

QVAREIA - THE APPRENTICE

Module 6 - Different Types of Beings

Lesson 6: Spirits of the Body

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QVAREIA

WELCOME

Welcome to this lesson of the Quareia curriculum.

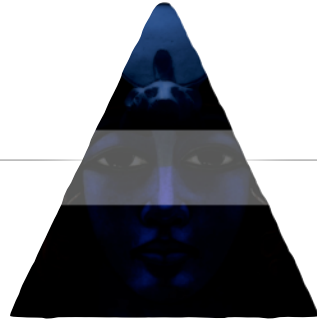
The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond. The course has no superfluous text; there is no dressing, no padding – everything is in its place and everything within the course has a good reason to be there.

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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 6 - Different Types of Beings

Lesson 6: Spirits of the Body

Overview

The spirits that reside within the organs of the body are largely ignored by Western magicians unless they have an interest in acupuncture or Daoism. And yet they are a crucial aspect of our magical power, foundation, and stability: without a good working system in the body/spirit, the magician is virtually powerless.

When we are young and full of vital force, we tend to ignore our body and inflict all sorts of abuses upon it. Then once we hit middle age and things start to go wrong, we end up paying a bit more attention. But if you can attend, commune, and listen to the spirits of your organs before they get to a state of collapse, you will have an army of workers to tend your home fires while you work.

Besides the obvious benefit of looking after your body, there are deeper and more mystical aspects to communing with your body's spirits, something we will look at later in the lesson. But let's start at the beginning.

Spirits of the Organs

I came across the spirits of the organs through necessity: my body was struggling, and I decided to give my various organs a bit of a pep talk in vision. To my shock, they talked back. This led me to discover that I had not invented the wheel, but that the Far Eastern cultures (Daoism, for example) were well aware of these phenomena and had been for a very long time. (I am always the last to the table!)

So I started to read about the Five Spirits of the organs. This is a system within Chinese medicine—[link at the bottom](#) for those interested to get your research started. I realised that some of it correlated with what I had experienced, and some of it did not. In this lesson we will only cover what I have found and worked with for myself. From there, you can branch out and study further if you wish. I will say that making this discovery (I guess it is akin to suddenly realising you have a hand...duh) has not only altered how I tend to my body, but it has also vastly altered how I do magic.

The basic outline is this: the organs of the body have their own consciousness and personality. Think of the body as a solar system, not a planet: the organs, the vital force, the body structure, all work together to uphold a physical being who is essentially made up of lots of smaller beings. By consciously working with the beings/spirits of your organs, you engage with the various members of your choir to ensure that everyone is singing the right note at the right time. This is vital in powerful magic: if your body is in any kind of serious disharmony, the magic will widen the cracks and push the imbalance further.

If the magician has had to undertake a magical project that draws heavily on the strength and reserve of their body—which most powerful magic does—then preparing the organ spirits for such hard work, and tending to their needs afterwards, ensures that their body survives any knocks well and recovers quickly. Taking this a step further, an experienced magician can work with an organ spirit as a co-worker in magic, drawing upon the knowledge of the spirit, its wisdom, and its range of action in order to achieve something.

So let's have a look at the *who*, *why*, and *how* of work with the organ spirits. Bear in mind I am relaying what I have personally worked with, not an already-formed system. So I am sure to have gaps in my understanding that you may be able to fill from further study and direct experience.

Who are the organ spirits?

From what I have found working in vision, the organ spirits seem to be a part of us and yet also independent of us: if the organ is transplanted into someone else, the unique character of the organ's spirit stays with the organ, not with our eternal spirits.

To try and make working sense of this, I treat each organ spirit as a unique being in its own right, a being who works with me in order for me to function as a living, breathing being. They work for me, and in turn I care for them.

If you work within Chinese medicine, you may take a different and more complex approach; but like everything else in magic I work from the standpoint of direct experience, and then study from there, as opposed to the other way around.

This ensures that you gain real, direct experience without taking on board dogmas that other people have built up. If you look at texts regarding the spirits of the organs, you will see that attributes, numbers, planetary alignments, and various other connections have been made over a large span of time in relation to the spirit organs. Some of these will be correct, and some will be the inspired or dogmatic intellectual developments that people have added over the years. This is a perennial issue in magic: to truly find powerful ways of working, we must pay attention to the findings of others, but not follow them in an unthinking way.

The organs I have worked with in vision and had a great deal of success with are the heart, lungs, liver, kidneys, colon, brain (I didn't find a spirit in the brain, but did find the inner landscape), endocrine glands, and stomach. Some of these are worked with in Chinese medicine, and some are not. Some were worked with in ancient Egypt, and some were not.

Let's have a look at some of these organ spirits, how they are worked with, and why.

The one thing I do seem to have found that agrees with both the Chinese system and the Egyptian system is the importance of the heart spirit. The heart spirit appears as a king who sits in an inner sanctum and is surrounded by channels of fluids (blood flow). I found that working in vision with the heart spirit—ensuring he had enough light, that his channels were unblocked, that he was clean, bright, and responsive—had a massive effect on my health and magic.

He is like a ruler of the organs, and if he is not happy, nothing else is happy. He ensures that you have the vital force available for your work, and that all of the nutrients, information, and strength that you need is accessible to you. If the king is tired, dusty, clogged up, or presents in vision as sleeping or wounded, then he needs your immediate attention. He is also a voice that speaks on your behalf in the inner worlds, retelling your life without hesitation or avoidance; he is your recorder who tells the keeper of the scales of your deeds throughout your life.

