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## QUAREIA—THE ADEPT

Module VI—Advanced Visionary Magic

Lesson 7: Visionary Technique III

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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.*

*For more information and all course modules please visit*

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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 ADEPT

### Module VI—Advanced Visionary Magic

#### Lesson 7: Visionary Technique III

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This lesson addresses issues and dynamics pertinent to advanced visionary work, and advanced techniques and exercises for visionary skills. As we are now in the middle of your adept training, there will be things that you need to think about and ponder over, as well as learning skills. As you read through the different dynamics talked about in this lesson, take some time to look back over your journals, and see if you can find, in your notes, experiences and conclusions relevant to the issues raised in this lesson.

By now, through your long studies with Quareia, you will have had a series of experiences triggered by vision, ritual, and both. Some of those experiences will have been emotive and subjective; others will have been unemotional and had an objective outcome. These differences are very important for you to experience, as they teach you a great deal. They teach you not only how magic works as opposed to religious experience, but also teaches you what is biological and what is magical.

As an adept you will be in a position to understand these differences more clearly, not only from your experiences, but also because you can draw on a good body of knowledge acquired in your training. You are now at a point in your training where being able to make dispassionate distinctions is very important, both for your adept work and for your energetic health. So let us look at these differences before we move on to other things.

Through the course you have been introduced to various structures that form part of religious thought, both ancient and not so old. The main structures you have touched on are the Ancient Egyptian religious pattern, and the Abrahamic patterns. These two very different patterns, which have a mutual source, work in very different ways and can trigger diverse experiences.

Your work with them, through immersion as well as by looking sideways at them through mystical and magical patterns, allowed you not only to understand them, but also to experience their energetic currents directly, so that you gain that experience. If you simply studied them, you would not get the same direct knowledge—which is why you have to work from *within* them.

Though the magic you are learning is not connected to any specific religion, you still have to understand them truly, not only to know how they affect people and magic, but also to discover how the inherently unbalanced side of religion can affect you directly as an individual. This alerts you to any weakness within you, while teaching you how these patterns work.

So let us look at religious patterns first, and how they can affect the magician if they connect with them too deeply.

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### *Religious versus magical patterns*

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As an apprentice you were told the difference between magic and religion, and shown that Divinity, the creative/destructive universal power, is not a human god but simply a power that expresses through everything, inner and outer. Looking at different mystical systems drew you deeper to the threshold of such religious thought; then recitations, analysis of Rosicrucian mysticism, and Arbatel work drew you closer to the orbit of the Judeo-Christian pattern.

At some point along the way, you probably had an ‘experience’ which made you feel a deep connection to ‘God.’ This sort of experience is indicative of one of the traps that can spring for the adept. A ‘religious experience’ happens when a magician taps into the complex pattern of a religion, and their brains are triggered to have a subjective, emotive experience. Why does this happen?

When many people over time connect to a pattern with certain elements within it, it basically becomes an energetic feeding station for

intelligent parasites who gravitate towards that pattern and take up residence within it. The Abrahamic pattern—which includes Judaism, Christianity, Islam, and their various offshoots—works from a basis of *passivity*: God knows best, God is a parent, you are a sinner, and so forth. This passivity is subtle and works at an energetic level. . . which sets the scene for the *dinner*.

It also works from its collective structure. A group mind focuses in one particular direction, and the individual is trained to think that they can only be happy if they are ‘accepted’ by, and connected with, ‘God.’ The concept of God within the religion is one of a powerful male individual who governs your life and will look after you or punish you.

This taps into the very deep need within an adult individual for acceptance by a parent, and to be loved by that parent. The same process occurs when the focus of the religion is about a female: not the gender, but the fact that the god is given a gender and a parenting role. Many magicians think they have grown beyond such things, but these issues can still linger at a deep level, and this makes you vulnerable to the energetic diners.

The parasites that are drawn to and take up residence in such patterns can affect you biologically, and trigger things within you that give you an ‘experience.’ This is not sinister or ‘evil’; rather I suspect it is part of nature and evolution. These beings can trigger various parts of the brain to give you ‘experiences,’ which make you open up energetically, and then they get to feast. You get a profound ‘god’ moment; they get dinner.

