



QUAREIA—THE INITIATE

Module V—Deities and the Magician

Lesson 7: Analysis of the Ritual and
Preparation

BY JOSEPHINE MCCARTHY

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



QUAREIA—THE INITIATE

Module V—Deities and the Magician

Lesson 7: Analysis of the Ritual and Preparation

In this module's ritual and visionary work you have been building a ritual that brings nine deities together in a magical pattern. Before we go on to actually doing the full ritual in the next lesson, we will go over the various steps of the ritual to look at what power dynamics are actually coming into play.

I will outline each step of this pattern so that you can compare what you developed in your own version. Then you can adjust your version if necessary.

It does not matter whether or not your version is exactly the same as the way I do it; what is necessary is to ensure that your steps work within the pattern.

By looking at the ritual in depth you can see where you might have made mistakes, where something needs strengthening, and whether your method will work, even if it is different. It is the dynamics that are important, not the exact steps or words.

You are learning to construct a power ritual for yourself, and learning how the different components work. This lets you progress from being a passive receptor of learning to being actively involved in ritual development and construction. This in turn will teach you how to extract

and work rituals taken from visionary content, mythological stories, and ancient writings.

In the lesson with $\text{𓂏} Wsjr$, $\text{𓂏} Sth$, $\text{𓂏} Nbt-hwt$ and $\text{𓂏} st$, the ritual's dynamics were outlined in vision. This is an important key on the ladder of the initiate: often the underlying powers and flows are first recognised in vision, along with the contacts, before the outer ritual is constructed.

Before a magician can begin to construct a new pattern of magic, or when they are reconstructing a lost pattern, the work is first done in vision to ensure that the inner dynamics are in place. It will also highlight if a contact was missing in your plans: they will turn up in the vision to make themselves known.

Once the outer ritual has been constructed from the visionary keys, the ritual is then done in visionary ritual: the two aspects are brought together, the visionary aspect to trigger the beings and powers, and the ritual aspect to externalise the power and form it.

So let us go through this ritual in steps so that you fully understand why things are there, what they are doing and how they are worked with.

Ritual Analysis, Part I

Set up the working room, put out the tools, put on your cord, put on your stole, light the lights, and open the gates. Do the Fulcrum to tune yourself.

Besides the obvious tuning of the space and of yourself, note the cord and stole: the powers worked with in this ritual are strong. The cord protects the life measure and the stole slows the power down when it hits you: it is tuned to your frequency and will act as a filter.

It is also worth noting at this point a strange dynamic that often happens in ritual and sometimes vision when the power levels are high and the work is balanced: it feels like nothing is happening. The proof that it worked comes a couple of hours later: the magician slumps and becomes very low on energy.

This is akin to adrenaline driving a situation, where you feel no strain or pain during a stressful event, and are able to function and focus, only to slump afterwards—often you feel battered the next day. Some magicians feel the power immediately when a pattern is working well; others get the fallout. I tend to get a mixture of both, unless the work is really powerful, in which case I feel it afterwards—often I am flat on my back for a few days after a powerful ritual working.

If during the ritual you feel nothing, nothing happens in vision, and nothing happens after, then likely it did not work. If this happens, first use divination to see if it actually worked. If the reading says no then you need to figure out why, and redo it from scratch.

Before you do any ritual actions stand in silence in the centre of the room and become aware of the Stone Temple: be in both places at once. Also become aware of the cave at the centre of all things with the Stone in the centre, and also be in that place. You should be stretched between these three realms as you work this ritual. Keep a constant awareness of those three places.

This technique is key for powerful success in this ritual. When working with deities, particularly ones connected with different and multiple realms as these deities are, you need to be stretched between the Deep Underworld and the Inner Desert or the stars. The Stone temple is an angelic structure, so connecting that place to the ritual triggers angelic action in the ritual, in this instance as angelic thresholds.

In this case the *anchor* for the power is the Foundation Stone at the centre of all things, and the *mast* is the Stone Temple in the Inner Library. The magician is the *fulcrum* in the physical world, and the links¹ stabilise the magician and also the power. As above, so below.