The ancient Egyptians knew this. As their magical culture began to degrade, they developed spells to silence the heart spirit or to force it to lie on their behalf when they stood on the threshold of judgement. It is much better to listen to the wise counsel of the heart spirit and learn/mature in life rather than try to lie your way through death.

We in the West have retained some of that knowledge in our folklore and in the concept of 'listening to your heart': rather than being driven by emotions, learning to listen to the quiet wisdom of the heart when it speaks is a valuable guide to any magician. In the practical work, we will go in vision to talk to the heart spirit, which will in turn give you techniques that you can use to explore, meet, and introduce yourself properly to the other quiet members of your team.

But for now, let us look at some of the other organ spirits. Instead of going through all of them, I will pick some who are not usually connected with in the Chinese or Egyptian systems; the rest you can figure out for yourself.

The intestines are interesting. We think of them simply as processing our food and extracting nutrients. But the digestive system in general, and

the intestines specifically, do much more than this: they affect our mood and our immune system. The enteric nervous system is a complex mystery that scientists are only now starting to look at and unravel. At the end of the lesson you will find a link to a science article that gives a little more background from a lay person's perspective on this issue.

From a magical perspective, the intestines appear as something akin to a 'council of elders' who advise the rest of the body and spirit in order to maintain balance and health. When I first came across this 'council' while exploring my body in vision, I found it easy to communicate with them, and the advice I was given led me to change a lot about how I maintained my body. And the advice was spot on. It gave the phrase 'gut feeling' a whole new meaning. It also affected how I did magic. I listened more and more to this group of advisors as I delved into deep exploratory magic. Not only did their advice help in protecting my body, but I also found their group voice joining in with my conversations with inner world beings. It was an interesting experience, and really began to change how I interacted with other beings.

The brain is another organ that is not paid attention to by the ancients or the Chinese in terms of spirit. I too have never found an overarching spirit in the brain, but I did find a door into my own inner landscape *via* the brain.

I found this very early on in my magical experiments, and spent a few years exploring this inner landscape of the body, learning what to do and what not to do by observing the results triggered by the visionary work. Essentially, I went in vision into my brain with the intention of cleaning it. The cleaning of the inner organs in vision is something I learned in my early days of magic, and has very definite physical results. I would go into my brain in vision armed with a vacuum cleaner and would clean off any build-up I found on its 'wires,' the inside surface of the skull, and the chambers within the brain. One day I came across a door, deep in the centre of the brain, and like the curious cat that I am, I went through the door and found myself in a natural landscape.

Over time I learned not to interfere with the landscape, but simply to be there, observe, and acknowledge. There was a deep mystery in this inner landscape. I could feel it, but I was as yet too young, and had not enough experience of magic, to understand fully what I was looking at. I could not un-

derstand why it was a natural landscape composed of trees, grass, hills, river, sky...and without a human or a spirit in sight.

We will look a bit deeper into this phenomenon soon, but first we need to look at the reasons why you would work with your organs in vision, and how important it is to give these beings the same level of attention that we give to beings in the inner worlds.

Why we work with the organ spirits

Besides the obvious health benefits of tending to every aspect of our bodies, there are deeper resonances involving these organ spirits that are of great importance to the magician. The organ spirits do not just work to keep our bodies functioning well; they are also part of our wider consciousness, and play an important role in how we communicate with other beings in the inner world and how we interact with the land.

When we work in vision, we do not ‘leave’ our bodies; it is more a matter of stretching and expanding beyond our bodies. When we work in vision, we perceive this action as stepping out of ourselves. This visionary technique informs our conscious mind that we are going somewhere, which we are. But we never actually leave our bodies—we don’t have to. We have the ability to be in many places at once, to expand beyond our physical boundaries and allow our conscious mind and deeper spirit to flow anywhere.

The visionary act of seeing yourself leaving your body is a training method. It is a very necessary step that is used for a prolonged period of time, often years, as it helps the physical body—and the organ spirits—to adjust to what is happening. Spreading out too far, too fast, can have a very damaging effect on the physical body. So the magician works in simple steps: these steps train the mind in travelling, and also give the body’s spirits and substance warning of what is happening. Eventually the adept casts their focussed mind in a direction, and so the spirit follows immediately, without the need for visionary steps. In the last lesson, you began to take steps towards this expansion of the consciousness, while also working with the visionary sense of ‘going somewhere’. Eventually as an adept, the vision-

ary technique will be used far less in your work and the expansive technique used far more.

To get to that point takes years of work that cannot be bypassed safely. When the magician takes the visionary action of stepping out of their body, a series of processes kick into action that serve to protect the integrity of their body, and also to prepare the spirits within the body for the experience. The organ spirits can act a bit like your filing manager, your anchors, and also the manager of your vital force/energy while you work.

When you go in vision into the inner worlds and you meet a powerful being, the first thing the being needs to know is if you are generally balanced. If you are seriously unbalanced, you may be a danger to the inner being, so the very first thing that happens upon inner contact is the being casts its mind to your organ spirits. Your heart speaks of your deeds, of who you are, and the spirits of the liver and kidneys speak to the integrity of the physical and inner body, and its ability to cope with contact. It is a bit like sitting down in front of a healer who, before speaking to you, looks at the state of your skin, your eyes, your demeanour, and then makes a first assessment of the state of your health from their observations.

