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## QUAREIA—THE INITIATE

Module IV—Birth, Death, and the  
Underworld, Part II

Lesson 7: Birth and Rebirth

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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.*

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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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## QUAREIA—THE INITIATE

### Module IV—Birth, Death, and the Underworld, Part II

#### Lesson 7: Birth and Rebirth

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Birth is a very magical thing: all the powers of creation and destruction come together in equal measures to create a porthole for a new life to breathe its first breath. Before modern medicine and simple things like the midwife or attendant doctor washing their hands, destruction was often a close bedfellow of birth.

Birth is a good example of inner dynamics coming together in the expression of nature: if anything is not balanced, death will quickly follow birth. Though the birth process may not seem relevant to magicians, it really is: all the inner dynamics and powers that a magician works with are immediate and apparent in the birth of a new life. It is nature's expression of the inner powers manifest, and looking at birth from both an inner and outer aspect will teach you a great deal about how magic works for humans.

It also brings into sharp focus the wider weave and pattern of fate: how and when a new life chooses to manifest is vitally important for that new life if it is to fulfil its chosen path.

In this lesson we will look at the various inner and outer stages of conception and birth that are relevant to magicians. We will start with the various different aspects of preconception and conception through to birth and survival. Remember, though we will look at the birth of

a human child, which is relevant in itself, all the dynamics and actions of birth also play out in the birth of new magic, new cultures, and new lands: nature is very efficient in that she reuses the same pathways and patterns for all creation. What you learn in this lesson is also relevant to your own deeper magical practice and actions.

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## *The pull from the Abyss*

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In the lesson on death you looked at the mountain/ladder that the dead soul climbs as it casts off its memories and baggage from life. When the soul reaches the top, it rests until called if it is going back into life.<sup>1</sup>

At some point a call goes out<sup>2</sup> which wakes the soul from its rest, and it begins to seek expression in life. When observed by magicians we see this as the soul tumbling down the other side of the mountain or falling off the ladder back to earth.

When magicians do the Death Vision in life and climb the mountain, they can also go through the whole process rather than stepping into the inner temples/library. What I will describe here is what we see as living magicians working with the Death Vision. Some cultures see different details, but the actual dynamics and ingredients are the same—something you will spot once you have done it for yourself and experienced it.

As the soul tumbles down the mountain it is slowed down by a vast female angelic being who stands on the edge of the Abyss.<sup>3</sup> The soul lands at her feet, on the other side of the Abyss. And this is the part that will pretzel your mind, or at least confuse you a bit: the part of the Abyss where the soul lands is 'above.'

When we go into the Inner Desert in vision, we are visiting the Inner Desert in 'our time', our lifetime. When we reach the edge of the Abyss, with the Divine realm beyond, that ledge is our *now*. The Desert is like a layer cake: above is another layer of the Desert that will express in the potential future; below is another layer of the Desert that is the past of our world.

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<sup>1</sup>At least that is how we perceive it in vision as living humans.

<sup>2</sup>Vibration/sound.

<sup>3</sup>On the Divine side, not the Desert side.

When a soul tumbles down the mountain and lands on the edge of the Abyss on the Divine side, and looks over the Abyss to the Desert, they are in all times at once. The angelic being<sup>4</sup> has hair that flows in all directions, and her hair, along with her arms, stop the soul from tumbling down the Abyss in an uncontrolled way.

The soul stands on the edge of the Abyss and looks across the Desert. There they see lots of different lives all playing out at once. These are all different expressions in life for this soul that are within their fate pattern: they are in fact looking at their complete pattern of expression in creation.

They can express in any one of those lives, but they must choose one. It is not a conscious choice; rather it is a deep pull from the soul. As soon as the soul recognises where it needs to go, the angel withdraws her arms and the soul tumbles down into the Abyss. They fall into what we perceive as a *whirlwind* that guides them to their point of conception: they are falling into time and place.

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### *The stars*

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Another layer of the conception process is the stars. The planets and stars each have their own sound. When all the sounds come together in a specific harmony, it creates a threshold for the soul to cross on its way into manifestation: it falls from the stars into birth. The dynamic at the Abyss and the dynamic at the stars are two sides of the same coin, and the expression in the stars is where the soul is falling into its fate in human life.

