



QUAREIA—THE INITIATE

Module VIII—Magical Healing

Lesson 4: Inner Healing Techniques II

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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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Lesson 4: Inner Healing Techniques II

Now you have a good understanding of working on weaves, landscapes, and energy patterns, we can look at other magical methods that can be applied in healing situations. As in the last lesson, we will look at each technique individually, then work on them.

These different techniques can be used in conjunction with other healing techniques, both inner and outer. Sometimes they can be used as standalone techniques in less severe circumstances. In a severe and complex situation you would use a number of techniques over a series of days and/or weeks as necessary. You would use divination and especially health readings to track your work and make choices.¹

If the situation is not severe then the last lesson's deeper work is probably unnecessary: instead use some of the following techniques sparingly and as appropriate—remember, less is usually better than more.

Dispensing through fire

You learned the basics of this technique in your apprentice work. It can be applied in many different ways, including for healing. It works best

¹The health layout is easily accessed in my book *Magical Healing*.

at healing infections that are not resolving completely with medicines. It can also be used when illness is the result of, or is being aggravated by, magical attack or injury.

You can use this on yourself, another person, or an animal. Light a candle and still yourself. Look at the candle with focus and utter:

“I reject this illness and I put it in the flame.”

See the illness’s shape or pattern forming in the flame: this is the disease’s inner pattern which fuels the outer illness. Sometimes it can appear as a strange sparkling pattern or shape, or a dark red lump.² See it with eyes open using inner vision, and see it trapped in the flame. Refocus your attention to beyond the flame and see two gates opening in the Void. Say:

“I cast you into the Void.”

Then blow out the candle, blowing the pattern or shape in the Void.

This can be done once a day while ill. Stop as soon as you or the person you are working on starts to improve and let the body take over. If you are doing it for another person, have them close by or even hold their hand as you work: see the pattern or shape leave them and enter the flame.

This basic magical technique can be used for many different purposes. It depends on our abilities to focus, to understand patterns, to access the Void, and to work with elements as tools. Lots of different things can be dispensed this way, and while it rarely does the whole job in one session (though it does sometimes), doing it daily over a few days shifts the targeted pattern into the path of the Void.

Remember you are not ejecting the manifesting illness but the illness’s inner pattern: once that is successfully removed then the body’s immune system can mount a much more successful attack and utilise any medicines that are being taken .

It is pointless teaching this to people who lack the correct magical training. It works with inner impulse and focus: the outer actions of utterance, blowing, and flame work will not work without the inner

²Bacterial infections often appear this way.

flows, powers, and techniques. Without its inner elements this work becomes a simple externalised action of will, with no inner structure.

This technique, which you have already used to dispense magical patterns, can also break those inner connections necessary for ejecting smaller beings, decaying patterns, weak parasites, disease patterns, and so forth. Use it after outer methods have failed, and do not overuse it, particularly for the same event: beings, patterns, and viruses will become immune to it if you use it too much. Like most magical techniques, maintain its effectiveness by using it only when absolutely necessary.

Removing resonance

This is an interesting technique which, once you have practised it, can be applied in many different ways. You worked with some of its dynamics when you learned to lower a pattern into a rock or a vessel.

Many illnesses, violations, and impacts leave a resonance in the body that prevents it properly regenerating. They are like an echo of something left behind, and the person's immune system (inner and outer) and their subconscious mind will keep reacting to the resonance until it is taken out. Remember, at times, that the body's *reaction* to an invader can cause dangerous illness, and that reaction needs to be dissipated or negated once the threat has subsided.

Such resonances can eventually fade away by themselves, but this can take many years, if it happens at all. Sometimes these resonances change our inner and outer immune systems for good, as well as causing a long-term drain on the person's energy resources. It can also affect a person's personality, their magical work, and their life in general: the more powerful the resonance, the more powerful its aftereffects can be. So in cases of serious illness, attack, violation, and so forth, one of your last jobs should be removing the resonance from the victim's body.