Triggering people to have these religious, emotive experiences can strengthen belief in a religious pattern, which can then bring a collective together: a religious movement. This often becomes the basis for cultures and societies. It can become a symbiotic relationship, but it can also be the energetic inner basis behind religious conflict, persecution, and so forth.

For a magician these experiences can be alluring, but they are not necessarily *true*. Such experiences triggered within a religious pattern should be treated with suspicion, no matter how powerful they may seem. It is never simple and straightforward to say that these experiences are *fake*; it is all a bit more complicated than that. Sometimes these energetic connections which trigger experiences can also open a door for a true connection with the Divine power—remember, nothing is ever black and white, nothing is ever simple.

Emotions and religious emotive experiences are a product of your

biology. A cascade of chemicals in the body triggers, and you have an emotive reaction. These chemicals, besides the biological triggers, can also be triggered by energies around you. When you connect to a pattern inhabited by parasites, either because of your emotional wants and needs or through vision and ritual, the energetic links within the pattern and the links flowing from you connect, and you have an experience. When the experience comes through a religious pattern or collective emotion (for example at a music festival), or from anything to which many people are connected, then you should suspect a parasitical element.

When you are walking down a lane and see a beautiful tree, waterfall, or meadow of flowers, and you suddenly have a profound experience, then it is more likely that you are connecting energetically to a natural expression of Divinity—a naturally-formed pattern. Such an experience connects you into the Divine pattern which is nature and the consciousness of the beings around you, who reach out directly to you, and this causes an emotive reaction. But the emotive reaction is a *secondary experience*. A true, deep connection gives you a profound and deep sense of ‘knowing,’ of ‘recognition,’ and this experience can be obtained without the emotion.

Essentially, emotion is an energetic form of connection and conversation. As an adept, it is important that you know what your energy is ‘talking to,’ and whether it wants to ‘eat’ part of your energy. Sometimes such eating is necessary: everything in nature eats everything else. When energetic eating happens, the trick is knowing if this will trigger certain behaviour patterns by triggering your brain; and if so, are those patterns of behaviour helpful and valid for you?

You can see the many rabbit holes this issue can open up. Your way through this complexity is yours to find for yourself. Know the warnings, know the dynamics, and make your considered choices. Just do not be driven by such experiences without thought. This is one of the adept traps that binds you out of magic. Many a religious fanatic has been made by magical traps that are there to take adepts out of magical circulation if they are working with power but not paying attention.

Hopefully you can see why you had to immerse yourself in some religious patterns through your training, without explanation, so that you could work within the rule of absolutes—working within something wholeheartedly without realising you will need to draw back from it in the future. Only by working within the rule can you fully open out to learning through experience. Once that knowledge and experience is gained, the absolute becomes obsolete.

The Egyptian pattern that you worked with is also technically a

religious pattern, but it is so very different from the Abrahamic one that it gives you a chance to compare and contrast the two. Ancient Egyptian religious patterns varied a great deal according to their era and area. The religion relied almost exclusively on its priesthood to do all the intervening in the pattern: the ordinary individual tended to leave most of the religious interaction with the deities to the priesthood. The priesthood kept the deities happy and in balance, and the people got on with their lives. There was not the regular, popular collective ‘worship’ that we see in the Abrahamic religions, nor was there the sense of a parent god who took care of everything. It was a very different picture and, as such, created a very different pattern.

The pattern’s health was therefore reliant on the priesthood and how they approached it. This had less emotive connection with the ordinary person, but it still left open the possibility of corruption within a priesthood degenerating the pattern. When you approach this sort of pattern as a magician, you do not come across a consistent emotional outpouring as in the Abrahamic pattern, and the Egyptian way of approaching the pattern left less room for a major parasitical presence to develop.

This allows the magician to interact with the pattern without getting caught up in any energetic feasts... unless of course the magician approaches the pattern with an Abrahamic mindset. We see this in magicians who adopt and worship one particular Egyptian deity and treat them like the Abrahamic parent-god. So again, it is about your individual approach as an adept, and how you build a unique relationship with the powers within the pattern to facilitate your magical path. And that is the crux of the issue: why you work with them.