On the Divine side of the Abyss is the deeper phase of the expression where the soul mirrors the first impulse of Divinity to express itself in manifestation. Once the soul crosses or falls from that realm, it falls into the stars and into mortal life.

The sounds of the stars coming into harmony is an ancient bit of knowledge. If you look carefully at some paintings from past visionaries, you will see aspects of it. You will also come across it in religious and mystical texts, and it is something you too will work with many times in your magical life. I think we have talked about some of this before in the course.

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<sup>4</sup>Ananke, the weaver of fate and time.

The harmonics of the stars are also the astrology of the conception: everything needs to be in the right place for the pattern of life expression to lock in place. This then allows the soul to fall into the mother's body.

The harmonising of the stars happens when the sperm penetrates the egg. Some women pick up on this moment, particularly if they are sensitive: you know immediately that you conceived. I know I did, and I know many other women who can trace back to the moment in time when they conceived: somewhere, your deeper self 'hears' that harmonic. The same feeling occurs when a lot of powerful strands of magic come together and move into completion in the future: you feel it. Everything has its precise moment when all the powers come together in creation or destruction.

I assumed for the longest time that the call to wake up to life, the falling through the whirlwind, through the stars, and into a mother all happened at the same time: that once the soul tipped into the whirlwind it would immediately express in the mother's body. But then I started to pick up on 'children' hanging around women before they got pregnant.

The first time I felt this was with my own grandson: he was apparent and hanging around my daughter for nearly a year before he was conceived. But the timing of his conception was very specific, and lots of different fateful events came together to make sure he was conceived in a particular place, with a particular bloodline, and at the perfect time.

This made me curious. And once I had experienced it with him, I became aware of it with other women: I slowly started coming across some women who had a child in their orbit but who were not yet pregnant. Sometimes it was a few months before their conception. I did not pick this up with every woman I knew who then became pregnant; only with a few very strong souls who were very clear that they were waiting for just the right time to lock in the conception with their fate pattern. Then I thought back to when my children were conceived—and yes, I knew I was pregnant straight away. It is fascinating.

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### *Timing is everything*

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Timing, along with sound/vibration, is everything in the birth of anything new. We as humans have known this in magic for a very long time, to the point where many magicians will purposely wait until certain star alignments or moon phases are in place before they will act.

For the most part I have found this level of control counterproductive: if you use deeper instinct and just go with the flow, then often when you look back at a major magical working you will discover that the magic chose its own time. Often there was a more powerful coming-together of events than could have been anticipated. Birth is the same.

If a powerful bit of magic, or a soul, is left to choose its point of creation by drawing on its deep instincts, then the timing is often powerful and perfect. If the magician tries to control that point of creation, then it often lacks that final push of power. Remember that. When the time is right, all the power rushes in and all the forces come together: the magician will feel that coming-together as an overwhelming urge to act. The magician *gives birth*.

And when a woman goes into labour, unless it has been chemically forced or the woman has had an impact that triggered it, usually it is the child itself that triggers the labour, not the woman's body.

When a child's lungs have fully developed, a protein called *SP-A* is released from the child's lungs, which triggers labour. The child is essentially saying "I can breathe now and I am ready to come out."<sup>5</sup> This can go wrong if the mother has a bacterial infection, as the bacteria can bind to the receptors that the *SP-A* should bind to, which triggers her labour earlier.

Think about this for a minute in terms of magic and magical practice if you are birthing something new and powerful. Destructive elements<sup>6</sup> can latch onto the magical 'receptors' and trigger an early release or interfere with the magic. This is why when working with powerful magic, all the thresholds and the temple<sup>7</sup> must be strong, healthy, and clear.

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### *Crossing the threshold: life and death*

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The birth process is naturally very dangerous for mother and child. This is part of the *rungs of the Ladder* in nature: the child and the mother must survive a tremendous ordeal. Before modern medicine, birth was one of the major killers of women and babies. It was the balance of creation

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<sup>5</sup>SP-A is a surfactant which allows the child to breathe.