This is how many inner beings work, and it is not your body they look at, it is your organ spirits. If the being can see from your organ spirits that you are ill, about to get ill, or are low in energy or seriously unbalanced, they will immediately break the contact. This is experienced by the magician as being ‘booted out’ of vision. It is not that you have failed or are being rejected—it is that the contact has seen that communication and work in vision would put you at risk.

Until now, when you have worked in vision you have been unaware of these spirits who are part of the hive which is you. But as you slowly learn to work with them, tend them, and be aware of them, they will communicate to you more as you work, and warn you of coming illness. For example, when you catch a cold or the flu, it can take a few days from infection to actual illness. During that incubation period, if you do any deep magical work, it will weaken you and can make the actual active infection far worse and longer-lasting than it could have been (been there, done that).

But if you are used to working with your organ spirits and have built up a relationship with them, the communion between you creates channels through which they can issue you a warning sign. We talk to them as sepa-

rate beings, and this method creates a pathway for clear communication to flow back and forth.

Each person is different, and you and your organ spirits will find a way to signal/communicate back and forth that works for you both. For example, my heart spirit talks to me in dreams, through tarot, and through simply making me aware of him: I will be working and suddenly he will come into my mind. When I focus on him, he can then communicate what he needs or wants to say.

My kidney spirits (two very different ones) will ‘poke me’ with a sudden brief sharp pain. When this first started to happen, I thought something was going wrong with my kidneys. But they were fine; it was the spirits trying to get my attention. Once they had done that, I learned other ways of allowing them to get my attention without stabbing me! But these experiences are more or less unique to the individual: you will slowly develop your own pathways of communication with these spirits.

Just remember that these spirits are housed in organs and not bodies. They do not have eyes and ears, so regular communication with their human can be tricky: you need to find the vocabulary of the organ spirit that also works for you. It can be anything. It could be a shift in your awareness during meditation—by being still and silent, the faint voice can be heard...your attention will be drawn to an organ if it is trying to communicate with you. It can manifest through dreams, through bodily reactions such as pain, soreness, rashes, or simply by suddenly becoming aware of a part of your body. The better your lines of communication become, the less dramatic the spirits have to be to get your attention.

Sometimes they will get your attention because their organ is sick or weak or under threat; sometimes they are telling you that your vital force is low and needs attending to; or they can warn you of magical attacks that directly threaten your organs. They can also alert you to inner contacts/beings who are trying to get your attention: the organ spirit communes with the being, then tries to tell you that you are missing something. This translates into a feeling that you *really are* missing something—this feeling is generated by an organ spirit to get your attention.

As you become more experienced as a magician, and after you have worked/communed with these body spirits for a while, you will find that they also make very good advisors. They will reflect to you their opinion

about an issue from their own standpoint, as to how it would directly affect them. So for example, if an adept was to undertake a major magical project, they would first consult with key organ spirits to see how they would be directly affected, and whether or not they would be able to cope with the impact of the work.

Sometimes this serves to warn the organs of heavy work ahead, so that they can gear up for it and be ready. Sometimes the spirits will inform the magician that their organ does not have the strength to sustain such work without damage; or they will advise the magician that they can do the work, but that certain organs will need specific support, through food, herbs, or other means. It is about learning to work as a team and realising that you are not alone in your body. Nor are you an individual unit upon the land... which takes me to the next part of this lesson.

Our bodies and the land

The work with your individual organs is something that you can begin to work with and experiment with straight away. There is also a deeper, more profound aspect of you, your body, and the spirits that reside within you; an aspect of mystical magic that takes a life time to unfold, and this is that you and the land around you are truly one and the same being. This is not something you can switch on and start working with easily, but now is the stage where you simply become aware of it through observation. A lot of your work so far has been edging you to this awareness slowly, and now is the stage where you will really start to look. It will take decades of work to truly just begin to understand it at a deep level: this profound aspect of yourself cannot be grasped by intellect or meditation; rather it comes very slowly in increments that are the results of a series of experiences over time.

The first stage of this is to be aware of it. Then the observations unfold over time until you are in no doubt as to the reality of this dynamic. From there, the adept works within the dynamic to affect themselves and everything around them, within them, and above them to bring and maintain balance as a holism.

All different cultural variants of mystical thought express this deep truth, and we can read them and nod wisely—yet we still don't really get it until it is a real body experience. Everything in magic works this way: direct experience brings it home to us in ways that leave no doubt; all we need to do from these experiences is to learn quietly—without needing to become evangelistic about it, which is a trap. Your path, your learning, your experience, your development are all about you as a living and eternal being, and your experience is going to be different from another person's. Each person is a universe, and they must come to this understanding alone. You can leave pointers, you can guide when asked, you can teach; but in truth, a person walks to this threshold alone and on their own terms.

So let's get back to this connection between the land, you, and your body spirits. For those living in a fast-paced city, spotting the slow connection that develops between land and magician is a tough one—but don't forget the weather is also part of the land. As you progress in magic and work more and more with land and spirits, you will gradually come to notice that your body is affected by the weather in subtle ways. How this manifests is individual to the magician, as we are all very different; but slowly, over the years, you will start to see the connections in no uncertain terms.

This is a two way street, and one that defies everything we know about how the world works. The adept begins to realise that whatever is going on in their body also affects the land and weather around them. This is a dynamic you have already looked at in simple terms: you and the land become one, like the sacred king. If you uphold your inner and outer integrity, you are also upholding the land. As magical individuals, each of us affects everything around us in deep and subtle ways. The adept is the land, and the land is the adept.