This was talked about *ad nauseam* in the apprentice section. You work with the deities; you do not slavishly worship them or project a parental relationship onto them—a mistake repeated many times through magical history.

All this is of the utmost importance for the adept to understand as they delve deeper and deeper in the Mysteries. Only by going through the various experiences triggered in your training by the rule of absolutes will you have a real chance of fully understanding such dynamics as a result of direct experience and not theory. To fully understand something, you have to be fully immersed within it, then withdraw and observe. That method underlies most magical training.

Working in vision can help sidestep some of these issues, as you are working from the imagination, not from emotion. One can trigger the other, but if you are focused in your work then there is less chance

of triggering an emotive dinner for a parasite, and more chance of you learning to interact with a being, consciousness, or realm through the vocabulary of the imagination as opposed to the vocabulary of the emotions.

Magical work conducted almost exclusively through ritual, without trained visionary techniques, leaves the door open for emotive vocabulary to be triggered. This is far more likely to put you in a feeding situation and leave you vulnerable. The same is true of passive imaginative triggers like scrying, forced dreaming, drug use, or starvation to trigger the imagination. Such methods rely more on altering your brain chemistry, which again leaves you vulnerable.

This is one of the many reasons that you have spent so long learning focused visionary techniques within defined boundaries: it trains the imagination and suppresses the more feral emotive responses. Learning to work without emotion is an essential part of adept work, and to do this you need to know your emotive triggers. Some of this was addressed earlier in your training, by looking at situations in the world that trigger an emotive response like anger, want, love, revenge, and so forth.

Once you get to adept level, that focused observation of emotive response shifts to look at religious experience, and to learn how to approach powerful Divine connection without triggering such responses. This is done through visionary work, particularly those involving work with angelic beings, concepts, and shapes rather than humanoid babysitters.

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### *Learning your limits*

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Another thing that you really need to think about as an adept is your limits. When you engage with powerful visionary work, as you will now know—or at least have begun to suspect—things are subsequently triggered in your outer life to address unbalance within you, and also to steer you onto the right fate paths for your work. What this also does, by connecting with inner powers, beings, and realms, is teach you your individual limits for coping.

When you first step onto the path of magical development, you begin the Grindstone process, which slowly, over your training, widens out beyond yourself to put you in life situations where you have to face yourself. At first this is a process of learning who you are and what you are.



As you step closer to adept levels of work and begin to immerse yourself in that work, another dynamic kicks in that once more puts you back in front of the mirror. You are placed in situations where you have to face your limitations, not only in magic, but also in life. These are not limitations of power, but of *coping*.

When we are young, we are full of confidence in our abilities, and we create ideals of ourselves that often have little bearing in truth. We think that we would be totally honourable to the death, that we could cope with whatever adversity life can throw at us, and we 'know' that we can succeed. This mindset is often formed by our culture, by stories we are exposed to, and by the inspiring words of others. We watch situations on television and declare that we would know what to do, that we could do a better job, and that we would not fail as the person in the movie did. This is a child's mentality, and the adept must put away childish things.

But once you knock on that magical door and request learning, learning is exactly what you get. First, anything in your life that no longer serves a true purpose breaks down, and you have to step away from it. Then, over time, you are placed in situations where your idealised self is challenged. The timescale for such events is very individual—and to be honest it never really stops, it just changes.

So you think you are brave? Then you are placed in a life situation where true bravery is called for. So you think you are ethical? Then you are placed in a situation which tests your ethics to the extreme. It is easy to be ethical on a full stomach, with a roof over your head, and where you are generally safe. When you are stripped of all resources and are faced with real danger, real hunger, real homelessness, real fear, then you discover just what you are willing to do to survive. This does not often match your ethics.

The more potential magical power lies ahead for you, the more likely these situations are to occur; and the more you will be tested to breaking point. This is not some Divine, masochistic game; rather it is very necessary. By going through such situations and being forced to face your fears, inadequacies, and weaknesses, you will begin to learn the limits of what you are willing to do...and capable of doing.

You cannot, and will not, be given access to real magical power until you have learned your limits in a true sense; until you know what you can handle without breaking, what you are willing and not willing to sacrifice, and until you can look in the mirror and see the truth of yourself. Before truly knowing yourself, really knowing yourself, you cannot make real, informed decisions about when to act magically and

when to pull back.