<sup>6</sup>Like the bacterial infection in the mother at birth.

<sup>7</sup>Womb.

and destruction, and many times destruction won. Disease, giving birth when too young or too old, weak bodies, badly put-together bodies... the things that could go wrong were<sup>8</sup> many.

The dance of creation and destruction are part of the evolutionary process, and nature's way of making sure that no single species overgrows too much. This process comes to sharp focus during childbirth. With the marvels of modern medicine, good resources, etc., more children and women now survive birth. The result of overcoming that destruction, though, can bring different, sometimes more vicious, elements of destruction into play for humanity, something we have to grasp ethically and intelligently and deal with as modern humans.

Again, the same dynamics apply in magic: if you block every possible avenue of destruction in a magical act, it will find other and often more vicious ways to express itself. Deflection and balance are the keys.

But as humans we are hardwired to survive, and we will do anything to achieve that. We may not realise it, but we live in a 'Golden Age' of resources for humanity.<sup>9</sup> A child born at this time in history has a far better chance of survival into adulthood. We have food, medicine, heat, light, and societies geared to protect those things. Should a soul need to express in life into adulthood and achieve certain things, now is the time to be born.

It will not always be that way, and already in the West those who watch carefully will see the beginning of the sharp decline.

Again, timing is everything. If I had birthed my children in any other age but this one, my first child would not have survived and nor would I. Which brings me to the next aspect of birth: the beings involved in the process.

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### *The beings that work with birth*

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There are many beings that sometimes work around the birth of a child. Their job is to ensure that the fate pattern of both mother and child are upheld. They also bridge the threshold between the child being connected physically to the mother, and break the union so the child becomes an independent being in its own right.

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<sup>8</sup>And still are, to some extent.

<sup>9</sup>Depending on where you live, sadly.



When a woman becomes pregnant, the child's soul or spirit fills the vessel of the mother: the two are held in the same space. As the baby's body develops, the soul slowly begins to shrink down into the foetus, but right up to the moment of birth it is upheld and deeply connected to the mother via the umbilical cord and the placenta. The vital force of mother and child flow back and forth through the umbilical cord until that cord is cut.

I had never thought about this until I gave birth for myself, and so many magical things happened during that process.

With my first child I haemorrhaged, and there was a race to get the baby out. I could not have a caesarian section, as there were problems with the hospital's surgical theatre, and there was no time to get me to another hospital.

But fate works in wondrous ways. A midwife from Nigeria was on the ward, and she took control of the situation: she was used to midwifing births in very difficult circumstances and was the perfect person to have there. I was fading out, and in that state I became aware of many different beings around me, doing various things.

The midwife got the baby out, then started punching and massaging my abdomen to make it contract and so stem the bleeding. As she leaned over to cut the cord, I became aware of a being standing by her: this being leaned over and cut the inner cord at the same time. I felt the break between myself and the baby.

At that point a feeling deep within me gave me the choice simply to drift into the stillness and stay there—impending death. The midwife was having none of it. She moved round the bed and grabbed my right leg— it took me years to figure out what happened and the significance of that action. Then she proceeded to shout at me in words I did not understand.

Something snapped me back. The noise, pain, and chaos returned, and I woke up.

As a strange aside, my baby daughter was also in danger: she was premature, weak, and struggling to survive. In the intensive care unit for babies was a mother who had also prematurely given birth while on holiday in the UK: she too was from Nigeria. I was too weak to breastfeed my daughter, so she volunteered her milk until I was strong enough.

I never learned this woman's name, but her milk was thick and rich

and gave my daughter the strength to survive and then thrive. During the fortnight I spent in hospital I was constantly aware of beings flowing back and forth, but I was too young to understand what they were and what they were doing: I was twenty-one and clueless. But thanks to two strong women from Nigeria, we both survived.

Over the years since, I have been in situations where I could observe these beings in action, and later I began to work with them. When I first started observing them, I noticed that they upheld some babies and others not. For some births none of them turned up except for the cord cutter. They were working on the fate weave of the mother and baby, upholding them sometimes, reweaving at other times. Sometimes they simply watched but did nothing.

