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# QVAREIA - THE APPRENTICE

Module 5 - The Magical Tools

*Lesson 4: Working with the Sword and Cup*

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QVAREIA

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# WELCOME

*Welcome to this lesson of the Quareia curriculum.*

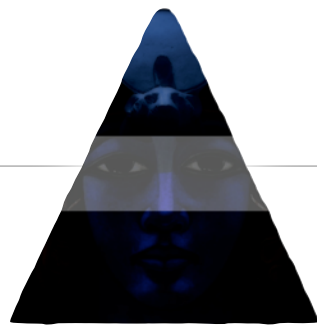
*The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond. The course has no superfluous text; there is no dressing, no padding – everything is in its place and everything within the course has a good reason to be there.*

*For more information and all course modules please visit  
[www.quareia.com](http://www.quareia.com)*

*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 5 - The Magical Tools

### *Lesson 4: Working with the Sword and Cup*

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The best way to learn about the power of the sword and the cup, and how they work together, is to do practical work with the two tools. Throughout the course, you will learn different ways that these tools work alone and together, and how to apply them in different magical situations.

The first, most important step in regards to these tools is to learn how they interact and can affect the constant flow of power in and out of our world. It is pointless learning how to apply the tools in a specific situation or for a specific ritual intent until you know how they operate and engage directly with the ebbs and flows of power that are constantly washing into the world around you—and how that power directly affects you.

Essentially you must learn the skills of working at ground zero, and also how to work with them in an act of cause and effect (which is what magic is) without you having any control over a situation. The reason being that this tide of power/energy that constantly flows through our world also flows through everything in magic: you learn to experience that flow and how to interact with it before you let your conscious mind take a role in the act.

This is a major step in magic: learning how to get your conscious mind out of the way so that you can slowly develop the sense of a power shift without trying to manipulate it for your own agenda. A lot of magical training

puts the magician in the driving seat, so to speak, from the early stages. Rituals to make you better, happier, rituals to get you a partner, etc.: all of these magical acts, when done without wisdom and skill, only serve to muddy the waters of your path.

The reason this happens is the average person has little understanding of the long-term patterns of life and fate, so tinkering with such patterns ends up with the magician tied in knots. The magician's conscious mind is always seeking to control, to manipulate, without forethought or understanding; which in turn slowly shuts you down as a magician.

The skill to be acquired is to learn how to step sideways from that low-level, everyday thought/survival mechanism, and engage with the deeper powers directly. That takes us out of survival mode (wanting resources, sex, companionship, hoarding resources, protecting resources) and puts us into learning and interaction mode.

That survival mechanism is the one that trips up most magicians, and it is the first thing they grab for in magic. The magician uses control and manipulation to operate within the survival mechanism, and they get stuck in a loop. If you think about what many people use magic for, it often stems from that basic survival mechanism that is deeply imprinted within us.

And yet when the magician that steps out of that loop, and as a side effect of doing so, the magician gets the resources they need anyway. The difference is that the magician who is skilled knows what resources they actually need, what it is that is driving them, and has the ability to step out of that instinct and into something deeper. In turn what they need flows to them in their outer life as and when it is needed.

When you work with the magical tools, you must always be aware of the survival mechanism that operates within you and potentially drives your actions. Everyone has it, no one ever loses it, but a skilled magician turns it from being an unconscious driving force, to a warning/self-checking mechanism.

The work you will do with the tools in this module will move you down the road of acquiring that skill: you learn first to get out of the way of your everyday mind while working with the tools, and from there the tools will teach you how to work with the resource instinct in a conscious and deliberate way—you become the driver, not your wants and perceived needs. And

before we get to the practical work, that is also something to think about: the wants and perceived needs of the body.

An ordinary person is driven by their body; by their emotions, by the instincts deeply embedded within them, by their brain chemistry, by the bacteria and viruses that make up a major part of their body, and by their learned behaviour.

