

MAGICAL KNOWLEDGE

BOOK THREE

CONTACTS OF THE ADEPTS

BY JOSEPHINE MCCARTHY

SECOND EDITION



TaDehent Books

Exeter

2020



Copyright 2020 © Josephine McCarthy

All rights reserved

Without limiting the rights under copyright reserved above, no part of this publication may be reproduced, stored in, or introduced into a retrieval system, or transmitted, in any form or by any means (electronic, mechanical, photocopying, recording or otherwise) without prior permission of the copyright owner and the publisher of this book.

First edition published by Mandrake of Oxford, 2012

Second edition published by TaDehent Books 2020
Exeter UK

ISBN 978-1-911134-52-7

Cover image by Stuart Littlejohn
Typeset by Michael Sheppard

Dedicated to
RA (Bob) Gilbert
and
Stuart Littlejohn

with special thanks to Jon and Andrea

Contents

Introduction	1
1 Methods of working with temples and deities	5
1.1 Deities: working practice and power dynamics	6
1.2 Working with Deities in the Temple Environment	8
1.3 Finding the Doorway	9
1.4 Creating a window for the deity	10
1.5 Work on site or move the site? How to move a Temple . .	14
1.6 Deity versus Divinity in a magical temple space	19
1.7 Visionary ritual action	20
1.8 Visionary movement	23
1.9 Summary	25
2 The magic of the fire/volcanic temple	27
2.1 The use of volcanic magic	28
2.2 The path to working with volcanic/fire power	29
2.3 Visions of the volcanic temples	30
2.4 Going into the city beneath the waves	31
2.5 The cave in the centre of the world that links all volcanoes	36
2.6 The vision of the cave	40
2.7 The contact of the sword maker	43
2.8 The work with swords	44
2.9 The vision of the sword maker	45
3 The power and magic of utterance, sound and sigil	51
3.1 Vision: the mediation of sound at the edge of the Abyss .	55
3.2 Utterance in the temple	58
3.3 The vision of utterance in the temple	60
3.4 The vision for the creation of magical sigils	63
3.5 Working with the sacred sigils and alphabet	67
3.6 Sacred alphabet	68
4 The magical dynamics of fate	71

4.1	Vision of the conception of a soul out in the stars	74
4.2	Chess and the Inner Temple	76
4.3	The board game	77
4.4	Summary	87
5	How to work with angels	89
5.1	Bound angels	90
5.2	Religious angels	93
5.3	The consecration of the cathedral	95
5.4	Religious angels of recitation	97
5.5	The vision of recitation	97
5.6	Human angels	100
5.7	Sandalphon/Synadalphos (“colleague”)	101
5.8	Vision of the Companion	101
5.9	Metatron	103
5.10	The vision of Metatron and the Abyss	104
5.11	Natural angels	106
5.12	The vision of the Metatron Cube	107
5.13	The Archon and the Aeon	113
5.14	Working advice	114
5.15	Vision of the pattern of death	114
6	Practical methods for creating ritual tools	117
6.1	Consecration of tools in the deepest part of the temple . .	117
6.2	Consecration ritual/vision for a consecrated Sword of Justice	118
6.3	Ritually enlivening the scabbard	123
6.4	Placing a being within the sword	127
6.5	Bridging a being into a tool	128
6.6	Awakening Divinity in substance	129
6.7	Summary	132
7	The magic of the Underworld	133
7.1	Vision of the Goddess in the Cave and in the Abyss	136
7.2	The Sisters at the back of the North Wind	141
7.3	Vision of the Sisters at the back of the North Wind	142
7.4	Origins of humanity in the Abyss	148
7.5	Methods of descent	152
8	Functioning as an adept	155
8.1	Service	156
8.2	Practicalities of living as an adept	160
8.3	Working within a tradition	162
8.4	The future: passing on the teaching	163