For a long while I could not understand why they did not help and uphold each baby equally. It was not until I had matured that I understood the deeper balance of nature. My mother's instinct was to save all things all the time, which is of course unbalanced, however unpalatable that may seem.

And why should you learn about this? Because the birth of a child and the birth of a new pattern of magic *work the same way*, with the same beings involved. Which types of beings attend what creation does not depend on the outcome<sup>10</sup> but on the powers at work: creation, stasis, destruction.

When you are working with a preexisting pattern, the beings that work with you are ones that uphold the pattern. When you create a new pattern, the beings and powers of creation work with you. When you totally destroy a pattern, the powers of destruction work with you.

Creating a whole new pattern of magical manifestation is an octave of the act of creation itself. This involves many different powers and beings. It involves complex pattern-making and weaving, and it also involves the need to oversee and take responsibility for that pattern.

Just as a parent's responsibilities do not end when their child comes of age, you will always be parent and upholder to what you create throughout its lives in one way or another.

And this brings us to the flip side of this dynamic, which is a really tough one for a mother to come to terms with: *the child is not yours*. You

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<sup>10</sup>A child, a city, a tree, a war.

are the guardian of that child, their guide, their giver of resources, their protector, but they are not *your* child; they are the child of the Goddess.

This might sound very New Age, which would be to misunderstand the statement. Rather than referring to a particular deity, the term *Goddess* refers to the Divine *receiving* power, the vessel which is also an expression of our planet.

Remember back to your work with the forces of creation: we perceive the outputting power of Divinity as male and the power that receives that output as female. This has nothing to do with actual gender and everything to do with how the power works. That power is mediated through deities which enables us to connect and interact with it. In terms of a baby, it is the child of the female power. We translate this to a female deity who embodies and mediates that power, hence the Eastern Catholic title of Mary: *Mother of God*.

When a child is born into a magical family it is understood that it is a child of the Mother. The birth parents are responsible for the child's day-to-day upkeep, but the soul itself is under the Mother's cloak.

When the birth mother births the child, that soul is externalised in the physical realm, so we attend to its physical needs throughout its life. But deep inner protection comes from the Mother. When a magical child is born, it is presented to the Mother for the safekeeping of its soul.

The physical act of standing before the female deity, presenting the child to the Mother, and stating that you are simply its guardian, guide, and the upkeep of its physical life, becomes a deeply magical act that triggers the protection of that deity from passive to active. You open the gates, present the child, and relinquish total control and ownership over them. This puts it within the protective sphere of the Mother. This is an ancient action, and I suspect is the root of the idea of baptism in Christianity.

The same is true when a magician creates a whole new magical pattern: once it is completed and set in motion it is handed over to the gods and powers with the understanding that although we created that pattern, it needs inner governance to nurture and unfold it. By doing this, the fate path of the magic is governed, protected, and guided by the deities. This is a reversal of roles: here we are the creators and the inner contacts/deities are the day-to-day guardians.

## *Dangers and magical amulets*

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As birth was one of the most dangerous times in the life of a woman and child, a lot of magic to do with pregnancy and birth developed in various cultures. Again, what we discover from that old magic also applies to the creation of magical patterns.

Various things need protecting during birth. Besides the obvious life and death scenarios, there is also the matter of the well-being of the child's fate pattern and their pots of resources. A new pattern is always vulnerable until it is fully filled with power, and the resources within the fate pattern are also vulnerable until the new life or pattern is fully established.

The fate pattern of the child and mother<sup>11</sup> are heavily entwined at birth, which affords the child a certain level of protection: it can ride on the strength of the mother's fate pattern until the full flow of power is released into its new life/pattern.

When a child is involved, I have found in practical terms that the power seems to complete and fill the child's pattern when it reaches about seven years old. I have never found any ancient reference to this; it is just what I have found by magically observing the children born into my own family and circle of friends.

There is the Jesuit quote "give me a child until it is seven and I will give you back the man," but I am presuming this quote has its roots in the developmental process of a child's brain and body as opposed to anything esoteric. But as magicians we do know that outer mirrors inner and vice versa.