This is not something you just step into in your early years. But over decades you spot it more and more. I have no logical understanding of this dynamic, only that it 'is.' Intellectually, I can look back over history, ancient mysticism, and ancient cultures and see it right there in the writings; but to experience it is something very different, and it confounds logic. But once a magician settles somewhere—usually by middle age—if they are working deeply, they will begin to notice that what they do affects the nature around them, and *vice versa*. This begins with you talking to the land and the land

talking back. From there, the process slowly unfolds, and for me it is still unfolding.

Remember the mention of inner landscapes in the body? When you go into your body in vision and go into the brain, deep within it is a threshold that, when crossed, takes you into the inner landscape of the person. But the inner landscape of a human is not an inner person; it is a natural landscape. For years I could not understand why it was the land and not a human inner shape, but I just continued to work with how it presented. I saw that the health of the person could be ascertained by the health of their inner land. It is only very recently that the penny dropped for me (I can be so dumb sometimes): the inner landscape reflects that deep connection between human and land. We are of each other, and this deep inner landscape is the inner pattern for that dynamic.

And that also gives you an idea of how these deeper magical dynamics surface for us. Something presents to you in vision and you have two choices: work with it even though you don't fully understand it, or reject it because it does not make sense. Modern education has taught us to reject that which does not make sense, but our well of knowledge to draw upon is far too limited for us to instantly recognise and make sense of everything that presents.

So the way forward in such a situation is to work tentatively with what presents, and your learning will unfold as is right and balanced for you. When I come across something like this, I have realised that an early step is to check via tarot that it is indeed safe for me to explore. In the past, in my thirties, I would just dive into the unknown and explore. I learned through bitter experience that to do so not only expands your experience and knowledge, but can also put you in danger. Eventually I learned, when faced with something unknown, to read up on it to see if it would put me in mortal danger, or severely injure me or anything else. If there was no indication of serious backlash, then I would explore—and take a few knocks along the way.

So it is with the unfolding relationship with the land and your body. It can be approached very naturally and simply in the early stages: going out into the wind and taking a deep breath while keeping awareness of the spirit of the lungs, the air being Divine breath and you being the threshold where the two meet. The wind comes to know you, the spirit of the lungs speaks for you, and the three of you breathe together. Over time as you get older, that

relationship deepens so that you too become the vessel of the wind, and breathing out with intent summons the winds. And in return the wind blows, your breath breathes the wind and your spirit converts the wind into words: you speak with the wind flowing through you.

When you look up to the sun, be aware of the king of your heart in your centre. The sun and your heart are the same thing: all your organs are mirrored in nature from a magical perspective, and building that relationship between nature and your body strengthens you both. In the practical work there is a visionary exercise that will help this process get started for you.

The power networks

Everything in creation has power networks that interlink: the vital force of the universe. If you try to think of this in such expansive terms, it will elude your true understanding; but if you bring your thought and observation down to ground level, it is easier to have a direct experience of this—and like all magic, we learn from direct experience, not through pondering, philosophising, or hypothesising. Once you have a direct experience of something, it becomes embedded deep within you, and it changes you.

We experience power networks in lots of different ways: through our own nervous system, the vital force in our bodies; through moon, sun, and starlight; through electricity; through the pulse and power that flows from the sun to us (CME, solar flares, etc). Some people have learned to fear such power that we perceive as outside of ourselves, like electricity, for example. And yet they are all a part of us and we adjust around them.

We can work with them, adjust to their ebbs and flows, and help our bodies to learn to flow with them rather than against them. The first step of this is to be aware of the power flows within our own body: what the Chinese call Chi or Qi. This vital force is manifest in everything in creation, and is the root power that enables everything to exist.

As magicians, we become aware of this in our own bodies, then in the land, weather, and every other thing that exists. This harmonic understanding allows us to be truly aware of the power and force in everything, and to

become consciously joined with this vital force. This is one of the major roots in magic, and where the power of magic flows from.

One technique is to expand beyond oneself and join with the vital force that runs through everything. From there, the magician can feel disturbance in their own vital force, or disturbance in the vital force of what is around them.

In the previous lesson, you expanded yourself in vision to join with the deep cave at the root of the mountains. This technique of achieving stillness and then expanding out to join with everything switches your consciousness on to the understanding that we are not all separate units; rather we are expansions and contractions of the same thing.

With this learning, when the body's vital force is slightly disturbed, we can expand outwards to the vital forces of the land, the sun, and the weather, and by harmonising with these forces, our own inner force remembers how it should be, and begins the rebalancing process.

If our vital force becomes badly disturbed or run down, we become sick, and often the land around us will seem to become disturbed. Then we seek the help of a healer, who can remind our vital force what it needs to do, repair some of the damage, and put us back on our feet. This is why so many magicians work with homeopathy (works with substance vital force), cranial osteopathy, acupuncture, etc. All these healing modalities reach to the vital force, and remind our systems how to heal themselves.

As adepts, we often specialise in a particular aspect of magic. Those who focus on healing and working with the land, work through a process of learning these subtle healing modalities. At first we work on humans and animals, but eventually we come to realise that these same healing modalities can be applied to the land, the trees, the rivers, etc. You have already begun the learning process for that with your work with charged water and pouring it into the river.

