



QUAREIA—THE ADEPT

Module VII—Adept Exorcism

Lesson 1: Introduction and Curses

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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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Note: It may be advisable or at least helpful for you to get a book I wrote about exorcism: *The Exorcist's Handbook*, by Josephine McCarthy. If you are being mentored and you cannot get access to this book, or cannot truly afford it, then contact us.

Keep in mind that this book was written for a public audience, so while some solutions are outlined, the details about how to actually do certain things are often not included. However, as a trained adept, you should immediately spot what is being talked about and know what to do. It is not mandatory to get this book, but if you are interested in this aspect of adept work then it will add to this module in many ways. It covers things that I will not repeat in this module, simply because the subject is so broad that it would be impossible to include everything in eight lessons.

Introduction

In this module we will look at the one percent of situations where an adept has to deal with something as a magical exorcist.

Ninety percent of the time, the situation does not need an exorcist. People in general are too ready to blame the results of bad life choices, bad luck, or the Grindstone mechanism in action, on a ‘curse.’

Most of this is the result of fantasy, ignorance, and superstition. Lack of knowledge of what magic can do, and *does* do, leaves many people afraid when their life goes wrong. It can also be the result of watching too many horror movies, or being unable to cope when things go wrong in their lives—which is in fact part of life itself.

The remaining ten percent of situations divide into two parts. For nine of those percent, something magical will be going on, but it is minor—even if the victim does not feel that way! These issues, and their presentations, are more or less covered in the initiate exorcism module and in other parts of your general training. These situations can be disturbing and difficult for the victim, but they are also easily dealt with by an adept; and unless the victim slides back into the same behaviour that triggered the attack, then once the adept has dealt with the situation that should be the end of it.

The remaining one percent consists of powerful, focused, and directed magic flowing to a victim, or an inner being clashing with a human. That one percent is what we will deal with in this module.

In Initiate Module II you learned about assessing situations and how basic situations can present, as well as some basic fundamental techniques to deal with them. For the most part, these techniques are all that is necessary; and with the many varied magical techniques you have learned since that module, you have, even if you are not directly aware of it, acquired quite a wide-ranging set of skills and tools to deal with most situations.

By now I should not have to talk much about how to assess a situation and so forth, as you should already understand all that. This gives us the chance to look in detail at the remaining one percent of situations: the dangerous, deadly, and complex ones that occur rarely, but which, when they do happen, need the skill and experience of a true adept.

The one very important thing for you to understand is that the ‘one percent’ cannot be solved easily and quickly. Often someone’s life may be at stake. Some situations can take months, or even years, to fully resolve, and the victim is likely to sustain some permanent damage. The work is often very involved, is physically and energetically hard, and you may well come away from it with an injury or two.

When young magicians think of exorcism, they get caught up in the glamour: they think of themselves as superheroes who will sweep in, make everything safe and better, then sweep out again on a tide of congratulations and a flourish of their velour cloak. This is the mentality of a twelve-year-old boy who thinks he can go into battle and save the damsel while shooting up all the baddies as he zooms into view in his batmobile.

This is sheer fantasy, and for adult magicians, it is a very dangerous one. This is no game; this is no fantasy. As an adept, you are far more likely to come across the real ‘one percent’ at some point, so you *must* have shed the bullshit in your mind and personality ahead of time.

Think more in terms of being a sniper sent to a vicious war zone. There is a much higher probability of your being hit, captured, or killed. Dealing with the ‘one percent’ comes with risks and, just like being a sniper, those are sometimes very heavy risks. The adept exorcists who survive are those who pay attention, are well disciplined, know their limits, and do not get caught up in the emotions of the situation, the victim, or their own ego. Now you can see why so much emphasis was put throughout your training on your ego, discipline, and emotional control.

Thankfully the majority of real situations needing a magical exorcist tend to be in the ‘nine percent’ and not the ‘one percent.’ But also bear in mind, particularly those of you in Western cultures, that when societies are in decay and decline, more opportunities arise for the ‘one percent’ to present themselves.

So throughout this module, keep in mind that we are examining those extreme, most difficult situations, and put this in context with what you know from your training so far.