As the Quarcia editor was reading this section, he offered an anecdote to outline this dynamic: *“In a recent conversation, an old friend of mine, who is now a medical doctor, confirmed as reasonable my suspicion that getting glandular fever mellowed me out rather a lot. He took me through the various effects that viruses and bacteria can have on the brain, and how these effects can persist long after the illness itself is gone. Intriguing stuff”*.

A magician is consciously aware of the difference between what their body is driving them to, what their conscious mind is driving them to, and the voice of the deeper eternal consciousness of the soul/spirit. Essentially a magician is one who also hears their eternal voice within, and gives that voice equal status and attention along with the body and conscious mind.

This is very important when working with the tools, so that *you* are operating the tools, not your hormones, your needs, or your everyday mind. That skill does not drop from the sky suddenly (oh god I so wish), but comes from practice and learning right at the early stages of the magician’s training. Working with the tools is one arena where that learning can truly begin, as you will see throughout this module.

Where this takes you eventually is a place of intelligently managed resources and skills. When you are a kid or a teen, the world is simple: if you had tons of money and a fast car, the world is seen as being an open playground; and if you then did a few martial arts lessons, you would be untouchable. The reality of managing resources, of only using skills when necessary, and the long road to acquiring those skills, is something that is little understood at that age.

As you get older, you learn the reality of having to work hard to gain money, that credit is not free money but has to be repaid, and that a few martial arts belts are not going to be of any use to you at 3am in a dark alley confronted by a group of dudes with guns. Or that simply shooting people who

piss you off is not socially acceptable. We all go through that painful growing up in one form or another, but somehow it can get missed when a person steps into the magical training.

In magic, we learn that level of maturity by first learning to get out of the way, learning the true power of a skill or tool, so that by the time you have learned those skills fully, you have also learned when to engage them and when not to. The greatest skill an adept learns is when *not* to use magic. But when the adept does use magic, it is powerful, focussed and highly effective. So let's get to work and put the two main tools into action.

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### *Practical work*

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You are going to revisit the ritual patterns you learned in module two, and you are going to take them to the next level, working with the tools and also with a more developed form of the ritual actions.

After that, you are going to begin the first stage of 'working' rather than 'practising'—you are going to learn how to actively work with the tools while at the same time learning how to get out of the way of yourself, and why this can be so necessary.

To start with, the revisiting of the second module rituals teaches you how a ritual progresses and steps up its power. You will see how the outer expression of the ritual becomes more contained and limited in order for the inner power to flow better. You will also see how two of the rituals are brought together: you are learning how to link two 'words' together to make a simple sentence. And this is an important step. In today's world of recipe-style rituals, it is easily forgotten that rituals are like poetry: it is not the use of recipes, which is so often believed, but the linking together of simple ritual patterns which begin to form a more complex structure that power can flow through; the individual words (rituals) are combined to make a poem (magic).

Throughout your training you will link and interweave more and more ritual elements to create patterns of power. As an adept, you will revisit the very simplistic early rituals of the apprentice, but with the power of the

adept behind them; this will expose to you a whole new layer of working with power.

In your regular practice, ensure that you continue to revisit the early rituals occasionally so that they stay second nature to you. And as you build with more complexity, the very simple patterns will slowly reveal to you hidden depths. Don't leave them behind and think you only need to do the more powerful patterns: treat the early rituals as foundational exercises that continue to stabilise your technique.

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### *Ritual One: The Anchor*

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You will need your sword, vessel and stone. Have the cord on the south altar. Lay out your workspace with the ritual cloth on the floor (even if you are planning in the future to use it around your shoulders) and the central altar on top of it (ensure that the cloth is positioned so that the central flame is directly over the centre of the cloth). Place the sword on the east altar, the vessel on the west altar, and the stone on the north altar.

Go around the directions starting in the east. Light the flame, stand in silence, see the gates open, acknowledge any contact standing on the threshold, bow, and continue around the directions to finish with the central altar. Stand facing south with the central altar before you: be aware of the powers above you, your feet in the underworld, the stone and ancestors behind you, and the two tools on either side of you.