Have the person lie down and sit beside them. If you can do this in your magical work space with all the directions going and the gates open then it will be far more powerful, but most of the time that is impossible. If you are not in your work space then light a candle nearby, close your eyes, and still yourself. See the candle flame in vision, then see (with your inner vision) an inner flame suspended over the person's body. That is the central flame: focus on it as the flame in the centre of the directions, and see lights appear in the directions round the body and the flame.

Using inner vision look at the body, then look *in* the body. See a pattern that is not theirs but which seems to be overlaying it and which does not belong there. Once you spot it, pause for a moment and build up the powers of the Light Bearer and Restriction behind you, and the Fulcrum of balance in your centre. Once you can feel them build, cast your mind upwards and ask for angelic help. Do not specify which type of angelic being; just be clear that you want the help of angels, not deities, and the appropriate power will plug in. This technique relies heavily upon past inner work you have done, and beings that have connected to you in the past. Once those connections are made, focus and intent filters the appropriate contact.

Feel this power come down your arms and mix with the three powers already behind and in you. Reach into the body and, grasping the unwelcome pattern, shape, or shadow at both its ends, slowly lift it out of the body in one piece.

Once it is clear of the body, see yourself turn away and, still holding the pattern, push your hands closer together so that the pattern condenses. As you push be aware of the power of Restriction in your right arm: draw on that power to add strength to the pattern's contraction. Do not do this over the person you are working on: these patterns get more dangerous when they are compressed.

See yourself put the pattern in the candle flame that you lit, and see it held in that flame. Open your eyes and approach the lit candle until you are close enough to blow it out. See the pattern in the flame, then dispense it into the Void by uttering and blowing as you did in the dispensing-through-fire method.

If you cannot work with a candle flame (for example if you are in a hospital) then hold the condensed pattern and see a hole open up in the ground, with the intention that it is a hole to the Underworld. Put the pattern in the hole and push it down. Cover over the hole. While doing this, draw on the Stone's power in the Underworld as well as the stone that you work with at your feet in your ritual space. Do this by being aware of that stone and feeling it under your feet. It will tune you to the Underworld's deep parts and let the pattern flow into the rock. That takes more energy than dispensing through a flame, but it can be useful in difficult circumstances.

Once the pattern is dispensed, return your mind to the person and see the inner flame over their body with the four directions, above, and below all lit with small lights. This is a basic pattern for existence. Hold it in your mind round the person, then see the central light slowly sink

into their body and join with their pattern. Hold that image in your mind until their own pattern lights up and strengthens.

This work can take more energy than you realise, so once you have finished take a salt bath and rest. Do not do anything else on the person for a while: their body needs to acclimatise to the change. What you have done is akin to surgery in an inner sense, and the body takes a little while to recover from it.

You can practise this work on a diseased or shocked plant, tree, animal, and so forth. You can also practise it on crystals that have been blasted out of the earth. The blast leaves a resonance in the crystal which affects its inner pattern and thus its functioning power. Use exactly the same method to dispense the resonance. The more you practise this technique on such stones, the clearer it will become for you, which will allow you to work with it in very difficult circumstances.

Dripping tap mental method

This is another basic technique that can be applied in many different ways, including healing. This method too relies on the magician's training and their ability to mentally hold a pattern and project it. It can be used when work needs to be dispensed over a period of time, from days to a couple of weeks or more.

In healing it is often used once the major work has been done and a continued connection with the patient is not a risk to them or the magician (this must be checked with divination). You have already been introduced once to the basic technique; now you are further in your training you can learn to apply it in a focused manner.

First the magician builds an inner or outer ritual of regeneration or upholding with the named person in mind (and by using their name), then the regeneration is dispensed slowly and repeatedly over a period of time. The sort of ritual patterns that would be dispensed in this manner would be ones like the Egyptian ritual of the Four Winds when done for regeneration, the directional ritual with the elemental powers and the fulcrum when done instil a balance point in the patient, or an angelic 'wrapping' round the person to cocoon them as they heal. The main reasons to use this method would be to protect their weave's integrity and vital force, to hide them, or to keep them energised while they heal.

