presented with a potential haunting. It will help you to learn how to look, what to look for, and what to cast aside. We will only look at the safer aspects of haunting, and we will not delve into demonic, parasitical, composite, or violent hauntings, as such investigation will open you up to the contact and place you in danger (even if it was a past event—it could potentially drag you back energetically into that pattern).

SLEEPING WARRIORS

The following is a folk tale from Wales that emerged during the 19th century Druid revival movement, and was written by a Welshman called Edward Williams, A.K.A. Iolo Morganwg. A lot of Williams' work is considered to be total construct (made up) by scholars, but some anecdotal evidence of his stories in much earlier texts has been emerging recently. So we have an uncertain situation. What is most likely is that he found old folk legends, clothed them in an Arthurian 'dressing' (which was fashionable at the time), and adapted them to fit his agenda.

Your job is to find out what is behind this story. This will teach you the basic steps of investigation as a magician, in a safe way. This story could be about faery beings, it could be about ancient sleepers, ancestral sleepers, or something else. Different versions of this story, or similar versions of it, appear throughout northern Europe, which would point to either a faery type of contact or to a pattern of behaviour in ancient tribal people, or both. Also keep in mind as you read the story that there is more than one cave in Wales called Craig-y-Dinas.

Read the story, and then follow the tasks that come after the story.

This story is taken from Elijah Waring's *Recollections and Anecdotes of Edward Williams, Iolo Morganwg* (London, 1850), pp. 95-8, where it is headed *A popular Tale in Glamorgan, by Iolo Morganwg*:

A Welshman walking over London Bridge, with a neat hazel staff in his hand, was accosted by an Englishman, who asked him whence he came. "I am from my own country," answered the Welshman, in a churlish tone. "Do not take it amiss, my friend," said the Englishman; "if you will only answer my questions, and take my advice, it will be of greater benefit to you than you imagine. That stick in your hand grew on a spot under which are hid vast treasures of gold and silver; and if you remember the place, and can conduct me to it, I will put you in possession of those treasures."

The Welshman soon understood that the stranger was what he called a cunning man, or conjurer, and for some time hesitated, not willing to go with him among devils, from whom this magician must have derived his knowledge; but he was at length persuaded to accompany him into Wales; and going to Craig-y-Dinas (Rock of the Fortress), the Welshman pointed out the spot whence he had cut the stick. It was from the stock or root of a large old hazel: this they dug up, and under it found a broad flat stone. This was found to close up the entrance into a very large cavern, down into which they both went. In the middle of the passage hung a bell, and the conjurer earnestly cautioned the Welshman not to touch it.

They reached the lower part of the cave, which was very wide, and there saw many thousands of warriors lying down fast asleep in a large circle, their heads outwards, every one clad in bright armour, with their swords, shields, and other weapons lying by them, ready to be laid hold on in an instant, whenever the bell should ring and awake them. All the arms were so highly polished and bright, that they illumined the cavern, as with the light of ten thousand flames of fire. They saw amongst the warriors one greatly distinguished from the rest by his arms, shield, battle-axe, and a crown of gold set with the most precious stones, lying by his side.

In the midst of this circle of warriors they saw two very large heaps, one of gold, the other of silver. The magician told the Welshman that he might take as much as he could carry away of either the one or the other,

but that he was not to take from both the heaps. The Welshman loaded himself with gold: the conjurer took none, saying that he did not want it, that gold was of no use to those who wanted knowledge, and that his contempt of gold had enabled him to acquire that superior knowledge and wisdom which he possessed.

In their way out he cautioned the Welshman again not to touch the bell, but if unfortunately he should do so, it might be of the most fatal consequence to him, as one or more of the warriors would awake, lift up his head, and ask if it was day. “Should this happen,” said the cunning man, “you must, without hesitation, answer No, sleep thou on; on hearing which he will again lay down his head and sleep.”