With your right hand, pointing with the first two fingers, starting with your arm outstretched high above you, recite: *"In the name of the Great Father,"* bring your point down to the right hand corner: *"and in the name of the Great Mother,"* trace your point to the left hand corner: *"and in the name of the great Spirit,"* trace your point back to complete the triangle. Immediately use your point to draw a circle from the apex of the triangle and finish the circle at the upper left hand corner, in order to begin the second triangle, the inverted triangle. Recite: *"In the name of the Great Mother,"* trace your point across to the high right corner: *"and in the name of the Great Father,"* trace your finger down to the low centre of the triangle: *"and*

*in the name of the Great Spirit,” trace your point back to the high left corner to complete the triangle.*

Walk around the directions, going from the east, and all around until you come back to the east. Stand before the east altar, hold out your arms to the sides, and recite:

*“I call upon the powers of the east to witness the sword, that it may limit and guide me.”*

Pick up the sword and place it on the east side of the central altar. Step back and bow.

Turn and go to the west altar and hold your arms out to the sides and recite:

*“I call upon the powers of the west to witness the vessel, that it may contain and carry my magic out into the world.”*

Pick up the cup and place it on the west side of the central altar. Step back and bow.

Turn and go to the north altar. Stand before the north altar, hold down your arms with hands pointing to the floor and recite:

*“I call upon the powers of the north to witness the stone, the Mother of all; may she guide me and root me in her power.”*

Pick up the stone and place it on the floor in front of the north side of the central altar (it needs to be positioned so that it will be directly between your feet as you stand before the altar). Step back and bow. Walk a full circle around the central altar and return to standing in front of the central altar facing south. Make sure you are standing with the stone directly between your feet.

Place your left foot on the stone. Using your left hand, trace the upright triangle of the hexagram in the air before you.

Recite as you do the action:

*“The Divine Breath that brings life to form flows from the east; the Father gives.”*

Drop your left arm and place your left hand upon the sword.



Recite:

*“The sword that limits and guides me, the grindstone that works me:  
my spirit is ready and willing.”*

Take your hand from the sword and your foot from the stone. Take a step back, bow, and step forward again.

Place your right foot on the stone. With your right hand, trace the second part of the hexagram, the downward-facing triangle. As you do the action, recite:

*“The Divine Vessel in the west that contains the Breath: the Mother receives. The wind that blows from the east finds the vessel of the west.”*

Drop your arm by your side and place your right hand upon the vessel. Recite:

*“The Vessel that contains and releases my magical actions, the threshing floor that weighs my harvest: my spirit is ready and willing”.*

Close your eyes. See in your mind’s eye the hexagram hanging before you, a centre of stillness, of nothingness, a void from which everything flows. Feel that stillness also within you: clear your mind and be silent. Then recite:

*“I am born of the void, the breath that breathes life out of the nothing, the breath that contains everything. I step into life with the Divine breath flowing through me.”*

Open your eyes. Stand with your feet apart in the pentagram stance.

**Note:** as you do the recitation for this next step, you will notice it is getting simpler: learn to fix a key feeling or sense of the powers in each direction. So for example as you say ‘sword’ have a feeling of the real power of the sword, what it is, and what it does. It is important to learn to get beyond words and work more with senses.

Pick up the sword in your left hand and hold your left arm out to the side, sword point facing down. Pick up the vessel in your right hand and hold your arm out to the side: make the pentagram stance with the two tools in your hand. Recite:

*“Above me, before me and all around me is Divine Power, the Father  
that gives breath to creation.*

*To the east is the power of the sword.*

*Below me is Divine Substance, the Mother that is all creation*

*To the west is the power of the vessel.*

*Before me is the south, the future.*

*Behind me is the past, and the angel who guards me.*

*Within me is stillness.”*

Stand for a moment in silence. Feel the powers of the tools around you, be aware of the flow down from above, and from below up to you, the weight of the sword in your left hand, the sword that will limit you and push you to work properly and in balance, and the vessel in your right hand that will contain your magic in the future, and whose action of the scales will weigh your actions. Be aware of the future before you, the future that you forge through your actions, and not through manipulation.