Like some of the other broader basic techniques this one can be misused, but the fact that it relies on the magician's skill and focus, which in turn takes training, ensures at least that immature wannabe magicians cannot tap into it.

Once the ritual has been done³ then at the end of the ritual the magician fixes in his or her mind the ritual's overall feel and pattern.⁴ Some magicians work with the ritual's shape, some work with the ritual's feel and power, and others recover the ritual by words or sounds.

Whatever method works best for you, recover the sense of the ritual and focus on the person you are aiming it at. Once you have a mental fix on the person then project the pattern, word, sense, or sound at them while whispering their name: say their name and 'feel' the ritual, then either mentally project it to them or verbalise it ("I send this to you").

This act—focus, name, projection, and verbalisation—is done every few hours a day over a period of time, so that there is a constant link with and a projection of power to that person. When done with magical skill, this starts to build a strong connection between the magician and their patient, and the flow of power from the ritual to the person becomes a steady stream of focused and intent energy.

If you do this for more than a few days then you will find that as soon as you stop whatever you are doing to dispense the power, the person's face or name will appear in your mind and the power will boost straightaway.

This also sets up a two-way highway for information. When the patient has a sudden downturn you will immediately feel it through the connection, and you can project the ritual's power straight to them.

Since this seemingly simple magical act can build quite a lot of power when done skillfully, there are certain things which need considering before using this method.

This method builds deep connections between you and your patient, connections not easily broken afterwards. This method is therefore not to be used for a stranger unless divination tells you that it is imperative that they live: if their fate is potentially world-changing then you may need to carry that connection for a very long time.

It is mostly used for family members, children, and people to whom you are already connected: in fact this method will utilise that connection

³You could use the Four Winds regeneration, as you know it well.

⁴It is the way you recall a ritual when you think back to it.

and build on it. It can also be used to protect or regenerate a place in a time of great danger—again, the magician will retain strong links to the place and the beings that live there.

When magicians first start working with this method it can be a struggle to hold the various images and the feelings of pattern, energy, and person. The skill develops with practice. Eventually you will be able to focus instantly, project, then carry on what you are doing.

This was one of the first techniques I learned when I was a young woman, and I applied it in a variety of ways, mainly to protect my children who were very small and vulnerable. I learned through trial and error how it could be used in different situations—and I learned the hard way about the issue of long-term connection.

But for you as initiates, who are much further along in your development than I was when I first learned it, you will, through practice, discover the many different situations in which this simple-but-difficult technique can be used, and the power that can build behind it. A lot of very powerful magic stems from very simple techniques—and that is also a clue for you when you look at old magical texts: the very elaborate rituals are often fairly weak, and the simple acts are often the most powerful when applied with skill and power.

To develop the longer-term skills necessary for this method you are going to adopt a tree and regenerate it. Choose one that looks like it needs help: maybe one on a noisy street in a polluted city. Make sure you will be able to revisit it and keep an eye on it. Or choose someone in your family, to whom you are already connected, who is weak or sick, and where it would not be a major problem for you to be connected to them for the long term.

For now use the Egyptian ritual with Osiris;⁵ later as you learn other methods or develop your own you can apply those most appropriate to the job in hand. Go and visit the tree first, and ask it if it wants your help for strength and regeneration. If you get a rejection then visit others until you find one willing to be worked on. Do the ritual with the tree in mind, then start dispensing it by stopping whatever you are doing every two or three hours throughout the day and projecting the ritual's power to the tree. Keep this up for about a week: more if you get a strong feeling it needs or wants more, and less if you get the feeling to stop.