When you make a decision to take on a round of magical work, you will never quite know just how involved that work will become, or how long its resonance will last in your life. But if you truly know yourself and your limitations, and agree to take on work based on those limitations by saying “I will agree to do this, but only within my own limited capabilities, and I can offer no more than that,” then the inner contacts you work with will not take the work beyond what you are capable of.

This also begins the process of true wisdom. If you really and truly know your limitations then you will know what magic not to do, what jobs not to take, and when to stop exploring because you have reached your limit. All this was introduced to you as an apprentice and strengthened as an initiate. It goes around in ever-expanding circles, so that the more you develop as a magician, the more you come to learn about yourself... and the more you learn to limit yourself.

Remember the words over the temple door as the aspiring magician steps forward? *Know thyself*. This is not something just for apprentices; it is a constant process that never ends, and the real key to the Mysteries. Through trials both inner and outer, step by step, you come to know yourself in deeper and deeper ways. You come to realise, as a mature adept, how little you actually know, and how little you are capable of compared to the universe. You come to that understanding by knowing the realms and worlds around you, how vast and complex they are, and what a tiny player you are in that theatre.

The life lessons run alongside the magical ones. The magical exercises you do in Quareia trigger externalisations, so that life becomes your teacher as well as your magical practice and study. We are talking about this now because to an apprentice such words are just theory to be mused over. Now, as an aspiring adept, you have enough real experience under your belt, and enough bruises and scars from your work, to really understand this practically.

And this is not something you should think about, then file away in your ‘done’ pile of work, but something you should continue to think about and revisit for the rest of your life, even if you leave magic behind. It is a life-skill as well as a magical skill.

Now let us move on to visionary techniques that you need to learn and practice.

## *Advanced visionary techniques*

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**Note:** Do these techniques regularly for a while as you continue with your studies.

These techniques build on the skills you already should have. They may appear simple, but they are very difficult to put into practice. However they are basic techniques and essential to the adept in all sorts of ways. You have practised similar versions of them, but now is the time to tighten them up, strengthen them, and, most importantly, speed them up.

Visionary magic is not only used to get in and out of places and commune with beings; it is used extensively by the adept in everyday and magical life to respond quickly, accurately, and powerfully to unexpected events. By the time you get to adept work, you will have found, or will find, that magic follows you everywhere, and while it will be now fairly easy for you to work in the safety and comfort of a magical space, often an adept is called to respond to a situation in a split second, often under stress. In such situations, these techniques really come into their own.

We will go through them looking at the techniques, what sort of situations they would be used in, and what exercises you can use to practice. These techniques are really important, so take the time to practice them and become skillful in their execution. The important underlying dynamic in all these techniques is *speed*—you must trigger these responses in seconds while in noisy and difficult situations. You have practised lesser versions of these techniques which will have prepared you for more powerful and fast deployment. All these methods have no preparation, no steps to build up access, contact, or power; they are immediate, powerful, and focused.

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## *Meditation*

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At the start of your training you had to undergo a pretty rigorous meditation schedule. As you progressed deeper in the course, you stepped it down to short sessions of stillness mediation at random times.

As an adept you must follow your individual mediation path, which may mean keeping up with daily practice or going for lengths of time with no mediation. How and why you meditate is now up to you. At times you will need to become invisible energetically, which means, among other things, no meditation for a while, and sometimes for a long time. However, even within this will be brief moments when it serves you well to be still and silent while chaos surrounds you. You have already learned to be briefly still in a public or noisy situation; now you have to speed that up.

There will come a time when you need, for a very brief moment, to step into stillness while maintaining the noise around you so that you continue to be invisible. There are all sorts of reasons for doing this: you may be weak, you may be about to step into something dangerous or powerful and need stillness to spring from, or you may need to drink from the well of stillness in times of extreme stress or threat. By going through a time without meditation once you have been doing it for a while, you will learn to feel the difference. You will learn what the stillness feels like from your training, but you will also, if you stop daily meditation, really begin to understand what the energetic noise feels like in the world around you. Having the two to compare is an important key to this technique.