Starting the in east: lay the sword across the altar, its tip pointing south, and say:

“Limiter, may the east wind pass through you, and may you slow down that power so that I may work with it.”


Laying the sword in this position turns the sword into a limiting threshold: power must pass over the blade to flow into the space. The tip points south, which is the direction of action—the sword points the way ahead.

¹Mast and anchor.

Go to the south, see the black and white path stretching over the threshold and vanishing off into the distance. Say:

“Companions of the path, may the southern wind pass through you and may you allow my access as appropriate, and guard me from the full powers of the southern wind.”

The southern wind is the vital force of the future. This future can be destructive or creative. By first laying out the black and white path, you establish the *path of a magician* to walk, and by calling for the assistance of the Companions they will act as a filter for you, ensuring that the full force of the southern wind does not impact you.







Because of the particular deity that will give form to the southern wind— *Sth*—it is all the more important that there are layers of filters to protect you from the full force of that power.



Go to the west, place the vessel before the central candle, and say:

“Vessel which carries the Harvest, contain the west winds so that I may work with them.”


This instructs the magical tool, the vessel, to contain the west winds that are the threshold of Death and the Scales so that the inherent powers of Death do not take you from life. It is also the dynamic of Death in Life.

Go to the north, place your hands upon the stone. Feel yourself in all three places and that your hands are also touching the Stone at the centre of the cave. Say:



“Stone at the centre of all things, Heart of   *Tfnt*, be my anchor so that the power of   *Šw* may flow through my breath, and guide me into the mysteries of   *Šw*, the north wind.”

The stone shield, which is deeply connected to the Underworld Goddess power and the Foundation Stone, acts as an anchor for your physical body and also strengthens the visionary connection between the Underworld and the inner realms. It also asks the power of   *Šw*, the north wind, to engage with you. By being anchored you will be able to mediate that power and subsequently convert it through filters of some of the other deities.



Now go and stand at the central altar and be aware of the contacts, tools, and powers building in the directions. Be still for a moment and feel the powers of the Light Bearer and Restriction build up behind you. Build the power and focus until you feel it reach a peak, then take a step or two back² so that you are midway between the north altar and the central altar, facing south.

Working with the Light Bearer and Restriction behind you, you are able to access active powers that can be worked with. These are the powers inherent within everything, and by working with them you are able to draw on those active powers to put energy into the ritual. They are balanced, with you as the fulcrum, so that the creative/destructive/restrictive powers are all equal. This sets the frequency of the ritual, powers it, and ensures it stays balanced. Stepping back puts you in a position where the power of  Św is drawn out of the north and brought into the space.

Look at the central flame and be aware of the north power behind you. Using your breath³ take a deep breath and breathe out slowly to the central flame without blowing it out.

This action triggers the deep powers of  Św and  Tfnt to become present in the pattern: they are the anchors for the coming deities, and the mix of primal wind and moisture brings life into the pattern. This simple action establishes that this ritual will be one of *reset* or the *regeneration* of a creative life pattern.

Once your breath is finished, say to the central flame:

“Divine spark at the centre of all things, fulcrum of the world, I bridge to you to the breath of the North Wind, of  Św, he who sustains life with his breath. I bridge to you the moisture of  Tfnt, she who sustains life with her moisture. May they flow through you and out into the world.”

The action is externalised in words. The voice is used because the pattern is creative/life, and it directs the actions of bridging: you are telling the power what you are trying to achieve.

²Depending on how much room you have.

³And the sound if you remember it.

Ritual Analysis, Part II

Bow and circle the central flame, finishing back before the central altar with your back to the north and the central altar before you.


You start the next section of the ritual in the centre with the flame before you: you are in the position of the fulcrum, ready to trigger something.

From the central altar, go round the directions to the west altar and bow. Pick up the vessel and hold it to your lips. Turn to face the southeast cross-quarter and still yourself. Be aware of the Light Bearer at your left shoulder,


Going to the west from the fulcrum position and facing southeast triggers the southeast cross-quarter, a position that bridges birth and peak.