With my own children, working magically and also by magical instinct, I did find that I was urged less and less to protect them magically once they hit the age of about seven. The urge would then wake up again when they hit puberty.

With a small child the protection is very much about strengthening the creative process within them and dampening the destructive flow of power. It is also about keeping at bay the beings who could potentially take advantage of the child's weak nature in its early years and the

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<sup>11</sup>Or magician and created pattern.

predatory beings who would ‘sweep up’ the life of a vulnerable child. Again, everything here also translates into magic and new patterns, so read all this in both contexts.

In your apprentice training we looked briefly at destructive powers that sweep across the land and bring death to anything weak, whose fate pattern is either close to the end of its life thread or at the beginning of its life thread and therefore vulnerable.

The destructive being Lilith was an example we looked at. The *Lilitu*, the Mesopotamian storm demons, who are often represented by the screech owl, are destructive powers of the wind.<sup>12</sup> They are powers that ‘weed’ life in nature. Their job is to pick off the most vulnerable and leave the strongest,<sup>13</sup> and the job of the parent is to protect the vulnerable child from their power.

In the early days of a baby’s life, the entwining with the mothers fate offers a modicum of protection. But magical amulets were also designed to deflect, redirect, or reject these powers—and they are still used. You cannot stop the wind in its tracks, but you can deflect or redirect it, which is precisely what midwifing magic does. Any new pulse of creation attracts a reflected pulse of destruction, and protecting one while deflecting the other is one of the most basic forms of magic.

Redirection is the most commonly used methods of magical protection of a new life or a new created pattern: something is magically created along the same lines as the baby in the hope that the predatory power will focus on the distraction-object and not the child. This object can take various forms: a model of a baby with some of the baby’s hair twined round it, or a baby creature<sup>14</sup> which lives in the baby’s bedroom.<sup>15</sup>

Other forms of passive magic used are mirrors round the baby’s cot, a line of salt round the cot and across the thresholds of doors and windows, and pouches of salt sewn into the baby’s clothing or swaddling. Another very old method is mixing a few grains of magically consecrated salt with the child’s saliva, then dabbing it in their ears, nostrils, and lips. Note the use of consecrated salt to act as a barrier. This method can be applied to the creation of a new magical pattern by giving the pattern an exteriorisation<sup>16</sup> which is then protected by a ring of consecrated salt.

<sup>12</sup>One of the destructive four winds.

<sup>13</sup>Evolution!

<sup>14</sup>Usually a baby chicken.

<sup>15</sup>The chickens always get the short end of the stick.

<sup>16</sup>A map, a sigil, a construction model, a tool, etc.

Some cultures use recitation. Verses from sacred text would be inscribed on vellum or parchment, rolled into a tiny package, then placed in a small pouch round the child's neck. Another method of protection is the *Vigil of the Flame*: a flame<sup>17</sup> is kept going near the child day and night, and the baby would not be left alone at all. This was a method I used: for their first year my babies did not leave my side, day or night.

You have worked with this principle in a very small way in your ritual work: you leave the candles burning when you leave the room and let the magic 'cook.' The flames keep vigil over the magic and protect it until it locks in place and is completed.

The other major method of protection for babies is images. These are usually deities, often of goddesses who are also mothers, which are enlivened and placed close to the child's cot. Every night the deity is asked to watch over the child during the dark hours.

Elements of ancestral work can also be used, where ancestors take turns to watch over the child. This is also something I worked with, and I returned the favour by working in vision to watch over newborn babies brought into my family. I would do the vision, which then triggered my deeper spirit, and my energy would then flow to the child at night to protect it. I would wake up battered and exhausted, but it was worth it for the times when those babies were ill, weak, or otherwise at risk.

Most of these methods are passive magic that anyone can do; more complex methods require a magician. I used to work with stuffed toys and porcelain creatures, bridging guardians into them and telling them to guard the child. The guardians would then wake me in the night if the child was in any inner or outer danger, which worked very well. But what protects children more than anything is their parent's vital force and fate pattern.