Now place the sword on the east side of the central altar, and the vessel on the west side of the central altar. Pick up the stone and sit down. Sit in silence, with your eyes closed and the stone in your hands. Be aware that all of your life is supported by the power of the Mother who is beneath you. Be aware of the very air that you breathe which is always the divine breath from the Father: the Father gives you life, and the Mother gives your life form.

Sit in stillness. Be aware of the void, the stillness and nothingness from which all flows, and then sense yourself moving forward into the void. In the void, sense yourself spreading beyond the boundary of your human form. Sense yourself in the sword, sense yourself in the vessel, in the stone in your hands, in the room, the walls, the flames, in the air: you are in everything. Sit within that for a while.

When you are ready, open your eyes and stand up, still holding the stone. Bow to the central altar: you are bowing to life itself. Turn around and place the stone on the north altar, then place the sword on the east altar, and the vessel on the west altar. Starting in the north, go to the altar, see the gates open and bow. Repeat east, south and west. Leaving the lights going, stand at the door to the room, bow to the temple space and leave the room.

Go outside, regardless of whether it is day or night. Find a safe spot near your home (garden for example) and just stand outside for a moment. Look at the sky, the power above you, be aware of the ground beneath you, and the air around you. Take in a deep breath and give thanks for your life, and for everything that is around you. Touch the ground in respect for the Mother and then go back indoors.

Starting in the east, say thank you, see the gates close, and put out the candle. Repeat in the other directions, and finish in the centre. Remove the central altar, roll up the cloth and wrap the sword in it. Put the stone, cord and vessel away.

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### *About the Ritual of the Anchor*

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This is a progression from the ritual forms you learned in module two. You will notice that the actions of the hexagram and pentagram are brought together: Divinity and Humanity as polarised units. You will also notice it is simplified: you need less recitation, and the recitation that is used is more to the point and has progressed in its understanding. The more you begin to understand the complexity and layers of the powers, the less you need to recite them.

The tools also add another layer of power, and now that you are beginning to understand their different layers, there is less and less need to declare or recite. The power switches and increases from simple recitation to a sense of knowing and understanding. Whereas the beginner needs to declare the different aspects and powers of a tool, as the magician starts to gain skills: it is more about a deeper knowing, understanding and sensing of the power. That is the stage where the power can begin to flow properly. Eventually, you will get to a stage where you can pick up an unfamiliar tool blindfolded and sense its power. This sort of deep knowing obviates the need for any declaring, recitation or ritualisation.

Using the cloth on the floor, regardless of your longer-term plans for its use, infuses the cloth with the power of the ritual. The cloth serves three purposes: a shield, a platform, and a scabbard. You will learn to interchange those actions so that you are proficient in all. Then you will gravitate to-

wards using it in one or more specific ways that suit you as an individual. For now, having it spread out beneath the central altar fills it with the energetic resonance of magic, which in turn brings it more and more to life.

The ritual of The Anchor is just as it says: it works as a tuning and anchoring ritual that roots you in the ritual patterns and tools. As a progression of earlier, simpler rituals, this will for now become your ritual of use when you need to tune the space, tune yourself or anchor yourself. You have progressed from earlier tuning rituals, and as you develop, so the rituals develop in power and focus.

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### *Doing a job*

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Now it is time for you to learn how to put the tools to work. You can do this straight after your first Anchor ritual, or you can give yourself time and space to prepare to do a job. Before you actually do the ritual visionary work, redo The Anchor to tune yourself and your space for work. The meditation at the end of The Anchor can be as short or as long as you need in order to prepare for work.