Split-second meditation is where you send your mind into the meditative state very quickly, just by thinking about it and recovering the feeling of that stillness while maintaining the awareness of your 'noise' and the noise around you.

When you do not meditate for a time, you build up energetic 'noise,' for want of a better word. This becomes an exterior energetic projection that others pick up on. Psychics can see it around you or within you as a busy or chaotic energy. It is more apparent in adepts, as your core always remains still due to your magical work, so it 'sits' on you as a surface layer, which makes it more visible.

This becomes like a mask that you can wear if you need to go undetected for a while, particularly if, for example, you are having to spend time in a very parasited place, or a place where you are more likely to be energetically spotted as the still person standing out in the crowd. If that mask of noise becomes too thick then you risk losing your inner stillness; and at those times you must quickly dip into and refocus the stillness without removing your noisy mask. If you forget to do this then you can become weighed down by the noise, which will make it harder for you to focus.

So an adept does not walk around in total stillness all the time like some cartoon monk; rather you first establish and strengthen the stillness, then touch base with it regularly. At times you will only cast your mind to it briefly when necessary, and mostly appear as a normal, noisy human. So how do you do that?

Practice this when you are at work, doing jobs at home, or in any situation where you do not have time to stop for a moment to focus. As you do something, remember how it feels to be still in meditation. Quickly recover that feeling in an instant, and feel the noise in your body and the world around you as an 'orbit' of noise around you, or a skin of noise. Be aware of that deep stillness underneath all the noise, but do not allow that stillness to spread throughout your body.

It is simple, yet very difficult. It draws on your past experience of stillness, and therefore does not work for someone who is not adept at touching base with the inner stillness. It is something you need to practice and touch base with often.

You will immediately recognise this as a faster, more refined version of the micro-meditations that you have done before. You must do this without stopping what you are doing, and you should do it in seconds, as opposed to minutes.

When you are alone and away from other people then you can practice a second step of this work. As soon as you touch base with the stillness surrounded by noise, let the stillness fill your body briefly, then withdraw it again, like a light being put on, then put out again. I use visualisation for it, so I see it as stillness and light filling me, then withdrawing it again quickly. This can be used to make you 'visible' briefly as an adept, should you need to do this.

However, if you practice the second step with other people around, you run the risk of suddenly becoming visible to beings—or people—that may try to latch on and feed off your energy. Practice it alone, but use it when you need to show a person, creature, or being who you really are.

The first stage of the exercise can be used in chaotic situations where you need a still base, but also need to be fully present in a situation and invisible energetically. In emergency situations, where you may be under threat, you need to draw on that stillness, but you will not have time to still yourself. You need to cast your mind quickly to your centre and feel the stillness while doing something or talking to someone.

A good way to practice is to sit and talk to someone you know well and trust; and as you talk, practice touching base with the stillness. When you have done this a few times, for a second or two, then try doing it and letting the stillness expand outwards while still talking. See how the other person reacts to the change.

This can be a very powerful tool, which is why you have been learning it over time in different ways, and getting faster with it each time. It has been invaluable to me in both life and magic, and is well worth mastering.

Practice it for the next month, and keep notes in your journal about your experiences and any difficulties you have with it.

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### *Projecting constructs and patterns*

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This technique builds on your ability to still yourself instantly. By being able to trigger stillness in a split second, you will also gain the inner muscle to project instantly a construct or pattern. This is used when there is great immediate inner or energetic threat, or there is a need for an instant reaction that does not give you time to prepare. Again, this builds on all the skills you have learned so far, and is the next step on from the work you have done with patterns and constructs.

This technique launches a fully-formed pattern or visionary construct in a few seconds, and holds it energetically to block something, trap something, open a door to an inner realm, close a door, seal an entrance, and so forth. You can also use it to project a construct that you can then quickly walk into. This will affect how you are perceived on an energetic level, either by beings or other people.

I will give you a series of set exercises for you to work with, and from there you can figure out all the different ways the technique can be deployed, and under what circumstances. Mostly it is used for inner threats, or to create an inner pattern or construct around you, to affect the energetic space around you. As you can imagine, it has many different applications.