It is important to be able to tune into a being, tree, or person to see if more or less is needed. You also need to be able to distinguish between

⁵He is all growth and regeneration; hence he is green.

your subconscious mind and the actual wishes of the life at which you are projecting. When in real doubt, use divination, but only as a last resort: learn to build your skill of listening to others. If you have gone too far and have not picked up on a 'stop' message then you will start to feel a resistance to the work: you will not want to do it or it will make you feel unusually drained.

If you work with a tree then remember not to work in winter when the trees are asleep, unless it is an evergreen: the hibernation of plants, trees, and animals should never be interfered with, and projection at that time can damage that living thing.

Filling with energy

This is a simple but important method of helping someone, but you have to be careful not to drain your own energy when mediating energy to someone else. In some of the methods of healing you have learned in this lesson energy is mediated automatically to the person you are focusing on. But when you are in the same physical space as a person you can fill them with needed energy in a variety of ways. You can use physical touch or inner vision.

We have looked at this in these lessons, but here is a recap. When working in vision, draw an energy line down from above and plug it into their umbilicus. Drawing down from above brings star/future/fate energy into the person to regenerate them. You fill them until the flow stops.

If you can physically touch the person then holding their hand with both your hands (power flows through your palm) starts the connection. Use the build-up of the Light Bearer and Restriction, the stars above and rock below, to create a balanced power pattern round you. Feel power flow down into you, through you, and into the person. Just creating that current in your mind using focused, eyes-open vision will bridge power from outside you to the person. You will feel when the power starts to flow, and you will feel when it backs off. When this happens, remove your hands, then wash them with salt to break the connection.

Replacing inner organs

This is an odd technique that I learned by accident: I was working on someone very sick with a terrible infection. As I was working inside the person, repairing their organs, I came to one especially damaged organ which would not repair itself whatever I did.

I was working with an angelic contact.⁶ They showed me that the inner organ could not be repaired, and without a healthy inner organ the outer organ would die. The angel reached up and handed me a fresh organ. It had what appeared to be a skin over it (it looked shrink-wrapped!). I broke the skin, took out the old organ from the inner body, and fitted the new inner organ. I buried the old organ in the ground, then carried on my work. I was not sure what that was all about, but surely enough that organ and the person started to regenerate.

I was curious. So the next time I came across a similar situation with someone whose inner organ looked like it was dying, I reached up in vision and mentally asked for a new organ for the person. Sure enough, a hand came down with a new inner organ and I fitted it in. All went well.

I experimented with this and found that it would not happen when the inner organ could regenerate with help. I also found that when someone was supposed to die, it would not work: nothing was handed to me. But whenever I had been presented with a seriously ill person and asked to intervene, whenever I would find a dying organ, most times I was given a new one.

Who was handing them out? I have no idea. This is how a lot of deeper magic works: on a need-to-know basis. When you work with the magical patterns, directions, beings, deities, land, and so forth, you build up an orbit of beings round you that are constantly doing things, even when you are not aware of it. When an event comes to a junction point where you need help, and you have learned how to ask for it, then that help is handed to you. I know the help with the inner organs is angelic, as I recognise the feel of that power when I am handed tools and organs. But I could not tell you which type of angel: you learn just to go with the flow.

⁶Sometimes they just turn up when you are working and help you, or you can call them from the directions. Rather than focus on a particular angel, simply ask for angelic help.

The orbit of powers around you filters out unnecessary or unhealthy beings as you work, and often, though you think you instigated the work and made choices, you will discover that it was all in put just waiting for you to take action: a junction of fates and energies.

This way of working relies very much on your training, the patterns and beings around you, and your own balance. You learn to work instinctively, with limited control, often working blind or partially blind: you simply play your part and other beings turn up to play theirs. This is why it is important to not get tied up with an obsession over control, names, identities, and so forth. Learn to flow, and always be open to learning as you work. You never ever stop learning in magic, no matter what you are doing.

Spirit Sickness

Sometimes the illness that needs healing is not of the body but of the spirit. One aspect of this is magical impact or attack, which we will look at specifically in another lesson. Other reasons the spirit can become sick or injured include when emotional trauma reaches very deep in the person, or when the spirit takes an impact or intrusion from something in their land environment. It can also manifest when a soldier comes home from war.