In planning for doing this next task, ensure you have time afterwards to rest if you need it. Everyone reacts a little differently to magical work. If you feel like you are on a 'high' after the work, do not expend that energy by rushing around: the crash will come. Make sure you have time afterwards to refocus, to sleep if you need to, or to go out for a walk. Don't go straight back into family life or work for a couple of hours after this work.

Don't be surprised if you feel tired the following day, either. This is work, not practice, and there is a big difference. Work makes you tired, as your energies and spirit work hard. But you will regenerate quickly enough. It will be good for you to feel the difference between practice, learning, and actual work: that difference can be big indeed for some. For others it is barely noticeable.

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## *The Ritual Vision of Unknown Service*

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Prepare the room as per The Anchor ritual. Have a bottle of water on the west altar. Do the Anchor ritual first and leave the sword and vessel on the central altar, and the stone in position at your feet at the end of the ritual. Leave all the candles burning. Now pour the water into the vessel until it is two-thirds full (don't fill it all the way), and put the bottle out of the working area. Put a chair on the north side of the central altar for you to sit in as you work, and the stone where your feet will be.

Sit down in the chair and still yourself. Meditate for a few minutes. Pick up the sword and hold it in your left hand, point resting on the floor, and then pick up the vessel in your right hand. Hold them in a way that is comfortable for you, as you will be holding them for a while. (Maybe rest the vessel on your right knee as you hold it.) Place your feet upon the stone. Close your eyes.

Be aware of the hexagram above you, the stone beneath your feet, the sword to your left and the vessel to your right. Using your inner vision, 'see' the hexagram descend to you and flow within and around you so that you are sitting in the hexagram. Be still. Be aware that the hexagram is filled with the void, the nothing from which all comes. Sit in that nothing, and be aware that you expand beyond your skin: your spirit is like air, and can transcend any boundary.

In that stillness and expansion, utter physically and mentally, the words, 'I wish to serve.' Still your mind once more. While you sit in stillness, be aware of a faint call for help: someone somewhere is crying out in their minds, or even using their voice, for help. You will not hear it with your ears; you will hear it in your mind. They may be calling on God to help, or just generally calling out in panic or despair. You are a servant; you will serve.

In your mind, focus on the call until it gets louder. In vision, see yourself standing up, holding the tools, and stepping forward, walking through the central altar. Be aware of the central flame on the altar as you step through it: your own inner flame strengthens as you pass through it. As you step through the other side of the altar you find yourself stepping into a

space or room or area. You may not be able to see much, but you will be aware of a person standing in total despair or distress.

Do not focus on the person, but focus on the energies around them. Go and stand behind the person. Hold out the tools in a pentagram pattern and as you do so, you will become more aware of different energies flowing around the person. One will be turbulent, possibly aggressive. Hold out the sword, its point down, and you will feel the sword spring to life. The energy within the sword expands. Focus your attention on the sword, and ask it to limit whatever energy around this person needs limiting.

See the energy of the sword expand and block the turbulent energy in the space, see it dampen down the turbulent energy and dissipate it: the sword guards the person you are helping. Now turn your attention to the vessel. As you focus on the vessel you see that within the person is a fire energy that does not belong there. It is consuming the person and making them ill.

Hold the vessel up to the right shoulder of the person. Using your physical voice and your inner vision, say: *“power of fire, I command you to enter the vessel.”* See the fire energy flow out of the person’s shoulder and into the vessel. Hold that action until all that is left is a simple flame burning in the centre of their body: their inner flame of life.

Now step back. Look at the person before you. Now that the turbulent energy around them and the fire energy within them have been dealt with, you will see the person’s inner spirit begin to expand in their body: what had been driven into a corner of the body by the invading fire can now stretch back out again and fill them with life force. You have given them a fighting chance.