In their way up, however, the Welshman, overloaded with gold, was not able to pass the bell without touching it—it rang—one of the warriors raised up his head, and asked, “Is it day?” “No,” answered the Welshman promptly, “it is not, sleep thou on;” so they got out of the cave, laid down the stone over its entrance, and replaced the hazel tree. The cunning man, before he parted from his companion, advised him to be economical in the use of his treasure; observing that he had, with prudence, enough for life: but that if by unforeseen accidents he should be again reduced to poverty, he might repair to the cave for more; repeating the caution, not to touch the bell if possible, but if he should, to give the proper answer, that it was not day, as promptly as possible.

He also told him that the distinguished person they had seen was Arthur, and the others his warriors; and they lay there asleep with their arms ready at hand, for the dawn of that day when the Black Eagle and the Golden Eagle should go to war, the loud clamour of which would make the earth tremble so much, that the bell would ring loudly, and the warriors awake, take up their arms, and destroy all the enemies of the Cymry (Welsh), who afterwards should repossess the Island of Britain, re-establish their own king and government at Caerlleon, and be governed with justice, and blessed with peace so long as the world endures.

The time came when the Welshman's treasure was all spent: he went to the cave, and as before over-loaded himself. In his way out he touched the bell: it rang: a warrior lifted up his head, asking if it was day, but the Welshman, who had covetously overloaded himself, being quite out of breath with labouring under his burden, and withal struck with terror,

was not able to give the necessary answer; whereupon some of the warriors got up, took the gold away from him, and beat him dreadfully. They afterwards threw him out, and drew the stone after them over the mouth of the cave. The Welshman never recovered the effects of that beating, but remained almost a cripple as long as he lived, and very poor. He often returned with some of his friends to Craig-y-Dinas; but they could never afterwards find the spot, though they dug over, seemingly, every inch of the hill.

Tasks: Look on a map of Wales, or use a search engine online to look up places called Craig-y-Dinas. Look and research as to what natural features surround these places: springs, rivers that go underground, caves, ancient forest, or fault lines. Then research the ancient history of these places to see if any of them were the site of any battles between the Celts and the Romans (such as Anglesey).

Do a search for local legends throughout Europe of caves or hills that have stories of sleeping kings and warriors, with stories that they will once again rise at some point in history. Compare the stories to the one you are working on. And for the ones that leap out at you, research further into the land features of those sites. Take computer notes of what you find.

Get your tarot deck and use the tree of life layout. The first skill you will practice is the skill of locking on to a partially or unknown element/place. We do not know exactly which Craig-y-Dinas the writer was talking about, so you have to go by what he was thinking of. Your first reading would be to ask: “Does the place Craig-y-Dinas that Williams was specifically writing about actually exist?” If the answer is no (a card that denotes separation/three swords, or the Fool, for example) then you know straight away that this legend does not track back to a specific story of a burial in Craig-y-Dinas.

The next readings—you need to ascertain if the story is about ancient tribes/a sleeper, or faery beings. Ask first, “In this story, there are sleeping warriors and a sleeping king—are they, in this particular story, the spirits of long dead people?” If the answer is no, ask the same question, but ask if they are faery beings. If the answer is yes, ask if they are still sleeping in the cave. If the answer is no, ask if they have gone deeper into death.

Write down your findings in a computer log. From the answers you get, think about what these stories are telling us. Are they telling us about ancient faery contacts? Or are they telling us about ancient burials? These investigations will show you how stories repeat across different lands, sometimes because they are stories carried by travellers, and sometimes because they are patterns of behaviour found throughout tribal territories or faery territories. If you want to, do further tarot readings around any other sleeper stories you came across in your investigations.

Choose one of the burial stories you have been researching, and ask, again using tree of life layouts, “are these burials (or faery areas) any problem to humans living on top of them or very nearby?” From your answers, you will be able to see (or not) the potential issues with humans living closely to these places. If you get a yes answer, use the desert layout and ask, “Show me why they are a problem for humans.” Read the results in context to a human community living on the site of one of these situations.