These four different exercises should be done while walking at a reasonable speed rather than ambling down a road. You are training to do them while walking at speed or running, but start off with a reasonably active pace of walking. Experiment with doing them in the country or in a park, then try them walking down a city street or around

other people. You will need to hold the visual projection if someone stops you to talk to you.

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### *The seven pattern*

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This works with the seven directions as a pattern. See the pattern as two four-sided pyramids. Here is an image to help you.

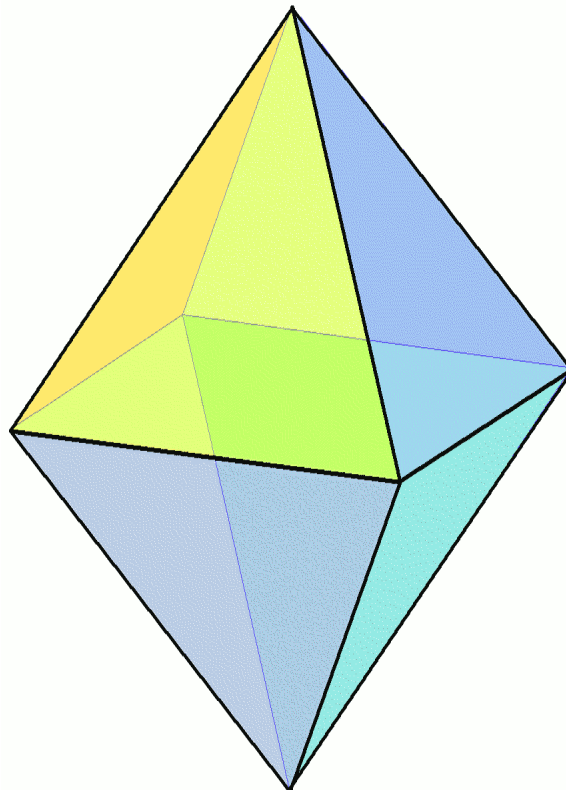


Figure 1: Square bipyramid

Before you do the walking exercise, practise visualising the shape before you, then visualising stepping into it. Once you can do that, start practising walking with the shape around you. When you are able to project the shape, step into it, and walk while keeping it around you, then move on to practising the projection while walking briskly.

Get up to a good walking speed, project the shape ahead of you, and walk into it and 'collect' it, taking it with you. Walk for as long as possible while remaining within the shape. Once you have mastered the ability to project, collect, and walk in a matter of seconds, then move on to the next stage.

The next stage: as you walk, be aware of the powers of the shape—the creative pattern flowing down from above and filling the shape, the destructive pattern from below coming up and filling the shape. So the shape is filled with both creative and destructive power, with the Divine points of above and below foremost in your mind.

As you can see, it can get difficult, but it is a very powerful energetic projection to work with. Being able to walk, talk, and interact with others while keeping that Divine pattern around you has many different applications. The more you work with it and learn to get used to its feel, the more you will discover what it can be used for. Use both your direct experience of working with it outside, and your magical knowledge of the pattern's power to discern why and when to use it.

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### *The cube that traps and retains*

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As you should know, the cube is a containment pattern of energy in matter: physical expression. That shape can be used to contain something and limit its expression. It mirrors angelic patterns and, as such, depending on what you are doing, it can trigger angelic power around you to assist you.

This can be very useful if you are doing exorcism work or are in an everyday situation where a powerful and destructive being suddenly turns up, or you come across one accidentally. It can also be used when there has been a very sudden death and the dead person's spirit tries to cling to you. You can contain them and hold them until you get to a safe place where you can bridge them where they need to go.

The starting technique is the same as the seven pattern, except that you do not step into it. If you do, you will contain yourself. Such self-containment *can* be useful if you are suddenly dying and not at the end of your measure, so that, for example, you can survive some accident.

But normally it is used to contain something in front of you. As you walk briskly, project the cube before you and keep it there as you walk. If you are walking down a street filled with people, see the people pass through the cube unhindered. Once you can hold that visual, then practice projecting the letter B in the air before you. Once you have formed the B and it stays in the air before you as you walk, quickly form the cube around it to encase it. Keep walking and see the cube with



the B trapped in its centre. This part of the exercise trains you to spot something, lock onto it, then limit it in the cube.