As the skills of the adept grow, so they learn to use pressure, minute movement of their hands, transfers of energy, and subtle alchemy (like homeopathy) to heal the land around them. Never fall into the trap of wanting to heal the planet: this is too big a slice of pie for one person to eat. Tend to what is immediately in front of you; that in turn ripples out slowly over time to affect a much wider area.

I have been tending where I live now for the last five years, and the response in nature is wonderful: the land where I live, the little valley, along with all the creatures, are blossoming wonderfully. When I travel, I can tell where someone is doing something similar, whether in the countryside or a city. When a patch of land is cared for, regardless of what is on top of it, it blossoms energetically.

When the land is ignored, you can also feel it immediately. This reflects in the people and in your own body. We all have illnesses, injuries, and issues: these are normal parts of life. It is how the body deals with those issues that makes the difference. The idea that one can be super-healthy into old age without any trials does not apply to most of us: when this happens, it is down to good genes. A magician who magically tends the land and their own body will still get illnesses, but their body will adjust, learn, survive, and adapt despite them—just as the land around them may be overcrowded, full of concrete cities, pollution and god knows what else, but will adapt if it is worked with and tended.

So the next time you stand in your work space and begin ritual work, be aware that everything—including buildings, people, cities, etc.—is part of you, and you a part of them, for as long as you live in that area. Be aware of your expansion out in all directions, and be aware that all of those directions are mirrored within you, within your vital force, your organs, your spirit, and your flesh. Truly you are the universe and the universe is you (there is an exercise in the practical section to help you with this). Your intent magically is to serve everything around you, because by so doing you serve the universe and yourself. But if you reverse that and serve only yourself, then you shut down that universal connection: it is a paradox.

To truly understand yourself, you must expand beyond yourself and flow through everything. Once you have expanded and become part of everything, then the contraction begins, where everything becomes part of you. Everything in the universe expands and contracts, and you are a part of that.

Practical Work

MEETING THE HEART SPIRIT

This visionary work needs no ritual preparation, as you are only going into your own body and staying within your own boundary. However, do this work in the room where you normally do magic, and light a candle in the centre of the room or on the central altar. This simple act will switch the room on at a low level and help tune the energy around you.

As with all visions, stay sitting up; do not lie down. Meditate for a few minutes to still yourself. Once you are still, see yourself in vision stepping out of your body. Turn and look at your body. Pass back into it, and focus on passing into your body at navel level. As your mind flows back into your body, keep the focus that you are investigating and looking, and that your spirit has no shape and is not hindered by size.

From the navel, flow upwards with the intention of going into your heart. As you move upwards with that intention, see and feel yourself pass into a circular chamber. In this chamber is a circle of columns, and in the centre is a pedestal with a king sitting on it. Around the king, in the floor and inside the columns, are two carved channels for fluid, one on each side that go round him and join, side by side, in front of him, then vanish out of sight. As you look up, you will see skylights above him.

First look at the king. Is he sleepy? Is he dusty? Or does he look bright, full of colour, and acknowledge you when you enter the chamber? (This is how he should look for a healthy heart). Now look at the channels of fluid flowing round him. The fluid in the channels should flow freely and give off vibrant energy. Look up: is light coming through the skylights and falling on him, or are the skylights dirty? Are there plants, flowers, or other signs of nature round him?

Once you have assessed what state the king is in, it is time to get to work. The first step is to clear any clogged channels. Scoop up anything blocking the flow of fluids. Take a carrier bag or trash bag from your pocket and place any trash/clog in it. Go around the chamber. Check the floors, channels, and walls for any build-up of dirt, plaque (it will look like a cal-

cium build-up that you can pick up or scrape off). Make sure the fluid flows freely and brightly.

Now start on the king. If he is dusty or covered in crap, reach down to the floor with the intention of reaching for a vacuum cleaner. Pull up a vacuum cleaner with a long arm, and start to vacuum him clean. Once that is done, put the vacuum back, shake the king's clothing to get the air moving around it, then scoop some of the fluid from the channels into your hands and wash his face with it. He cannot move from his throne to wash himself: you must do it for him.

As he wakes up, tell him thank you for working so hard, that you really appreciate the life he brings you, and help to tidy him up. Ask him if he needs anything, and pay close attention to what he asks for. Now turn your attention to the skylights above. Stretch up and clean them. See whatever you need to clean them appear in your hands, and clear them until sunlight beams through and falls on the king.

Your next job is to ensure that the vital power of nature flows around him. To do this, see blossoming trees, flowers, and grasses spring up outside the circle of columns, so that he is surrounded by beautiful nature, but inside the circles of columns is just him and the fluids. When you have finished, step back and look at him.

He should have sunlight on him, fluids flowing around him, nature around the edges of his shrine, and he should be bright and alert. Once more thank him: he works very hard for you, and is also the recorder of your deeds in the inner worlds. Ask him again if he needs anything—usually things like a drink of water, which is a prompt for you to drink more water, or for more sunlight, which a prompt for you to get outside in the sunshine more; or he may ask you to visit him again.

Once you have finished, bow to him, turn round, and leave the chamber by passing through its walls, finding yourself back among your organs. Step forward again with the intention of stepping out of your body and back into your work space. Once you are there, dig a hole in the floor (see it as earth), and place the trash bags in the earth and cover them over so that they will compost.

Turn round and look at your body. Look carefully. Do any areas look dull or strange? If so, take note so that you can attend to them in your next

session. Now flow back into your body, feel yourself settle in, and be still. When you are ready, open your eyes.