Whatever is in this position will ensure that what flows from the east will come to fruition. Whatever power is in this position will temper, shape, and affect what fruits in the south. The use of the Light Bearer provides power for this bridge magically: the left is coming into power, the Light Bearer is a power of creation. So whatever is in the southeast is powered by a creative power and will bridge with that creative intent, and not a destructive one. This one act fully defines the ritual as one of creation and not destruction.

Utter:


“ *Hwt-hrw*, Mother who tends her children in life and death, Mistress of the West, I ask you to express in the bridge between creation and the future.”


Walk round the directions from west, to north, to east, and stop at the southeast cross-quarter. Place the vessel on the ground and step back.


 *Hwt-hrw* is a goddess power of both creation in life and renewal of life in death. She guides the spirit in the process of the Scales to ensure

the power does not go into Second Death; rather it moves into *regeneration within death*. You are setting the scene for something to regenerate within death, and to also move into life/future.

Utter:




“She who holds the bridge between west and north, welcoming those who have died; she who holds the bridge between east and south, welcoming those who are created in life;  *Hwt-ḥrw* who births the Divine spirits; who guides the spirit of the heart, and who guides those lost among the reeds. Goddess of the Tree, pathway over the threshold, welcome into this space and may we honour you in your presence.”

 *Hwt-ḥrw* governs both the southeast and northwest cross-quarters, going into the peak of life and going into the peak of death. As a balanced deity of bridging power she will not only work between the deities in the east and south, but she will also counterbalance the goddess that will be in the northwest.

 *Hwt-ḥrw* is power in and power out. By placing her in the southeast you have a *power in* force. If she was in the northwest the ritual would be one of bridging into death, or *power out*.




Bow to the cross-quarter, then kneel and be still. Close your eyes and see the Light Bearer power behind you build and spill over your shoulder. Watch as the power fills the vessel on the floor. Once it is full stand up, bow once more, and step back. Walk round the directions back to the position at the central altar.

By mediating the power of the Light Bearer into the vessel in the southeast, you filter that creative power through the human⁴ and into the vessel, which becomes a source of energy for the bridging deity. It also provides a compost route for that power when it is spent. Bridging into a peak of power needs a lot more energy than bridging out of power, hence the vessel, or completion, is placed in the position before the peak.⁵


Still yourself. Be aware of the power of  *Tfnt* and  *Šw*, and of the presence of the energy of  *Hwt-ḥrw* in the southeast.



⁴Because this ritual is about humanity.

⁵Death in Life.

This links  *Hwt-hrw* into the powers of  *Tfnt* and  *Šw* in the north and the Underworld, stabilising the presence of the goddess in this realm: they become her anchor. The pattern of the Underworld and the southeast creative bridge is established.

Now go to the east and pick up the sword. Turn and face the southwest corner. Hold the sword before you, point down, handle up, and utter over the handle of the sword:

“She who emerges out of the darkness, Keeper of the Horizon, She who loves and guards  *Mꜣꜥt*, destroyer of imbalance, Guardian of the Desert, She who tears apart in order to preserve, I ask you to express at the bridge between the future and the past.”

Now you establish the bridge in the southwest,  *Shmt*, who is destruction and Restriction. Uttering over the sword directs the Limitation within the sword to align with the power of  *Shmt*.

Leave the east and walk round past the south altar to the southwest cross-quarter. Place the sword in the southwest, point down, handle up, propped against an altar, wall, or whatever is there.

The sword position of Limiting, but not Threshold.


Bow and kneel. Close your eyes and remember the power of the Inner Desert. Remember its vastness, remember its feel.



Now be aware of the dark power of Restriction at your right shoulder. Reach out and touch the sword, and feel the power of that dark Restriction flow through you and to the sword.



Behind the sword builds a dark power that has the same feeling of the Desert. Feel that presence, and once you feel it, however faint, stand and bow. Utter:

Mistress of the Desert, She whose name may not be uttered, She who slays with her wrath, She who guards the Underworld, She who brings destruction when it is due, Keeper of the Bridge between north and east who allows the Light to rise, Keeper of the Bridge between south and west who brings us to the Horizon of Death, welcome into this space and may we honour you in your presence.