If the spirit is not healed then the body will sicken and weaken. There are lots of psychological approaches to this sort of illness which treat the mind and emotions and which we do not need to cover here. But when the injury goes very deep, the spirit itself may need to be worked on.

You cannot fix a person's spirit, but you can forge a path of recovery for them that will unfold over time. Just be very clear in your mind that healing an injured spirit is not the same as healing an injured mind: they are two different things and need different approaches. The mind is an aspect of the body; the spirit, though housed and interwoven with the body, is a timeless, independent aspect of an incarnation.

Such injury is often part of a person's fate path: their experiences and healing give them a chance for spiritual evolution. Sometimes people need help taking the first few steps forward, after which they will slowly walk a path that teaches them to integrate that impact and learn to live with it. Such impacts and injuries to the spirit can never be truly healed by returning the person to their former selves: they are part of a process

of change, and helping the spirit assimilate that change and draw on it as a strength is all part of that process. Think of it like a person who has lost a limb: you cannot put that limb back, but you can help the person adjust and eventually become 'whole' without the limb.

This is where inner work and inner alchemy come into their own. Such an approach can stop the cascade of destruction flowing through the body and physically disabling the person by physical disability or mental illness. You cannot as a magician work through the whole healing and adjustment process with the person, but you can act as a catalyst for them and set them on a positive road instead of a destructive one.

Working on the spirit

The first step in this process is to talk to the spirit itself and determine whether it wishes to continue in its incarnation or walk into death: sometimes that is a necessary path for the spirit, and if the spirit chooses that path then you must not interfere. If the spirit is so traumatised that it cannot choose then you must hold a space for it until it finds its own way.

Talking to a person's spirit is not easy: when they are conscious you are more likely to reach their subconscious, which is like a halfway voice for the spirit. It is better not to have communication via a person's subconscious in such cases; rather it is better to go straight to the source. To do this the person needs to be asleep: then their conscious layer is not present and you only have to delve past the subconscious.

The mind and body often have defence mechanisms to protect the deep spirit. You have to be careful not to trigger them or you will get bodily reactions and emotive reactions surfacing from the subconscious. This means minimal communication with the person's deep spirit for the shortest time possible, while gaining as much information as you can.

This work is done in vision. It creates a link between the spirit and you, so that later you can work in more exterior ways to assist the spirit. Eventually, as an adept, you will not always have to go through places to do this work; you will be able to focus on the person and work on them immediately with full strength.

First prepare in your work space by working with the directions and tuning the room. Then do the Fulcrum ritual to pull all the power into

your space and to balance yourself. Go in vision to the Inner Library with the intention of going to the person, wherever they are, at a time when they would be asleep. This may mean having to do the ritual work in the middle of the night: if you try to time-delay the work then you will weaken it.

Once in the Library, tell the librarian that you are going to commune with a person's spirit. They will either advise you, push a book into you, or call for a person or being to work with and/or through you. Then go to the Gathering Place and circle the fire for a short while, all the time keeping the person strongly in mind. A particular direction will pull you; when you feel that, cross the threshold, through the gate. You will find yourself stepping into the room where the person is sleeping.

Sit on the bed beside them, and as they sleep call their birth name. Look into the person: you will see their spirit in their body. A spirit can appear in lots of different ways, and often it does not look like the physical person—be ready for that. Also bear in mind that a human spirit can communicate in a number of ways, either by answering in your mind, using your mind, or through gestures such as expanding in agreement or contracting to say “no.” Let your inner senses help you understand the spirit.

Once you have located the spirit, ask it:

“Do you wish to stay in this life?”

That is the first and most important question to ask. If the answer is no then the spirit will probably want you to withdraw and let them get on with the process they are going through. If they say yes then ask if they want you to help them. If they answer yes again then reach in and touch the spirit to forge a direct link with them. This will help you in the work you will do with the spirit.