Stand and hold the space for them until they move forward and walk away. Once they have left the space, turn around and step forward with the intention of stepping into the void, into nothing. Once you step forward, see yourself in nothing, in peace and stillness: there is nothing to see, nothing to hear, no time, no movement. Stand in the nothing and be aware of the sword ‘powering down’ and be aware of the vessel filled with fire held within the water.

In vision, pour the contents of the vessel into the void, where it vanishes. Now be still. Be aware of Divine Breath all around you; be aware of the stone beneath your feet—your anchor to the Mother. Feel the Divine

Breath flow down into you, replenishing you, feel the Mother beneath you holding you and strengthening you.

When you are ready, step forward and find yourself passing through the central altar to your body. Sit down, and when you are ready, open your eyes.

Place the sword on the altar and then immediately get up, take the vessel outside and pour the water on the ground. Return back to your work room. Put the vessel on the west altar, the sword on the east altar and the stone on the north altar. Starting in the east, go around the directions, thank the powers of that direction, thank the tool in that direction, see the gates closing, put the candle out, and bow. Do all the directions in turn and finish with the central altar. Pick up the cloth and wrap it around the sword and put the tools away. Wash the vessel with water, a handful of salt and some unperfumed soap (chemical smells can interfere with magic).

Now go get a bath and pour some salt into the bath, or if you take showers, have a dish filled with salt and as you shower, rub some salt on your forehead, the soles of your feet and wash your hands with the salt and soap. It does not need to be consecrated salt; this is just a general after work clean-up. Now go rest or do something non-magical.

### ***SUMMARY OF THE JOB***

So what happened there and what did you do? This is the first step of working in service as a magician. Notice that you did not see what the situation was of the person you helped, whether they were a good or bad person, and you didn't battle anything: these are all aspects that the normal human consciousness would want to engage with, and it is precisely those aspects which would cause a magician to make a mistake.

Service, magical service, is about doing what is necessary when it is necessary, and not allowing your cultural conditioning to get in the way. It is not for us to judge, it is not for us to fight battles on behalf of others, and it is not within our limited capability to be able to get a true, clear overview of a situation. There are too many inner and outer variables, and a great potential for misjudgement of a situation.

So the magician makes a clear intention to wish to serve, and that step connects you up to someone who truly needs help. You will never know what

time, place or situation you are working in, only that it is necessary. When a person's spirit calls out for help, (notice it is the spirit, not the human mind/consciousness), that call comes from the depths of a person when they are in true need. There are times when we think we need help and in fact we do not. But when the spirit of a person is truly in unbalanced danger, then the spirit calls out for help, and that call is always answered.

Working unconditionally, and essentially working blind, allows you to join the pool of beings who are willing to serve, which can be human, angelic, land beings, whatever; and whoever is best placed to do the job at that time is directed to the spirit in need. The job you did was for a human in danger. It did not need angelic intervention; a human with tools was all that was needed, and you were matched up with that person in need, wherever and whenever they were. The call goes through the worlds, and someone answers. This time it was you.

So let's look at how the tools got to work. The sword guards and limits. A person was surrounded by a cascade of power coming at them that was too much for their spirit to cope with. In such circumstances, it is often power coming from magic, or from being in a magical or temple space: it is not a 'natural' flow of power. Sometimes people get badly attacked, sometimes they wander inadvertently into a working temple space and get hit by something, or they stumble into a place that has a terrible tornado of destructive energy, usually as a result of a mass murder that is still imprinted on the space. The variables and situations are endless.

The sword limits the flow of energy around the person, guards them in that instance, and then powers down the energy until it is manageable. The vessel takes power that does not belong in a person, neutralises it, and the power is then composted in the void and upon the land. The stone ticks away in the background ensuring that your feet are truly upon the power of the Mother so that you are safe as you work, and are properly anchored and rooted in the underworld.

As soon as the job is done, the person walks away. It is important in such work not to try and connect with the person, not to try and follow them or find out what is happening to them. That need to know is part of a control mechanism that can be very limiting for you as a magician: you need to learn to let go of that need and just do a job, get out, and not be thanked or



admired for it. You become a single cog in a very large and complex bit of clockwork.