With the sword triggered for Restriction and Limitation, the goddess power in this direction will limit the flow between the future peak and the passing into the threshold of Death in the west. It does not block it; rather it limits it. She is a battle goddess and a destroyer, and her power is needed to match the power of what will be in the south: she will limit the flow of destruction from that southern power and keep it under control. The power of restriction placed in the sword, with the sword point down slows and restrictions rather than destroys.

Note that you do not use the name of  *Shmnt* when calling her in: powers of destruction are often not called by their name, so as to not trigger the full force of their destruction in the space.

Take a step back, bow, and go back to the central altar. Sit down and close your eyes for a moment. Be aware of the powers of  *Hwt-hrw* and  *Shmnt* starting to build in the cross-quarters: the powers of Light and Dark on either side of the south. Be aware of the air and moisture behind you and the stillness in the centre. Focus on the central flame and the stillness. Just sit in that silence and be with those powers.



The second section of the ritual has built a three-dimensional pattern that is still incomplete. In the depths of the Underworld is the Stone and the power of  *Šw* /  *Tfmt* that flows to the surface from that deep place. It has a bridge in place to bring something to a peak in the future, and a bridge in place to compost that peak once it begins to decay. The magician is the fulcrum in the centre, and the Stone Temple resonance pulls in the powers of the Inner Library and angelic powers in a passive way to ensure the full flow of powers between the worlds.

Everything is now in place to bring in the powers for the south and north. Never bring in the polarised powers of south and north until the bridges that balance the southern power are in place; otherwise you can end up with a feral power in the south which brings a future of potential destruction.

Ritual Analysis, Part III: Bringing in the couples

This is the point in the ritual where the defining powers are brought into the south and north, and their counterpart female powers are brought in to bridge the cross-quarters in the north.

You were shown the ritual dynamics in vision and then instructed to write this section yourself. I will now outline how this part of the ritual would unfold; you can compare it to your version and make any necessary adjustments. We will go through the vision and extract the ritual aspects and pointers.



Feel the powers of the Light Bearer and Restriction build behind you. Beyond them feel the wind and the moisture of  *Sw* and  *Tfmt* in the distance, beyond the north gate. Be aware of the ancestors there, and also of the Stone deep within the earth.




Hold up your arm that holds the Mark of Future Knowledge, a mark that was placed on you in Apprentice Module VIII Lesson 7. As each deity appears, hold up this mark so it can be seen: it will protect you and also identify you as someone who has done the inner connections that will let you do this work safely.


The Mark of Future Knowledge was given to you in vision when you were at a stage of preparing for this type of work. The mark has no real power of its own; rather it identifies you as someone who has walked into particular realms and places in the inner worlds. This experience changed you at a deep level, and will have enabled you to pass beyond certain guardians.



From an inner perspective the action of holding up the mark reveals to guardians and beings that your frequency has been changed and tuned by inner work. They see it as a vibration; you see it as a mark. Most of the time it would be out of your conscious mind and therefore hidden. Holding it up reestablishes it in your thoughts and imagination, which in turn reveals it to the inner contacts and guards.



This action can be exteriorised in visionary ritual, where you see yourself holding up the mark, but you should also physically hold up the arm in the ritual: you externalise the action of communication.



Ahead of you be aware of the powers of  *Hwt-hrw* in the southeast and  *Shymt* in the southwest. Let a sense of those powers and their images build in those directions. When you have a visual sense of them both bow your head, hold up your mark, then see them turn to face each other with the south altar between them.




Watch as  *Hwt-hrw* throws a thread of power to  *Shmt*, who catches it and wraps one end of it round her right wrist.  *Hwt-hrw* wraps her end round her left wrist. The two goddesses hold the thread tight between them.



Remember weaving power in ritual? This is one of those actions. In ritual movement you acknowledge the goddesses in the cross-quarters, then take a thread from  *Hwt-hrw* by placing the left hand over the vessel in the southeast and receiving it. It is then carried to the southwest cross-quarter and placed into the sword. That creates a barrier of energy, a containment across the south threshold. As you do the ritual action you are also working in vision, seeing the goddesses and what they do with the threads.