Now you need to assess the spirit's health: does it glow with colour or light, does it fill the body? Or is it grey and shrivelled? What appears to you is not the spirit's health itself; rather it is the *health of the link* to the inner body that lets that spirit manifest through the body. If that link is badly damaged for some reason then they will appear shrunken, grey, or lifeless, in which case it needs energy to regenerate (use the energy link above you to reenergise it).

A spirit manifests in a body in the same way as all creation manifests: in octaves and layers. It takes on the human pattern of weave, shape,

and energy. That projection holds energy which in turn holds everything together. If the spirit layer is badly weakened then it will need help to stay in that manifestation.

You cannot directly treat whatever has gone wrong with the spirit, but you can ensure that it has the resources it needs to survive in life. If the spirit has the pattern and energy to stay in the body and has given you the go-ahead to help then you can withdraw and start the layers of inner healing. We will get to them in a moment. If it needs energy then reach up and plug the line into the spirit itself. Once the spirit's appearance starts to look more vital then you can withdraw and get on with the next step of healing. But first take a good look at the spirit and remember its shape and presentation: you will need that image to work with.

Sometimes the spirit will communicate something to you that does not make sense: if this happens then remember it and write it down straight after the vision. It may make more sense later.

The main reason to do this work is to ensure that the spirit is okay with you helping it, and that it has an energy source to use to regenerate: without this it cannot utilise the work you will do.

Once you withdraw go back through the Gathering Place to the Library. Ask to be directed to that spirit's 'book.' You are not looking for the spirit in that specific incarnation; rather you are looking for the timeless spirit that incarnates repeatedly.

When you get the book, hold it with the intention of seeing how the spirit looks in general. An image will come through of its 'fulcrum look': its own set point from which it may deviate, but to which it always returns when balanced. Compare how the spirit looked when you talked to it with how it appears in its book: there may be a difference. If so then you will need to keep both images in mind for your work.

Either replace the book or carry it back out with you to your work space. (Don't take it into yourself: that would forge too strong a link.)

Return to your space and prepare to start the next round of work. You will need to have prepared your space for work by having two large bottles of distilled water on (or by) the central altar—enough to fill one glass bottle seven times—some brandy or other alcohol over forty percent proof, a small dispensing bottle with a dropper, your vessel that has been very well cleaned, one clean bowl for discarded water, two sterile glass bottles with stoppers, and your scales on the west altar.

The scales are out because you are working directly for someone's

spirit. That means you are working on the very deepest part of a being, and as such you must tread very carefully. Having your scales out keeps the power of your own balance foremost in your mind. To misstep in this work can have devastating consequences for a spirit, so you carry the ‘harvest’ of that work in your scales: making a misstep can have long-term consequences for you.

Go around the directions. In each direction call for angelic help and guidance. Go around as many times as you need. Cast your mind above and ask for the Weaver’s power, or Neith, to work with you to guide you, and cast your mind down to the Stone. Have the physical stone at your feet as you work. See the arms come down as you prepare to work.

Facing south and working at the central altar, pour some of the distilled water into the vessel and put it before you on the altar. Stand in silence and build up the powers of Light Bearer and Restriction behind you, and the Fulcrum within you.

When the power has connected and built, recover the sense or image of the spirit as you talked to it. Once you have a sense of it, utter the person’s name over the vessel in the water. Now recover the image of the eternal spirit that you saw in the Library and remember its book. Holding your left hand over the vessel, ‘see’ with your inner vision, eyes open, the spirit’s book descend into the water.

Now add your right hand over the vessel so that you are holding both hands, with both powers flowing through them, over the vessel, about a foot above it. See in your inner vision the spirit’s eternal image or pattern form under your hands. Once you have a strong image of the spirit then lower it into the water in the vessel while lowering your hands until they cover the vessel.