Once you can hold it no longer then, as you walk, see the cube descend down into the land and vanish. Send it down to the Underworld. Again, this trains you to deposit something in the Underworld while walking and working visually with the cube.

The key to this technique is to spot something, hold it in your vision while walking, form the cube around it, then lower it down into the land. You should be able to do this and hold it if someone stops and talks to you. One of the major adept skills is magical multitasking: working in your mind on one thing while holding a conversation with someone or doing some physical task.

Practise this skill until you get good at it—and like all of the skills in this lesson, practise it fairly regularly so that it stays sharp. You never know when you may need these techniques. When I am bored and have to walk through town, I practice these skills to keep them in full working order.

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### *The door*

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Being able to project doors while walking is also a very useful skill, again particularly for an exorcist. This is a harder technique, as it crosses into inner realms, usually the inner landscape, but it can also be used to place you in an inner place while you are also being physically active. It is a particularly adept skill, and success in it relies heavily on your past body of training.

As you walk down the road, see a door before you. Have a focused intent of where that door goes: you are creating a porthole or threshold to a place. So, for example, if you needed to check out the inner landscape, it would take you there.

First, practice walking and projecting a door before you. Once you can do that, project it with the focused intent that it is a door to the inner landscape. Learn how to walk through the door, and see the inner landscape while seeing the physical landscape around you. When you can no longer hold this, see a second door before you and walk through it to leave the inner landscape.

When you can do these things, learn to see, then walk over, the threshold without a door. Simply hold the focus that you are walking into the inner landscape while walking in the physical world.

Once you can visit the inner landscape, which is an inner expression of the outer land, then try doing the same with an inner realm place, like the Inner Library. When you do this, you act as a bridge and are able to bring the two places into closer energetic union. Doing the threshold of the Inner Library while browsing in a physical Library will bring the two places closer together briefly. By doing this and seeing what happens, both as you do it and watching for any lasting effects, you will learn how you can apply this, and in what situations it would be necessary.

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### *The body construct*

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This is another variant of this series of techniques that can be very useful for the adept. You looked at this very briefly as an apprentice. Now you should build strongly on it, as you should by now have good visionary skills.

A body construct is where you build a 'body' in your mind, step into it, and walk with it, wearing it like a suit. This can be used to project something energetically which, if your visionary skills are strong enough, will be picked up by people around you.

The type of 'body suit' you could step into could be anything that your imagination can hold in a focused way and continue to project as you walk, talk, and interact with people. This can be used to dissuade people from seeing you too closely, or it can be used to blend in, to stand out, to appear harmless, to appear threatening, and so forth.

Not everyone will react to your projection, but in general a person, unless they are a psychic brick, will pick up on your projection at a subconscious level and react accordingly. This can be an interesting experiment to play with, and it will give you a good idea of just how much we all interact with, and pick up on, the subtle energies of each other without being aware of it.

The success of this projection relies solely on your ability to build a strong solid projection, then hold it as you move around and interact with people around you. It is not an essential magical skill, unlike some of the previous ones described in this lesson, and if it does not interest you then

do not do it. But if you are interested then practice it, and think about how you could use it magically in your work and daily life.

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### *Immediate contact*

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This is one of the important skills to gain as an adept, as it comes in handy in many different magical situations. This is about connecting to, and interacting with, an inner contact as you go about your daily life. This needs to be something you can do in an instant, again under noisy conditions, while you are going about your daily life.

For it to work, the inner contact needs to be one you have worked with many times before, and one whom your imagination has given a recognisable physical form or energetic feel. For some adepts this is easy, as they have, over time, built a defined and often detailed image of that contact in their minds. But for others it is not so easy.

I tend to not project too much detail on an inner contact, as I feel it can get in the way of the communion: my imagination could build a strong image that would block the contact's true nature. I tend to go by an inner sense and feeling of the contact. When I work in vision with an inner contact, I could tell you what they feel like to me, what power they hold, what they can and cannot do, etc. But I cannot often tell you what they look like.

Sometimes human inner contacts project strong images themselves, and I pick up on those, but mostly it is the nature of their voice, their power, and the feel of their energy that identifies them to me. So work with what is best for you.