 *Shmt* growls a loud growl, like a call, and from beyond the south altar comes a hot whirlwind, a storm that whips up the sands of the Inner Desert. Through the sandstorm comes  *Sth*. He is tall, with long red hair—and beyond his hair is the storm. He strides up to the thread but can go no further, so he stands upon the threshold looking at you. Hold up your mark and bow your head.

Beyond him, emerging out of the sandstorm, is a series of beings, some very strange-looking, and they all carry blades (the Choppers). As  *Sth*'s hair blows with the wind you notice that each chopper is connected to the hair of  *Sth*. They cannot step beyond the threshold, but they can see you and you can see them.

 *Sth*, the destructive aspect of the southern wind, brings the heat of the Desert (the breath of  *Shmt*). His powers express in nature as heat and sandstorms, and in humanity⁶ as war, conflict, and destruction.

The choppers are attached by his hair, which is visionary vocabulary for showing you how closely linked he is to that dynamic: his power flows in the Underworld as that which breaks up that which no longer belongs. The other side of that power in  *Sth* is the power to preserve fully that which must descend into the Underworld to reemerge as regeneration: hence his protecting  *R* from the chaos of  *pp*.

The thread of power held by  *Hwt-hrw* and  *Shmt* limits his access to the physical world and stops him on the threshold: he can

⁶And other creatures.

withdraw, but he cannot proceed further. This ensures that aspects of his power will counterbalance what comes forth from the north as regeneration from the Underworld, without destroying. Regeneration bound in a human pattern without counterbalance will trigger overgrowth—which is the unravelling destruction.

You will note that *ꜥꜣ Sth* was summoned by the growl of *ꜥꜣꜣ Shmt*: a sound, a vibration—not a word. There is a very clear distinction in magic between breath, sound, a word, and recitation. In ritual this would be done by making a sound while standing in the position of *ꜥꜣꜣ Shmt* in the southwest, facing the south threshold. It is a primal call, one that uses the sense of the power of *ꜥꜣ Sth* rather than words and names.

You feel a presence building up beyond your shoulder, something coming out of the power of Restriction. Cast your mind to the northwest corner of the room and you will see a goddess with deep black skin and long black hair emerging out of the cross-quarter: this is *ꜣꜣ Nbt-ꜥwt*. Bow your head and show her the mark. She looks deeply into you and then begins to whip her hair around. A strand of her long hair flows into the south area, and *ꜥꜣꜣ Shmt* catches the hair and holds on to it with her right hand.

The presence of *ꜣꜣ Nbt-ꜥwt* in this ritual is called through the combination of the Light Bearer power in the human left, and her natural power of Restriction. The line of contact between *ꜥꜣ Sth* and *ꜣꜣ Nbt-ꜥwt* runs directly from south to the northwest cross-quarter, and is the beginning of a triangle of power. The call is verbalised by using her name and then asking her to come into the space, as was done for *ꜣꜣꜣ Hwt-ꜥrw* and *ꜥꜣꜣ Shmt*.

The thread of power goes from the northwest to the southwest. To achieve this in ritual you would leave the southwest, circle the central altar.⁷ If there is enough room, circling the central altar is always done close to the altar,⁸ whereas circling the directional powers is done in a wider circle that passes close to the directional altars.

The magician walks the inner circle and finishes in the northwest cross-quarter, then picks up the thread from over the northwest threshold and carries it directly to the southwest where they anchor it in the sword.

⁷Touching base with the fulcrum.

⁸Making an inner circle.

Now you start to feel a build-up of power behind your left shoulder beyond the Light Bearer: the goddess 𐀀-𐀃 𐀓st, full of light, steps out of the shadows and stands in the northeast corner of the room. Bow your head to her and show her your mark. She too has very long hair, and she begins to allow a wind from behind her to blow her long hair across the room in all directions. A strand of the hair flows towards 𐀀 Nbt-ḥwt who captures it in her left hand and wraps it round her wrist. 𐀀 Nbt-ḥwt holds the hair tight that flows from 𐀀-𐀃 𐀓st. As the two goddesses stand with the tension of hair between them, a presence builds in the north.