Stand for a moment and let the powers behind you flow into the water through your hands. See the eternal spirit’s image or appearance echoed in the water. You are imprinting the eternal spirit’s appearance in the water while filling that water with the powers of the Light Bearer, Fulcrum, and Restriction. Hold that position until you feel the power back off. Look in the water and ‘see’ the eternal spirit’s shape there: hold that image as long as you can, with total focus.

Now you need to turn the charged water in a succussed remedy that you can then dispense to the person. Pour water from the vessel into a clean bottle until it is almost full, then put the lid on securely and put it on a thick hardbound book... you have done this before. Bang the bottle with medium force ten times on the book to succuss the liquid. Pour a

small amount of that water into the next bottle and the rest into the bowl. Top up the second bottle with distilled water, then repeat the process. Do this six times.

You will end up with a potentised bottle of water. Now you use alcohol to preserve it. Fill the small dropper bottle one-third full with brandy, and top up with potentised water. Succuss that bottle with ten impacts on the book. That is now a potentised essence that can be given to the person.

The rest of the water in the succussion bottle can be preserved by adding brandy in a 50/50 ratio. This will give it a long shelf-life in case they need more. Each time you go through a preparation like this for someone, even if it is the same person and the same pattern, each batch will be very different. So always store some for the future. Store it in a cool, dark place.

Give the essence to the person, who should take three drops in the morning and three in the evening just before bed. Make sure they brush their teeth an hour before taking the essence, as the mouth needs to be clear of tastes. Ask them to keep a journal of their dreams and emotions for the duration of their using the remedy. Never give the essence to someone else to give the person: it must come directly from you, either hand to hand or by post.

How one of these essences affects someone will be individual to them. What it does is remind first the body, then the subconscious, and eventually the spirit, of its eternal spirit pattern: it is like a map that the spirit can refer to and draw on.

Don't expect to see any immediate results: sometimes the reaction can take a while. I have had some people react vigorously straightaway; others have taken a few weeks. Sometimes you get physical reactions, sometimes emotional ones, and other times you see subtle but defined shifts in their energies. It all depends on what healing process that person needs to go through to get themselves back on the path. I have seen violent outbursts that seem out of character, rashes,⁷ emotional meltdowns, sickness, fatigue, sudden bursts of energy, or sudden massive changes where they quit a job, a marriage, or have a sudden urge to move house. It really is very individual: they do whatever they must to move forward.

If there is a major reaction then it will come to a head in its own time, and they will process it slowly. Do not interfere with the process, and do

⁷Tell them not to treat the rash, just to let it do its own thing.

not warn them of possible reactions, as they may subconsciously act them out. Just give them the remedy and tell them to take the drops until the bottle is finished, and to come back if they need more. Tell them to store the essence away from sunlight, phones, televisions, and strong smells. A dark cupboard is best.

Just keep a close eye on them, particularly at full moons, and keep a record of their reactions.

Solar essence

For this exercise you will work mentally with the Egyptian ritual to learn the technique. You can also do this in emergencies by adapting the spirit working that we just looked at. The key to this exercise is to learn how to lower something into water, potentise it with the sun, then succuss it.

Fill your vessel with distilled water and go outside when the sun is shining. Time it before the sun reaches its midday peak: you want the 'climb up' of solar power, the rise of regeneration. An hour after dawn or after the sun rises over your local horizon is best, if you can manage it.

Sit before the bowl of water and recover the feeling and pattern of the Egyptian ritual: see it as a shape.⁸ Once you have recovered the ritual's sense and shape, build it strongly in your mind above the water. Take your time so that the inner image or feeling is strong.

Lower the shape and feeling into the water. See with your inner vision the ritual's shape, pattern, and 'feeling' of its power, in the water. Now leave the water in direct sunlight where it will not be disturbed: let it 'cook' for at least an hour. During that time keep thinking about the water and seeing the shape in it, or even sit before it and keep seeing the ritual in the water. You will know it has embedded enough in the water when you feel no inner resistance when you go to retrieve it.