Occasionally you do get to see a little more, but again, you simply deal with the job in hand and nothing else. I was meditating in the void one morning, and quite unexpectedly I heard a call for help, a desperate cry. I immediately followed the cry and found myself stepping into an English fish and chip shop. It was clearly in the past and not in my time. There was a woman behind the counter, middle aged, tired, overweight, and she was busy serving people. But her heart was in dire distress and she was filled with a deep sorrow that was beyond her ability to cope with. She had cried out in her mind, praying to God for help. That call was passed on through the void for someone to answer, and it was my turn.

This was not a situation for tools, that much was obvious. So I stood behind her and placed my left hand upon her heart and my right hand upon her shoulder. (notice how in some instances you do not work with tools, but the hands become extensions of the tools). Energetically she was ‘bleeding out’ from profound grief. It was damaging her physical heart: she was truly dying of a broken heart.

My left hand stemmed the flow of emotional energy from her (limiting), and I found myself cupping her heart in my hand (guarding). I talked to her heart (the organs have their own spirits that you can talk to\*) and told it that it needed to be strong for her. With my right hand on her shoulder, I used my hand as a bridge for all the terrible pain to flow from her, through my hand and out on to the floor. Then I simply stood behind her, both hands on her shoulders, and was aware of Divine Breath above, the Mother below, the ancestors behind, and the future ahead.

Her colour started to change and stabilise (often the energies will present as colours). Her heartbeat grew stronger, and she began to look less burdened. I waited in this position until I felt I could do no more, and as I took my hands off, she took a deep breath (always a good sign) and I could see her central flame burning peacefully in her centre. So my job was done, and I returned back into the void.

I have no idea what caused her crisis, but looking at the way she was dressed, at a guess I would say a wartime bereavement that was too much to bear—but that is only a guess. Sometimes the service is to do with magic,

and sometimes it is not. It really doesn't matter. All that matters is that the job is done, the connection is then broken, and everyone moves on.

This is unglamorous work: there is no 'result' that you get to see, there can be no grandstanding as you really have no clue what it is you are doing, and the person you are helping is not aware of you. But it is necessary work, and something you will do on and off throughout your magical training and later in your magical work.

If you hear a call when you are meditating, then you have the skills to deal with a situation and you have been matched up with the person who needs help. Do not go looking for work; you only work with what is presented to you. And be careful of the pull to become 'evangelistic' about it: you cannot save the world, and it is not your job to do so. You only work when you are 'matched' to a job, i.e. you hear the call or it is a job that is placed directly in front of you. The main risk involved is letting your ego slide in and feel that you are superior or a hero—this work is nothing of the sort. And if you go looking for work, you will most likely find a mismatched job where either the person really does not need the help (there are some situations that a person needs to be challenged by) or you do not have the right skills for the job. The consequence will be a bit of a mess for all concerned.

This at least gives you an idea of how the tools can work and how you can work with them. Obviously this is one small aspect of the tools' work, of which there are many and which vary wildly. As you continue in your training you will learn more and more different applications, and will gain the skills to apply the tools properly and safely.