The magician calls in 𐀀-𐀃 𐀓st into the northeast cross-quarter, then takes a thread from the northeast and anchors it in the northwest using visionary ritual: you take the thread into your hand from 𐀀-𐀃 𐀓st, and walk from northeast to northwest holding it before handing it to 𐀀 Nbt-ḥwt using physical and visionary action.

Cast your mind to the north threshold. You will see a large white crystalline rock, like a chrysalis, with something moving within it. 𐀀-𐀃 𐀓st starts to sing, and her voice carries great power. The vibration of the song awakens whatever sleeps within the white rock, which cracks open. Out steps a young man, his face full of life potential, who has an energy that shines.

The magician stands before the north altar and calls for 𐀀-𐀃 Wsjr to wake from his deep sleep. After the call the magician closes his/her eyes and becomes aware of the Stone at the centre of all things. In vision the magician reaches a hand out to 𐀀-𐀃 Wsjr in order for the deity to step out of the rock. The magician then physically holds out their left hand and takes a step back to bring 𐀀-𐀃 Wsjr out of the stone, but he is still in the depths, in the cave at the centre of all things.

As she sings, her hair flows out across the room. In the southeast 𐀀 Hwt-ḥrw reaches out and catches a thread of the hair. Now all four goddesses are connected by hair and threads. All four start to make noises and sing in a strange but beautiful harmony. The sounds seem to take form and rise up, which makes you cast your mind up to the stars.

The magician steps back from the north altar, bows, and goes to the northeast, where they put out their left hand to receive a thread from $\text{𓄏} \text{𓄏} \text{st}$. Using eyes-open vision the magician sees the power of $\text{𓄏} \text{𓄏} \text{st}$ in the northeast.

The magician takes a thread from $\text{𓄏} \text{𓄏} \text{st}$ and walks from northeast to southeast and anchors it into the vessel. From the southeast the magician walks round the circle to the central position, facing south with the central altar before them.



Then you close your eyes and be still. Be aware of the stars above, and the harmony of sounds coming from the stars. Be aware of the threads that flow to and from the four goddesses, and that they are connected. Be aware of $\text{𓄏} \text{Stt}$ in the south, held beyond the threshold by the threads.




Out of the stars come two female hands which gather the hair flowing from $\text{𓄏} \text{Nbt-hwt}$ and $\text{𓄏} \text{𓄏} \text{st}$ and the threads between $\text{𓄏} \text{Hwt-hrw}$ and $\text{𓄏} \text{Shmt}$ and then begin to weave them. The hands move faster and faster, weaving more and more threads, hair and energy, like a spider spinning a web. As you watch, you notice that a thread or hair has risen from you. One of the hands grabs your arm that holds the mark, and pauses for a moment. The hands begin to weave your hair or thread of energy into the pattern that is being made.


See this in vision as you stand before the central altar. Stand in silence, eyes closed, and build the image of the two hands and the weaving.




As the hands touch your hair or thread you get a sudden strong sense of a very powerful and ancient goddess who is weaving a pattern: $\text{𓄏} \text{Nt}$. As you watch, more and more of her appears in the room, and you watch in fascination as her hands move swiftly back and forth, weaving an ever more complex pattern. The pattern seems to centre round the central flame, which is turning into a gateway.


All this part is built in vision. Be aware of the weaving, watch it, give it time to happen, and watch more of the goddess's arms appear as she weaves. If more of her appears than her arms, open your eyes and just hold the space while the weaving occurs: to look upon $\text{𓄏} \text{Nt}$'s face in vision is unwise.


Once the gateway is complete, bow your head to her.  *Nt* then withdraws in silence. A sound comes out of the east, a calling of a name. With that sound the young vibrant man in the north, who is the power of  *Wsjr*, steps forward to answer the call.


Bow to the central altar, to  *Nt*, and go round to the east altar. Stand with your back to the east and call the name of  *Wsjr*: ask him to come into renewal, into life, and into the space. With your inner vision see  *Wsjr* step forward from the north and into the space as a young man with green shoots of grass and plants pushing up through his skin.



He is drawn into the centre of the pattern and stands in the power of the central flame. He glows with light. When his light gets too strong  *Sth* blows a wind at the light, which dims it a little, allowing it to exist in the space without overwhelming everything around it.