That is your basic charged water. Dilute and succuss the charged water as in the previous method outlined above. Add it to brandy, then dispense the mixture to the person.

⁸This is one of the reasons you have practised giving rituals sigil shapes or seeing the ritual's pattern in your mind.

Task: Using the method on yourself

You can also do the solar/ritual charged water for yourself as an experiment. Take the drops for thirty days. Each day record the dreams you remember as well as anything strange that happens around you and any bodily reactions.

Some of these methods for spirit healing are not easy at all. They take a lot of time, energy, and effort. This is why you must choose carefully whom you do this for, when, how often, and where. True healing is difficult, which is why you only do it when absolutely necessary.

Astrology and Divination

When dealing with spirit injury or damage you can use astrology to help decide your approach. Look at the chart and see if the injury situation is part of the overall flavour of the person's fate, and if there are dynamics in the chart that give you clues about the deeper picture happening. Remember, charts do not tell you about the person themselves; they are more like weather reports of what is happening to the fate and energy dynamics surrounding them.

When looking at a chart for someone with a spirit issue, look at their north and south nodes on the natal chart. The south node tells you *what went before* in a person's incarnations; the north node tells you *where their fate path is trying to take them*. Look at what houses the nodes are in: you will see that they work in opposition to each other, *like a pair of scales*.

The houses in which the nodes fall tell you the aspect of the person's life through which the nodes are operating in this life: the south node/past will be trying to resolve and dissipate itself in the area of the person's life highlighted by the house. The spirit's future potential development of its fate path plays out in the realm of the house the north node occupies. The astrological signs in which the nodes reside tells you the flavour or approach potential of that path; the surrounding planets tell you what help or hindrances the spirit may have on that fate progression.

Each planet carries gifts and curses, help and hindrance, grindstones and restrictions. How the person reacts to them and how they accept

or fight is up to them. But looking over these chart aspects will give you a good insight as to where the spirit wants to go. In turn this can help you decide whether spirit work is really necessary, or whether their problem can be resolved instead by how they approach the challenges before them.

What can be drawn from the chart can sometimes be complex, and it can still leave you wondering if direct action would be truly helpful. In such cases turn to divination. Use the Mystical Map layout from the Quareia deck.⁹ Ask:

“Show me the overall fate path unfolding for this person if I intervene by working on the person.”

Then do another reading to see their fate path if you do not intervene. Position three (Star Father) tells you the long-term outcome, regardless of how they get there. If you see a difficult journey but an ultimately helpful one, then that is good. A great journey with a poorer outcome is a weaker result.

Sometimes you have to let people go through terrible things which take them to a stronger path and a better development. Do not fall into the trap of wanting to make things nice and easy for people: that is not your job.

The inner healing methods in this and the previous lesson are only a selection of those which can be used. Like all Mystery training you are not given everything; rather you are given some methods to work with and the rest you must learn and develop as you work and as you need them. A lot of the basic magical methods you have already learned can be adapted and expanded for use in many different ways and for different reasons. They also have clues and keys embedded in them that will stand out when the time is right. You can learn for yourself how to recover these clues, expand on them, and work with them.

As you delve more into your magical healing you will also come across other very interesting methods that have developed in different cultures. With your training and understanding you will be able to spot which ones will work for and with you, and ones that you can develop and adapt. Learning these for yourself is part of the process; the methods and approaches provided in this module will give you a foundation of understanding that you can then apply to your learning path. They will

⁹If you are not working with that deck then use the layout with your own deck.

help you spot, analyse, and take up various different magical and healing modalities.

This dynamic runs throughout your magical training: you are given maybe twenty percent of the magical knowledge you could access; the rest you will develop yourself, learning as you go from experience to experience. The result is a unique and skilled magician who bases their work on direct experience, not simply on books. Magic is not contained in a magical system; magic is akin to nature. It is forever changing, expanding, and contracting, and you are part of that growth process: you grow magic, and magic grows you.

QUAREIA

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