Although mother and child are cut apart into separate beings when the cord is cut, you still have overlaps in vital force and fate. When one of my babies was seriously ill at barely two months old, it was my sheer force of will, vital force, and bloodymindedness that kept her alive. Any mother is a fierce adversary against anything that threatens her child, and that includes inner threats. And any mother who has a fierce warrior goddesses behind her is too much trouble for any destroying being to want to tackle: these powers seek out weakness, not strength.

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<sup>17</sup>Candle.

## *Paying the Ferryman*

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At the birth of a child there is an old custom, one you can find versions of throughout the world, of putting a coin, usually silver, into the baby's right hand. This is a 'good luck' tradition which wishes the child a life of plenty, but which also ensures that at the end of their life they have enough to "pay the ferryman." As some cultures have become squeamish about death, that part of the tradition has got skipped over, yet older communities understood that birth and death are both part of life, and birth is the beginning of the march towards death.

Giving the child a coin to pay the ferryman would give them a resourceful life and a safe passage into death...hopefully in old age. In some Celtic areas of Europe, particularly ones with faery traditions, it was said that if a child had their coin of safe passage, the faeries would not take them: they would be fearful of depriving the ferryman of his fee, which would enrage him and bring death to everything.

At death the coin would be placed in the deceased's teeth or right hand to guarantee them a safe and helpful passage through the Underworld. Forms of this tradition can be seen in China (Zhou), Armenia (Agra Hadig), and elsewhere around the world.

In the Celtic areas of the UK<sup>18</sup> this is still widely practised and is known as 'silvering' the child, or 'crossing the hand with silver'. In the UK when there is a royal birth, the Royal Mint distributes silver coins to a number of children born on the same day, so that they can share the good fortune of the new royal baby.

Some of these folk traditions are very old and strong. The ones best to work with are those with versions practised worldwide, where different communities have figured out the same thing and are working with it because they see it being successful.

As magicians this type of old passive magic can be incorporated into our magical practice when working with magical streams that run along similar lines. They add a small layer to the pattern which helps protect it as it develops. When I have had to build new magical patterns from scratch, I would sometimes bury a silver coin<sup>19</sup> as a gift to the powers that will compost and settle the pattern once it has done its job.

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<sup>18</sup>Scotland, Ireland, Wales, north of England, and the islands off the coast of Scotland.

<sup>19</sup>Sending it into the Underworld.

Never think of magic as an isolated thing: it is intricately woven into life, and everything is a version or mirror of something else. The birth of a magical pattern is the same as the birth of a child; the death and composting of magic is the same as the death of a human.

When you need guidance for an aspect of a magical act and you draw a blank, look at folk magic that runs parallel to what you are doing: often the answer can be buried in old folk practice. If you analyse what that folk magic is doing passively and can recognise the dynamics behind it, you will be able to spot how to use that method in an active, stronger way.

Magic is not a series of unique systems around the world: it is inherent around us in nature. The various systems are just ways that different people have learned or created to tap into that natural dynamic and actively engage with it. There is no such thing as a magical system that is supreme, or one that is wrong, any more than one language is supreme and the others are wrong; though some systems of magic are more efficient than others, some are haphazard, and some have evolved while others haven't. They are all just methods of interacting directly with that natural force and working with it.

Over time you will learn to spot valuable magical methods in different systems and you will recognise what is behind them. By approaching your studies this way, you will expand your knowledge outwards away from dogma and towards a more pragmatic understanding and evolution. The problems start when the religious mindset creeps into magic and things become based on dogma, faith, belief, and ritual habit. Don't let that happen.

Look at everything around you. Look at the powers of creation and destruction playing out in big and small arenas in life: that is where you will find fragments of magic hiding in plain sight. Putting a coin in a baby's right hand is a powerful magical act, yet it is done every day around the world as part of tradition. Everyone ignores it, yet it is these little gems that tell us a great deal about how ordinary people learned to live in the face of these powers and draw on their imaginations and instincts in order to protect and survive. These everyday things should draw the attention of the magician, so that they can look closely to see what lies behind them.



## *On the Practical work*

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For this practical work you will look at what happens at a birth from an inner point of view. This will give you an idea of the different forces, beings, and dynamics that come into play when a child is born.