See this in vision as you stand in the east, facing the centre altar. Establish through vision the completion of  *Wsjr* in the centre, the limiting influence of  *Sth*, and the balance of the four goddesses who are defining the power of the space. See the woven pattern around  *Wsjr* as he is held in the centre of the weave and the central flame.

A name is called once more in the east, a voice carrying upon the east wind crossing over the east threshold. The voice seems to be teaching something through sound, and the young  *Wsjr* in the centre listens intently.


This is the entry of  *Dḥwty*.

Turn to face the east altar, hold out your arms, and call upon the power of  *Dḥwty* to step up to the threshold. The recitation would be something like this:

 *Dḥwty*, Lord of the Word, he who speaks the winds of  *Šw*, he who calls the world into being, he who utters across the Abyss and sends the sound into life, I welcome you to this space to bring knowledge to renewal and to sound the worlds into being."












Step back, and as you step back see the power of  *Dḥwty* step over the east threshold and stand at the line of the thread that runs from northeast to southeast.  *Dḥwty* does not come fully into the space as he is a primal root force and has a counterbalance that externalises his power into words:   *Sšꜣt*. Bow to  *Dḥwty* and welcome him.







And from the west you can hear the sound of a pen scratching the surface of papyrus. You cannot see anything, but you become aware that something is transcribing the words.

Stand with your back to the east altar and call across the room, aiming your breath through the central flame, asking   *Sšꜣt* to awaken and fill the space in the west.

Using some of her known titles, and particularly including *Mistress of the Library*, ask her to be present, to fill the room with knowledge, to bring her powers of the Inner Library with her, and to hold the knowledge of all that will be past. Ask her to emerge in the west, to complete the pattern of Divine Future Knowledge.

Take a deep breath and slowly exhale while calling her name. As you breathe, be aware of a power behind you breathing through you. Close your eyes before you finish the breath and feel something pass through you. Using inner vision be aware of a woman walking through you, through the central flame, and into the west. See her arrive at the west altar and turn.

She reaches out her right hand to  *Hwt-hrw* and her left hand to  *st*. Across the room the three goddesses link hands, link hair, and call to each other.   *Shmt* turns to face   *Sšꜣt* and places a hand on her right shoulder, and  *Nbt-hwt* turns to face   *Sšꜣt* and places a hand on her left shoulder.⁹ This sets up the pattern which externalises the female powers of all these goddesses through   *Sšꜣt*.






Note that  *Wsjr*, regeneration, is upheld within the woven pattern as the fulcrum in the centre, as his power is rebirth from the centre of all things. And note that   *Sšꜣt*, she who externalises knowledge and wisdom, is upheld by the outer weave of the four goddesses.  *Wsjr* is the fulcrum for the regeneration of the future path, and   *Sšꜣt* brings the knowledge and wisdom necessary for that future path.

The Companion enters the space and stands before you. He tells you to remember what you have seen and felt. And

⁹Think about this and the powers of those goddesses.

then he asks you to remember something deeper. He puts his hands out for you to put your hands upon his. When your hands touch your awareness of the deities in the room strengthens, and a memory emerges from deep within you: you have seen or experienced this collection of power before somewhere, somehow.

Bow to  *Sst* and circle the room, being away of all the powers in the room, and go stand before the central altar facing south.

Be aware of the future in the south, guarded by  *Sth*, and be aware of the Companion coming through that southern threshold into the room. Be aware of  *Wsjr* standing in the central flame between you and  *Sth*, and of all the goddesses surrounding you. Be aware of  *Dhwtj* at the east threshold, and that he is constantly making sounds: the continuous flow of creation. Be aware of  *Sth* on the southern threshold with the Choppers beyond him, limiting that flow of creation.

Preparation for the last part of the ritual

For the next part of the ritual, which you will include when you do the ritual proper in the next lesson, you will need a bottle of good quality red port and a loaf of barley bread. I will outline this aspect of the ritual in the next lesson.

It is best that you bake the bread yourself, as the deity powers are very fussy about the energy in food we give them. Barley is used for the bread, not wheat. Barley is a particularly special grain to the Egyptian deities and has many properties within it that the deities can work with as energy.