YORK

We looked at the incident of time recording in the Treasurer’s House in York. The whole of York is one big ghost playground: there are so many layers of conquest, history, and successive waves of different inhabitants all within a fully walled city which contains it all, that it is a ghost hunters paradise. But also, because of the strong influence of the Minster, it is relatively free of parasites, and the ‘turnover’ of ghosts is pretty quick: few long-term hauntings tend to survive the influence of the Minster, so most hauntings there that are active are fairly recent.

York Minster is ancient indeed, and is kept very well tuned, which means the general muck of a city does not tend to accumulate; it is not a good feeding ground for parasites, so there is little if any issue with these beings in the walled city. So you can do readings around this place safely. You will look at some various ‘haunting’ situations to see what information you can get on the different various presentations that York tends to get.

Using the desert layout from this module, Lesson Two, we are going to look at the ‘Romans in the cellar’ haunting. Your first question is, “With the apparitions of the Romans in the cellar of the York Treasurer’s House, show me what is happening energetically when that apparition appears.” What

you are looking for in the reading is specifics: what happened in the past to cause that apparition to become recorded in the first place (position 4 and 5), what the trigger is (position 6), what is it that is actually appearing (position 8), what is still trying to resolve (position 7), how is it affecting the living world (position 9 and 11), what is falling away from the situation (position 10), and how long into the future is it going to keep appearing (short-term future 12 and long-term future 3). Now you will start to understand how this layout gives you so much information and what a valuable tool it is. Write down your findings and your conclusions in a computer log.

Your second question to do with the Treasurer's House is (and use the tree of life layout for a yes/no answer), "was there another dead person haunting that building at some point in the past?" There have been various hauntings over time in that house, but they were never able to stay for too long, as they were dispatched by the frequencies emitted from the Minster at various times in history when it was well maintained. However, it is possible to get a look at one of them. The way to do that is to ask, "Show me the strongest haunting of a dead person who has haunted or stayed in the Treasurer's House in the past that I can look at." It may show a male, female, a child, the lovers (more than one strong person). If it shows a trump personality (Hierophant, High Priestess, Emperor) than it is likely that you are getting a clergy member, or a Royal court dignitary, or a Roman in a position of authority. This particular building has many layers to it, so you are likely to hit at least one of them. If you totally draw a blank, it is not because it was never haunted, but because you are being blocked for your own safety. If that happens, either you are about to get sick (get a cold) which would make you vulnerable, or you are too sensitive and would likely tap into some of the deeper layers of this place without realising it. Such a thing at this stage would be counterproductive for you.

The other reason you could get blocked is that you are not able, as yet, to reach the layers where these different 'hauntings' are. Simply write up your reading and take notes from the reading as to how you came to your conclusions.

If you get a yes answer, then use the desert layout and ask "What was the situation for that dead spirit that caused it to stay connected to that building?" The desert layout will show you how that person came to stay behind in death, and how the dead person came to be moved on.