ABOUT THE PREVIOUS EXERCISE

Keep an awareness of the king in your heart. As you go about your daily life, every so often, cast your attention to him, to let him know you are thinking of him. Keeping this awareness helps you build up a relationship with him, so that if there are problems, you will recognise his voice in your body as he tries to get your attention.

The actions of cleaning, vacuuming, letting in light etc, trigger your body's cleaning mechanism into action. Working on the king directly starts the process of building a relationship with that spirit. If you learn to listen, when the heart/body needs more sunlight or more fluids, it will tell you. The heart spirit also acts a bit like the carrier of your resume as you go deeper into the inner worlds.

When you are confronted by powerful beings, and they want to know who you are, what you are about, it is the spirit of your heart who answers: the truth of your being, your actions, and your intentions are spoken by your heart on your behalf. You will usually not be aware of this while you work in vision, but when a being appears to look closely at you, what they are doing is listening to the vibration and energy that flows from your heart spirit. It is not something you can control, or even should control: it is the truthful part of you that speaks.

When you are going through a heavy time, or are overly stressed or overworked, don't forget the king who is upholding your energies and literally your lifeblood. Go and talk to him, see if he needs anything, and listen closely for what he needs or tells you.

GOING INTO THE INNER LANDSCAPE OF THE BODY

The key reason to go into the inner landscape of a body is to observe and gain information about the health of that person and of the land. When in my early thirties I first discovered the inner landscape in a person, I be-

came very evangelist about working in a person's landscape to heal them. This will indeed work, but it also obviates their own path through fate.

As an adept, there may come a time when you feel it is important enough to take the risk and work on someone's inner landscape—but this should be the very last resort and only done in extreme circumstances. As an apprentice and initiate, it is more important to observe the body's inner landscape over time, as you will learn a great deal about it this way. You will also then be armed with enough experience to be able to make the appropriate decision on action, later on.

Actually working on an inner landscape takes layers of skill and knowledge. It is a bit like brain and spinal surgery, and because of the risks it carries, it is better to spend an extended period of time training, learning to look and recognise what you are looking at, and learning to differentiate between images that make up a person's spirit and images that show something else.

Visionary work within the inner landscape is also balanced with an outer action in order to connect the conscious and subconscious of the person and the land together. The outer action, which you will do after the vision, can be done daily after meditation or before a ritual, or out in life when you feel stressed, under threat, or just in need of touching base with the land.

Read through the vision, and look up all the parts of the brain's anatomy that it mentions, to ensure that you have a visual understanding of where in the brain you are going.

THE VISION

To prepare your workspace, go around the directions, light the lights, open the gates, and as you work in each direction, remember the inner landscape of the land beyond each gate. When you are ready, sit down before the central candle, facing south with the altar before you. Meditate for a few minutes to still yourself.

Using the same method you used to visit the heart, step out of yourself and look at yourself—this enables you to create a separation between your mind and body, so that you can work effectively. Go back into your body via the navel area with the intention of going into your brain. Flow to the back

of your body, and enter the spinal cord. Flow up the spinal cord until you come to a flap or trapdoor—this is the *medulla*. See this area as a tunnel, and as you flow through the trapdoor, swim upwards through the tunnel until you find yourself in a small, cave-like area—the *third ventricle*.

Once you are in the small cave, stand up and look around. Directly in front of you are a few steps leading up to a door. Go up the steps and open the door (close it behind you) and climb the rough-hewn stone steps that lead out onto a landscape. Look around you. Look at the sky, the weather. Is there water in the landscape? (Rivers, streams, sea, etc.) Are there hills, mountains, grassy plains, trees?

Take plenty of time to look around, and take note of what type of landscape it is and what condition it is in. If there are trees, are they healthy? What is the weather like? What direction does the weather come from? Take some time to sit in the landscape and observe.

When you are ready to leave, go back down the steps to the door. Stop and look at it. You will see that it is breathing and contracting slightly: this door is a guardian being who watches over the threshold deep within you. Place your hands on the door and say thank you to it for watching over this deep threshold for you.

Pass through the door, back into the cave-like area. As you look around the cave, you will see that one side seems to have a faint light shining through into it. Go towards that faint light. Pass through the living wall of the cave, through an area of lots of sounds and thoughts, and emerge from the area of your forehead just above the bridge of your nose.

Step out and away from your body. Turn round and look at it. Remember that your spirit takes the shape of a human body so that you and body fit together well. Before you step back into your physical body, lift your spirit's left hand and look at it. Look at it with the intention that energy will build in it until you see an orange glow in your hand.

Once you have that visual, place your glowing hand in front of your body's forehead, where you just came out. Transfer the orange glow to your physical forehead, and tell it: "guard!" The energy will focus on that area and will guard this access route into your deeper self.

Now walk round to the back of your body. Again, look at your left hand with the intention of building energy. When you have a glowing orange force in your hand, stick it at the base of your neck. Again, tell it to guard.

These actions seal and protect the two entrances to critical areas of you. When you are ready, carefully step back into yourself. Sit for a moment before you open your eyes. Visualise the orange energy glowing from your forehead and the back of your neck. In future, when you meditate, be aware of these orange glows. You can strengthen them if need be simply by focussing on them and telling them to grow stronger.