Not all births are equal: at some you will find very little happening, and at others you will find all sorts happening. It all depends on the fate of the child. If the fate pattern of the child is very much about their own personal path, then often not much happens around the birth. But if the child has a strong fate that will affect the fate patterns of others or the land, then more likely a lot will happen to protect them during such a dangerous time.

It does not necessarily mean that a strong-fated child will do great things: sometimes their life affects others in major ways but through simple situations that act as a catalyst for change. If a human life is fated strongly then lots of protection will be placed around them, as a strong fate often also attracts strong opposition to that life: it is the fight of balance. So bear that in mind.

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### *Task: Attending a birth in vision*

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Look on a map for a maternity hospital in your area. When you find a place, write down its name on paper and place the paper on the central altar or somewhere in your work room.

Timing is everything with this work: when you place the paper on the altar or in your work room somewhere,<sup>20</sup> do it with the intention that you will visit that place at a time when you can observe a birth. Even though the room is closed down at this point, talk to the room and tell it that you wish to know when the time is right. Even though the gates are not open, by now you will have done enough work in the space for a resonance of the inner thresholds to be there all the time.

You will feel when the time is right to do the work: it will pop into your head and you will have time to do it. If it is not the right time, you may think about it but you won't quite have the time, energy, or inclination to do it. Although a lot of magic works out of time, because you

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<sup>20</sup>South is best.

are dealing with the direct physical manifestation of something<sup>21</sup> on the land you are living on, it is best to work within the flow of time.

When you are ready open the gates, light the lights, and have a small silver coin in your pocket. Using the method you learned in your apprentice training to go out of your house and travel to the hospital in vision: you may find yourself able to cover quite a distance as you don't have to walk every step in vision, unlike walking when using your body.

When you get to the hospital follow your instincts. You may find that a being begins to walk alongside you who will guide you to where the baby is about to be born. Go to the baby/mother you are drawn to and stand in the room to observe. Keep out of the way of the beings that are working so that you do not interfere: just watch, listen, and pay attention.

Once the child comes out, as soon as the outer and inner cord has been cut, reach into your pocket in vision,<sup>22</sup> take the coin out, and place it in the child's right hand as a gift.

When you have finished, come back out of the labour room and go home. Once you come out of vision, go and bury the coin somewhere in the land. As you bury it remember the baby and tell the land that this is the silver for the child's passage: you are paying their ferry fare. Write up your experiences in your journal, then type it up on computer.

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### *Task: Working with the Death Vision*

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Do the Death Vision again. This time, instead of stepping into the mists, lie down at the top of the mountain. When you hear the call, you will get up and tumble down the mountain. Work out how to set up the room to do this vision, and go into the vision knowing that once you tumble from the mountain you will have to follow your own vision and go with what presents itself.

When you have finished immediately write up what you saw in your journal, then type it up for the mentor.

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<sup>21</sup>The birth of a child.

<sup>22</sup>Also put your hand on it physically with your left hand.

## *Task: Tarot/Quareia Deck Readings*

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If you have the Quareia magicians deck, use that. If not, use your usual tarot deck. Write these readings down so that you can go back to them.

### **Landscape layout**

Using the Inner Landscape layout, ask:

“Show me what was happening from an inner perspective at the birth of that child.”

Card number one will be the baby itself. Look at the dynamics around the child, any beings that present, and what beings are in the child’s long-term future.

### **Quareia Deck layout**

Using the full Quareia Deck layout, ask to see the fate pattern of that child. If you don’t have a Quareia deck, the book is available for free download on our website. The layout can be found at the end of the book.

### **Tree of Life layout**

Using the Tree of Life layout, ask what effect the coin you gave the land will have on the death of that life, whenever that happens. What will their passage into death be like?

### **Four-directional layout**

Using the Four-directional layout, ask:

“What are the powers that will dominantly express through the life of that child?”

These are powers that flow into the child’s life over its lifetime. They may express in different ways throughout the child’s life, but there will

be at least one overall quality of power that repeatedly expresses itself over the child's lifetime.

Write up your results and think about them in terms of a lifetime: what do they tell you about the life of that child?

QUAREIA

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