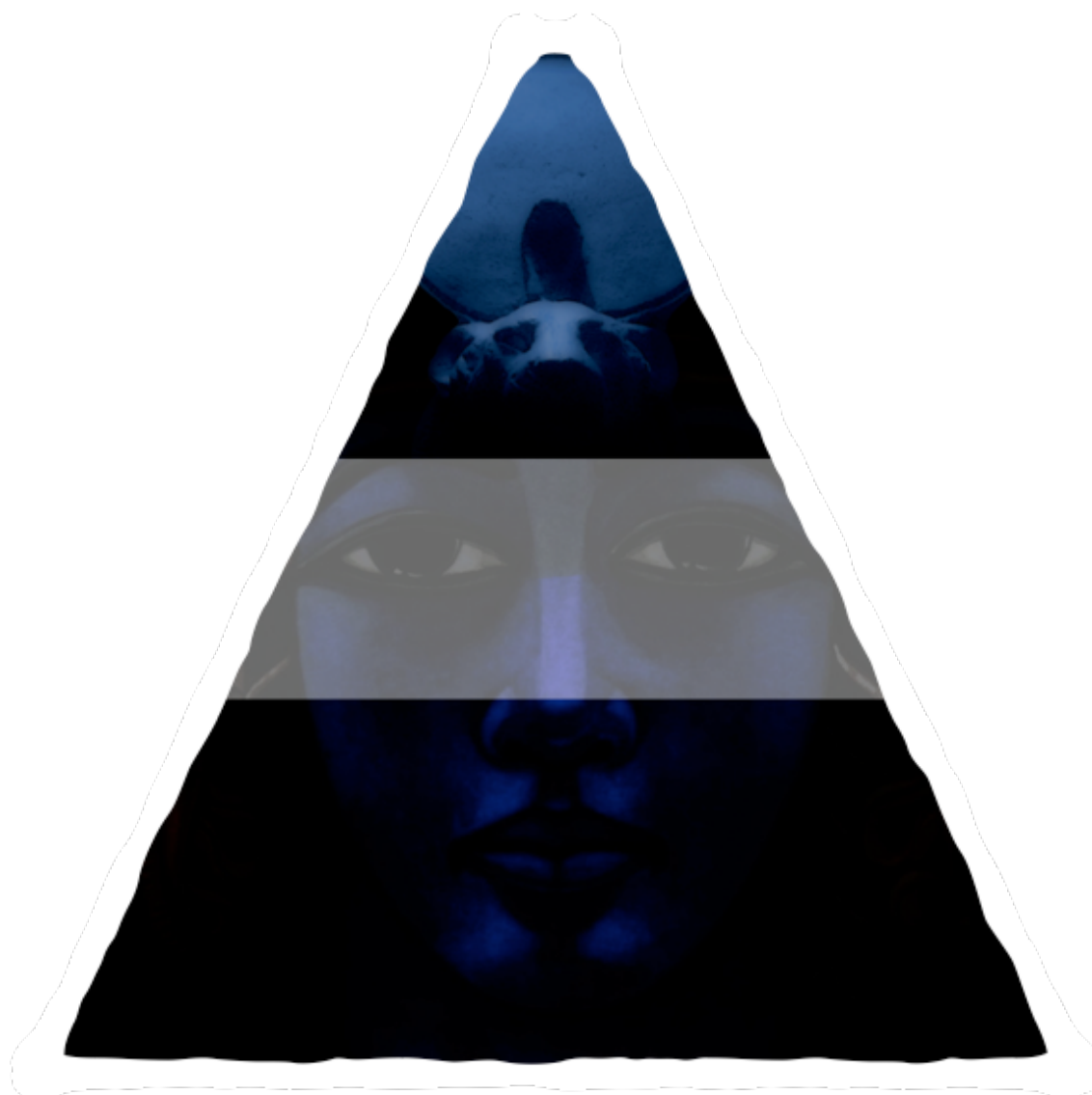
The base line use of the tools is this: the sword, as you know by now, limits, blocks, guards and warns. The vessel contains, transforms and dispenses, or weighs for judgement. The stone roots, anchors and protects you. You will learn about the cord a little later in another lesson. The tools can be worked with actively (ritual and vision) or passively—for example placing the sword by your bed when you are under serious threat from an inner source, or leaving it out of its scabbard during dangerous times. Another passive action of a tool is the scales and your feather: they are continuously working in the background to reaffirm and hold your inner balance.

\* **Magical Healing** by Josephine McCarthy — this is a book I wrote about magic, the body and body maintenance in magic. In chapter seven there are techniques for talking with the spirits of the organs.

QVAREIA

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