Only do this if it is needed. The orange glow is part of your own vital force, and you must learn to work efficiently with your energies. Never fall into the trap of 'more is better.' It is more a matter of directing your energy where you see it failing or weakening. Before you close the room down, go straight on to the next exercise.

EXERCISE

After you have worked with the landscape vision, stand up facing south with your eyes open. Be aware of the inner landscapes over the four thresholds of the room. Now be aware of your own inner landscape. Hold out your arms (like the pentagram pattern) and feel yourself extend beyond your body, so that each arm flows into the inner landscape beyond the gates. Feel the land beneath you, and feel your feet upon the land. Feel the sky above you and that your head extends into the air and sky above you. Now feel your own inner landscape extend beyond you like a tide, and feel it flow into the directions all around you: your inner landscape and the land are one.

Extend your consciousness out as much as you can, and when you feel it 'peak,' bring the tide back in. Feel the inner land around you mingle with your inner landscape. As you bring the tide back in, feel the quality of the land around you also come back into you. You and the land are both of the same creation. The power of Divinity, the breath of the Universal Power flows through you both as one. If there is any disturbance in the land, you will feel it. If you do feel that, just be aware of it, and be aware that it will express itself through your breath and your skin or, through the wind and the earth. The reverse is also true: disturbance in your body can be expressed

upon the land and the weather. At this stage of your training, just be aware of that, pay attention, and experiment with your breath and the wind.

This dynamic of union with the land will slowly grow over the years if you continue to work on this simple tide exercise. As an apprentice, it is important to know about this dynamic and experience it to some degree, but if you wish to work deeply with the land and with creation as an adept, this is where that work starts. This sense of tidal exchange with the land will develop over time until it becomes second nature. There is no need to work with it in meditation: eventually you will be able to cast your mind to that union and your awareness of it will switch straight on. You will be able to feel into the land, and the land will be able to feel into you.

If you do not want to develop to that level of union with the land, do the tide exercise through your apprenticeship and then re-evaluate from there. If you get the basic skill to a good level of competency in your apprentice training, then you can choose to continue to develop it, or leave it once you get to the initiate training. But you will still have the foundation skill in your toolbox. If you do not develop this foundation skill, and if you change your mind about your focus of work later on, you will have to retrain this skill again.

Throughout the apprentice level, you will be introduced to various foundation training skills, and you will do all of them. Once you get into the initiate training, then you can start to think about where you want your specialist focus to be in adeptship, and narrow down your training accordingly. But to get to that point, learn all the basic skills, so that you will always have access to them in rudimentary forms.

Affecting your body by communing with the weather

This is really an adept level technique, but again like all magic, its roots lie in the apprentice training. Learn first to connect your breath to the wind. When you go outside each day, take a breath and breathe out with intention. Your intention is that your breath and the wind are one.

When there is a storm blowing outside, go outside and again, breathe into the wind with the intent that the storm and your breath are one. Learn not to fear storms, but to understand them. Some are cleaning the earth and sky, some are watering a dry earth, and some are expressions of anger, of nature hitting back and also trying to rebalance.

Think of it in human terms: sometimes you get a cold that makes your cough, sometimes asthma can kick in with allergies, stress, or overwork. Sometimes your breath becomes unbalanced and difficult if you are angry. The land does the same thing. When you feel an angry storm, as I have said before, go outside and tell the storm how much it is respected and that you understand it has a job to do. Tell the wind how beautiful it is, and breathe into that wind to join it.

Similarly, if you have breathing problems, go outside and take in breaths with intent: allow the sheer power of the air around you to flow into you with deep intent to balance and harmonise you. If you have asthma and use an inhaler, sometimes before you use the inhaler (unless it is an emergency), take in a breath with the understanding of your connection with the air/wind around you, breathe out, and then use the inhaler. This is something to experiment with. Find your own way of connecting with the elements around you and within you.

It will also slowly change how you think about your body, illness, the weather, and the planet. We have learned to fear bad weather. We have learned to fear illness. Sometimes both are necessary, and for those necessary storms of nature and body, you must learn how to let them do their job and assist them in any way possible. If the storm or illness is a real danger to you, then your connection with the elements will warn you that you are in danger, and you will be assisted in finding the safe way through the situation.

If someone is terminally ill, learning to make this connection with nature at a deep level will help to smooth their passing from an inner perspective. We all have to die at some point, and preparing for that passing with deep connection with the land can bring a deep settled peace.

TASK 1: DISCOVER THE OTHER ORGAN SPIRITS USING VISION

Now that you have ventured into your heart and also deep into your brain, it is time to experiment on your own and go to meet the spirits in your liver, kidneys, lungs, etc. Use the technique you have learned for flowing into the body, and use the navel area as an entry and exit point. If you do not know your own anatomy, look it up and learn where the organs are. Choose two or three organs, one session per organ. Go into them, meet the spirits, clean them up if they need it, and ask them if they need anything. Write up your findings and summarise your experiences in a computer log.

TASK 2: READ UP ON THE FIVE SPIRITS

Man is in intimate association with Heaven and Earth and the heart is the master. So the ear and eye are the sun and moon, blood and qi are wind and rain. (Huainan zi ch.7. Monkey Press)

Read up on the five spirits Shen, Hun, Yi, Po, and Zhi in Chinese medicine. You will find all sorts of articles about these spirits. You will also find that in modern articles and books, particularly by Western authors, these spirit connections are approached through personal psychology, which is a degenerate and reductionist approach to a divinely complex universe.