A	Advanced Decoys	167
A.1	Personal decoys	168
A.2	False doors	170
A.3	Time decoys	172
A.4	Oppositions	175
A.5	Copper as deflection	177
B	The prehistory of magical development	179
B.1	Magic and its forms	181
B.2	The series of unfortunate events	183
B.3	People and responses	187
B.4	Early ritual solar circles	193
B.5	Chambered tombs in Northern Europe	199

Introduction

The Contacts of the Adepts is a book that will hopefully act as a springboard for those who have spent a great deal of time learning, doing and exploring the inner realms and ritual magical patterns. This book holds more visions that the other two books, because this phase of a magical life is more about doing inner work in vision and visionary ritual/magical actions, than learning or practising. It was very difficult to decide what should actually go into this book, not because of censorship, but because there is just so much material, so many directions and so many contacts out there: the book would be too large and would be like working with a feral teenager. I have chosen areas of work that need the most attention and focused upon the most active contacts within those subject areas. You will notice, once you get to the end of the book, that the different areas of magic and the various contacts within the visions interconnect and interweave: in truth, they are all of one another.

I have approached certain key elements of the inner realms from various different angles within the book, giving you a chance to have a much more in-depth understanding of important patterns and contacts within the inner realms. For example, in the book there are various different visions and contacts that bring the practitioner into contact with the Metatron Cube, a key pattern of consciousness within the inner realms, and something that truly needs to be understood if you really want to work magically at any depth. By approaching it this way, you begin to see how different roads often lead to the same place, and that which road you approach it from dictates how it will present and interact with you.

Working at an adept level means working in depth in the Inner Worlds and bringing that work out into the physical world through ritual, utterance and focused thought. The rituals become less and

less elaborate and more powerful in their action, with a simple ritual bringing deep and lasting change into the world. Because the power levels become so intense, the adept has to be a clear and focused window, through which ancient consciousness can flow without the interference of agenda, dogma and limited emotive intelligence.

To achieve this level of mediation, the adept needs to have worked in all the worlds, learned about the beings and about themselves. The learning about yourself is key to success in magical work: the ancient saying of “man, know thyself” never ages and fits a great deal of wisdom into three words. To truly know your weaknesses and be willing to confront them, to challenge yourself and be able to make yourself do the right thing, and be as unselfish as possible, is the real key to magical success. The reason for this is not psychological, it is plain common sense: if you know what your weaknesses are and address them, then powerful destructive beings cannot get a true hold on you and destroy you.

The other major step that brings a magician to adeptship is truly absorbing the Mysteries of death-in-life. To work in death, to walk through death and be totally at home in that realm with no fear, brings a human into direct contact with the deeper eternal side of themselves. The fear of death falls away and the true understanding of how the cycles work emerge into the daily consciousness of the person. The knowledge of who you really are, and what you bring into the manifest world filters through into your everyday consciousness, enabling you to mature beyond being a student into being a worker.

Similarly the work in the Inner Desert brings us to the foot of Divine Consciousness without all the religious dressing. We experience Divinity as a power, and the structure of life for what it is. That enables us to work with those powers as coworkers and not as religious devotees who are dependant upon the whims of deities and the traps of religious dogmas. Divinity is constantly renewing itself and we are a part of that process. Whether we are an active participant in that process or a passive pawn depends upon whether we are willing to pick up the spade and start shovelling rather than standing before the pile of shit and praying for someone else to do it for us. All of these things turn a neophyte into an adept, not exams, studying texts and wearing fancy robes. Magic is real life, not dressing up and playing fantasy games, and when we finally realize

that, we step forward into a world that is beyond anything we could have dreamed of. That is the step of the Adept.

With the net, the gift of Anu, held close to his side, he himself raised up IMHULLU the atrocious wind, the tempest, the whirlwind, the hurricane, the wind of four and the wind of seven, the tumid wind worst of all.

— The magical battle between Marduk and Tiamat.