Like the other techniques, you practice this while going about your everyday life or by walking down a street. Think of the contact and recover their feeling or image with the focused, direct intent of connecting with them. You will feel when the connection is made, and then you commune with them as you walk.

With practice you can make a powerful and direct connection with the inner contact in a matter of seconds, and have a conversation in your mind with them as you go about your day. I have used this when I need important guidance suddenly, or protection, or angelic help to deflect something or get out of its way. Sometimes such contacts turn up anyway in dangerous circumstances, but you can use them to gather power and

information around yourself when you walk into a building or situation where you will need inner help and guidance.

It also helps you build a better awareness of how beings and contacts are often around you or connected to you in various ways for most of the time by the time you become an adept. So practise it, experiment with it, and see where it goes. Don't forget to take notes.

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### *Immediate access*

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This last technique is about moving your mind into a place, or into the body of a person, animal, or thing quickly and efficiently. This is used in emergencies to extract something, drive something out, or to repair or hold on to something, or to scope out a place from an inner point of view.

This is mostly used in healing and exorcism, and can also be used to look at something quickly and get away before you are noticed. It is about casting your mind into a defined space immediately, and being able to extract information quickly without having to form visuals. It is a difficult technique, but is another major skill for adepts.

With bodies, it is very much about looking quickly to see what is there. It may be that you do not want to work in full vision because you are currently operating 'under the radar' in general, yet someone has great need, or you need to glance quickly, from an inner point of view, into a building as you walk past it.

When you work at such speed there is no time to interact with your imagination to build a vocabulary of images for what you are picking up on energetically. Rather you have to go by your inner senses which, if you have continued your work with them from your apprentice training, should be pretty strong by now.

When you cast your mind into another person's body, it is only for very good reason. The reason is the intent which filters the mind and senses to look only for a specific thing. If you do not have time in an emergency to flow into a person's body and take a good look at going on, then you use this technique. It is also valuable with squirming babies and traumatised animals who will not stay still for more than a few seconds.

Before you cast your mind, you hold the intent: "I am looking to see if there is a major problem." Touching or holding the person or animal, 'think' straight into the centre of their body. Does anything immediately

stand out? If it does, remove it from the body and drop it in the Underworld. You should be able to do the whole thing in under three minutes.

If you are casting into a building, again you hold the same intent, but you have to focus your mind specifically, as energetic pictures can get messy. If you are casting your mind into a bank as you walk past it, then if you are not looking for a particular focus, you may pick up on all the grubby energetic things that happen in banks...it's just how they are. But if you suspect a major destructive being or parasite in a building, then you can walk past it, cast your mind swiftly into it with focused intent, spot the problem, and withdraw yourself quickly before you are spotted. You can see how this can be handy if you are scoping out a suspect building for someone who needs an exorcist. You should do this in under a minute.

Practice is the key to all these techniques, and particularly this one. Spend time walking down streets and casting your mind into buildings, at first without focused intent so that you get used to the energetic feel of such places. Remember, there is no time to build imagery as a vocabulary; rather you have to learn to filter the energies by how they feel. That feeling becomes your vocabulary. Do the same with some animals, though they tend not to like it. Be as fast as you can, literally in and out, and if you pick up on something in the animal that should not be there, or you feel sickness or something wrong, then use divination to see if you were right.

Because you must work at speed with these techniques, and have no time to filter your experience, you will find yourself back in the apprentice state of not knowing what is real and what is just your imagination. Just as you did in your apprentice training, treat everything as real so as not to overfilter and block anything. You will learn discernment as you develop the skill. Use divination to check what you felt, to see if you were right.

All these skills are about practice and focus, about inner senses and the ability to detect energies and shifts in energies. It moves you away from the usual visionary practice towards a deeper form of visionary work that works purely from inner sense, energy, and your ability to focus.

Practice them, keep notes, think about how you would use them, expand on them in your own way, and see where experimentation takes you. Type up summaries of your successes and failures so that your mentor, if you are being mentored, can discuss them with you if needs be. And don't worry about failures: these are hard skills, and they can

take time to develop well. You will learn just as much from your failures as from your successes.

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