As a magician, taking that route (understanding through psychology) will take you down a dead end. Learn to let things be themselves: allow the understanding of individual spirits within a holism to emerge and do not try, particularly at this stage, to analyse them. You do not need to do an intellectual autopsy on everything you experience. Let things be themselves, let them communicate with you on simple terms, and as you gain a lot more direct experience, then you can come to your own understanding.

By ploughing through various texts on the five spirits, you will find information that is useful for you. Some of it may confirm to you your own experiences in vision with the organs, but also remember these texts are a cultural lens, and have been heavily adjusted in modern terms to fit the pseudo-health market in the West.

It is a good exercise for you to learn how to sift through such writings and extract what you need without taking everything on board. You may feel

that you do not need to read through these texts, as you have built up enough of an understanding through your visionary work, and that's fine. The texts come in useful sometimes for confirmation of discovery and to help deepen an understanding. Once you have worked with the organ spirits, you will be able to spot in modern texts where an author has totally missed the point or is waffling around trying to explain something they really don't understand...which is where the psychology usually comes in.

Of course these spirits are a part of us, but they are also a part of the land around you, and are also of themselves. They help to process our actions and emotions, but they are not the psychological manifestation of our emotions...those are two very different things. Keep that in mind.

- Article link on the Enteric nervous system:

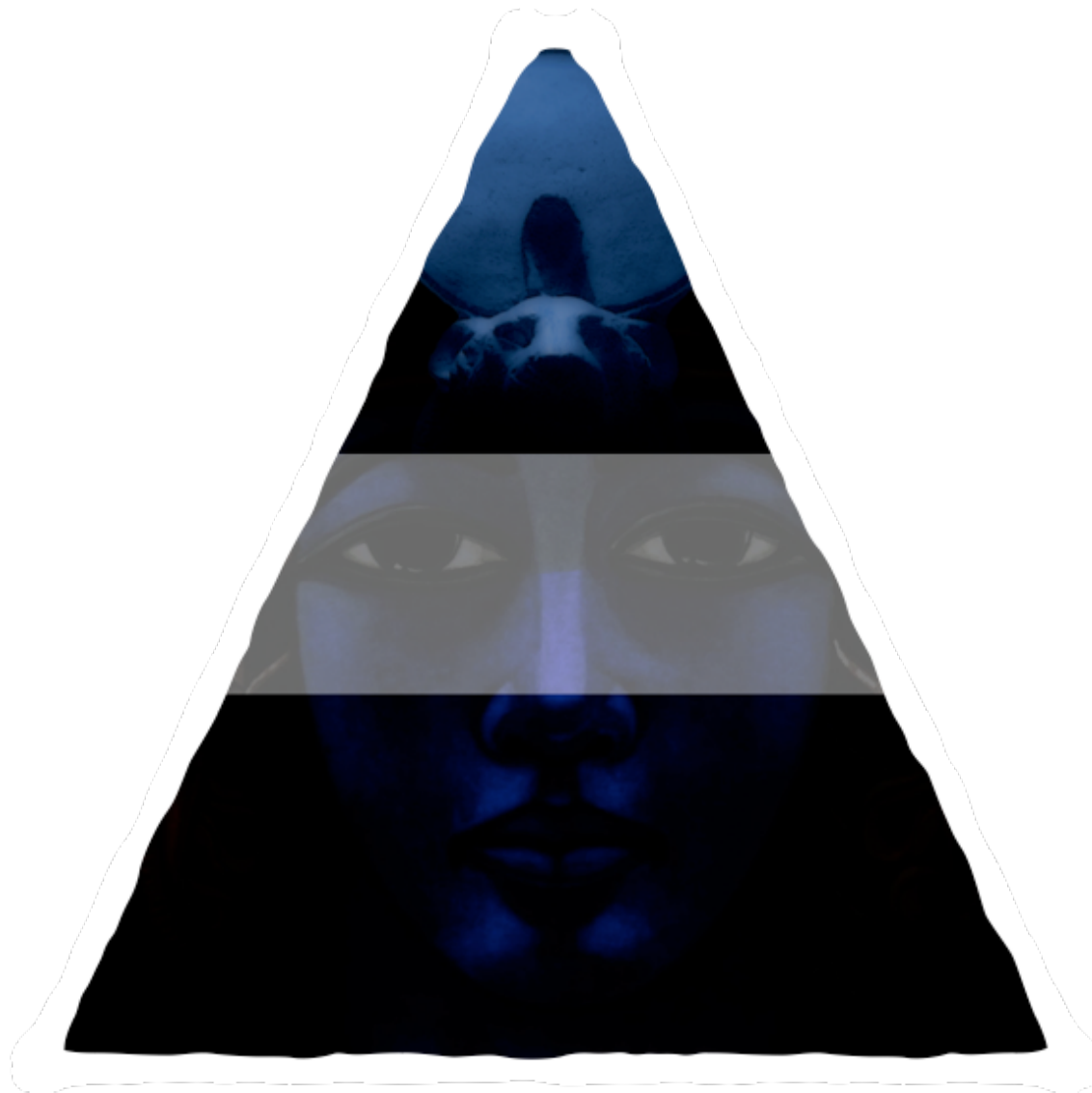
<http://www.scientificamerican.com/article/gut-second-brain/>

- A simple outline of the five spirits in traditional Chinese medicine and Daoism:

<http://taoism.about.com/od/thefiveelements/a/fiveshen.htm>

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