OPTIONAL TASK

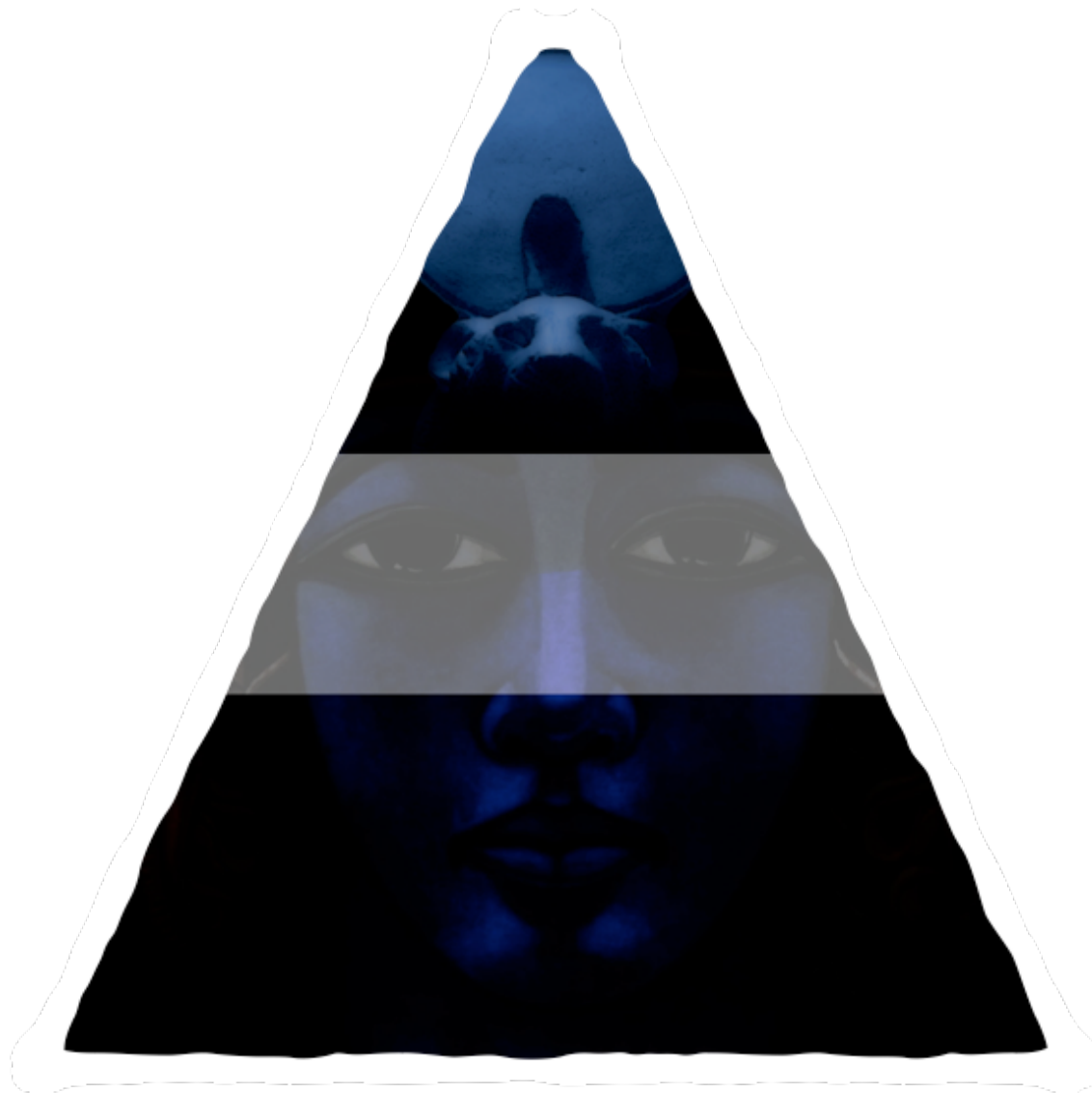
If you know of a story of a non-violent, non-aggressive haunting or apparition in an area local to where you live or in a place that you know fairly well, go through the same process (research, land survey, and readings) to look at that haunting. Write down your findings and your conclusions in a computer file. It is really important that you do not dip into any sort of apparent haunting that is any way aggressive, parasitical in nature, or potentially dangerous. You do not have the skill as yet to get yourself out of a mess if you stick your energy into a badly unbalanced situation (and I will not rescue you... you're all grown up now!).

CLEAN UP

Now do the clean up outlined in the warning I gave you earlier in the lesson, and make sure you do it without delay. Do not put it off, and once you have cleaned up, do not go back to the subject matter until you are visiting it again in another future lesson. You will have learned what you need to know, gained the investigative skills you need, and you will be able to apply them to different things as you progress in your studies.

QVAREIA

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