This is the way I make it:

- 4 Cups barley flour
- 1 tsp salt
- 1 Cup dates well chopped up, or dark grapes chopped up
- 4 Tbsp Olive Oil
- 1/4 Cup honey

- 1 egg well beaten
- Minimum water or milk as needed, added slowly to make the dough. Don't add too much: as you work the dough through kneading, it will get wetter.

Combine the ingredients with your hands¹⁰ and knead the dough well until it is smooth.

Leave it to settle in a warm place with a tea towel over it for an hour.

Break the dough into a handful at a time and roll each handful into a smooth ball. Pat it down a bit into a 'cake' and place on a baking tray.

Once they are all done, place it in a moderate oven¹¹ for about twenty minutes. Don't have the oven too high or the bread will burn without cooking right through.

Once the loaves stop singing¹² take them out and let them cool before removing them from the tray. They should be ritually used within twenty-four hours.

Plan the timing of the ritual so that your ingredients are ready, and you have the time and space to work.

For the ritual you will also need frankincense oil, and an incense made up of frankincense resin, Myrrh resin, drops of Galbanum, and myrtle essential oil. Crush the resins down and only add the oils when you are ready to use the resin.

Don't use charcoal; use tinfoil¹³ over an essential oil burner that uses tea lights. Use a burner with a removable top so that you can use the tinfoil instead. Use a layer of tinfoil folded in two to make the cup that will hold the resin and oils. Gently push the tinfoil into a downward cup shape so that the resins get the heat of the candle without burning.

A general note on meditation

Now that you are halfway through the course it is time to shift your meditation practice. If you are still meditating regularly, I want you to

¹⁰For the yeast on your hands.

¹¹About 180°C.

¹²If they are not ready they will bubble and hiss.

¹³Instead of the cup/top.

stop. It is easy for regular meditation to eventually become an escape or a crutch. I want you to shift your practice from that of a withdrawn meditation to a *meditation in life*.

This will teach you how to access that deeper part of yourself quickly when necessary, and it will also teach you to bring the inner power of magic out of the depths and into your everyday life. By now you should have enough experience under your belt to do this: first you need to learn the discipline, then you cast it aside to externalise it. The aspect of stillness should now be deeply embedded within you and that should have become part of your inner muscle memory.

What I would like you to do instead of sitting down and meditating is to incorporate *micro-meditation* into your daily life. This means pausing for a minute or two while you wait for something, with your eyes open, tuned into the stillness.

Do it as you walk down a street, or when you do a task that does not need your brain uses only your body.¹⁴ Slowly tune out the world around you and be aware of the stillness as you work.

That is one type of micro-meditation. The other type is where you stop briefly whatever you are doing and tune yourself in to the stillness: be silent and still for a moment of two. Do this a few times each day.

Not only does this externalise the meditation, it also prepares you for later on in your magical career when you will have to do a profound or powerful act in a split second. Learning to tune out of the outer world and into the inner worlds briefly is a very necessary skill in adept magic.

You can also help yourself by not constantly relying on entertainment for your mind. If you always drive your car with music on as I do, every so often drive in silence if you are alone. When you are in a waiting room, or waiting for something, don't look at your phone, listen to music, or read a magazine: sit in silence and stillness. Withdraw from the world around you briefly and sit quietly.

Learning just to be still with your eyes open in an everyday situation not only trains you for bringing magic through, but it also trains you to listen: you cannot hear or pick up on inner energies out in the everyday world if you are constantly filling your mind with noise and activity.

¹⁴For example a repetitive task that does not change: knitting, weaving, stamping books, chopping things, washing up, walking, etc.

Task: Preparation

Go over the parts of the ritual that you wrote, and go back over this lesson. See what is missing from your ritual and add it in, then see if anything needs taking out. Make sure you have what you need to do the ritual, and that all the visionary aspects, ritual actions, and recitations are correct and ready to be worked with.

When this is done and ready, set your date to do the ritual, bake the bread, get the port,¹⁵ and have everything ready.

¹⁵Not wine, it needs to be thicker, like blood.

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