This lesson looks at curses—real, powerful, nasty curses, the types not cast by a disgruntled neighbour or local witchcraft person, but ones cleverly and powerfully crafted by adept magicians of various cultures and styles of magic.

The ‘one percent.’

Curses

Curses are the most common ‘one percent’ situations that an adept will encounter, or will have to deal with for themselves or those they

care about. A powerfully, skilfully crafted curse will either tap into the victim's fate pattern and alter it, or will magically attach or connect a being to them which then makes preemptive strikes to the victim's path ahead.

The major presentations that come with such an attack tend not to be direct indications of the curse; instead, the first symptoms are the victim's physical, mental, and energetic *reactions* to the construct or being.

For example, if a lot of bad things are happening around the victim, but there is no symptomatic picture in their overall individual wellbeing, then those unfortunate incidents are unlikely to have been caused by a curse—or if they have been, then it will be a simple, weak one.

This underscores a very important mechanism in this field of magic: powerful magic imposed on a person, regardless of its intent, will trigger a bodily and mental response. The symptoms of that response are caused by the person's body, mind, and energy struggling against the impact of the magic. Bear that in mind.

At their core, powerful curses are either *patterns* or *consciousnesses*, or occasionally both. We will look in depth at the mechanics of these different approaches, but bear in mind that as these lessons are freely available on the internet, it would be unwise for me to outline fully how to construct a curse. Instead, at times in this module I will point to something and expect you to draw on your training either to fill in the gaps, or to draw the pertinent information from the text using your knowledge and skills.

When you look at curses, don't make the mistake of focusing on the magic's exterior style or cultural presentation. First you need to know what holds it together and what drives it: you need to know the mechanics of the core magic used. So let us look at this in detail.

Looking under the hood at curses

When a car goes wrong, you do not look at its paintwork, interior furnishings, or flashy hubcaps; you pop the hood and examine the engine. You take the same approach when dealing with powerful hostile magic, be it a curse, binding, or something else.

A curse needs a structure to hang in. That structure is a pattern through which the curse's power, focus, intent, and consciousness can

operate. When a magician crafts a curse, mostly they are unaware of the patterned structure, unless they work specifically with magical patterns in a conscious, direct way. Rather they will use a known ritual pattern to draw in a being and bargain with it; or the being may be bound into the action by the way of ritual utterance. Tools will be used, deities may be called on, substances may be used, and so forth.

Bringing together those ingredients triggers the formation of an inner pattern. Unless they consciously understand those forming patterns, the cursing magician will work in a feral or dogmatic way, adding more ingredients and intent, and a side-serving of emotion to fuel it. Then the curse is 'sent,' usually through ritualised action and/or utterance.

These methods are the outer dressings of various forms of magic, and are often deployed without any understanding of how the deeper mechanics work. This is why so many magicians get themselves in such a mess: they often have no deeper understanding of what they are triggering and how it could affect them.

The various styles of magic—like Enochian, Golden Dawn, Goetia, witchcraft, Vudon, among others—are all outer style dressings with different ways of bringing the ingredients and powers together: the surface dressing. However, once you pop the hood and look at the engine, then you start to see what those ingredients are actually creating as they are worked together.

The reason to prefer the pop-the-hood approach is that it is impossible to learn all the styles well enough to recognise them. However, if you trace back to the patterns they form, then you will instantly realise what base powers are being used and how—and then you become the mechanic.

Let us start by looking at how to identify a curse's purpose or intent. This will define its underlying pattern, or at least gives clues about it. The purpose/intent, if unknown to the victim, can sometimes be discerned by what is happening around them. Remember, the victim's bodily reactions are mostly reactions to the curse's energy, not its intent—unless the intent is to kill or disable the victim.

Identifying intent

When you are dealing with a 'one percent' presentation, often the victim themselves will be involved in magic in some way. It is really

rare for an all-out, skilled, well-crafted curse to be put on someone not involved in magic. Such an attack needs a great deal of power, skill, and energy, and few magicians are willing to waste their time on that when a simple attack will work on most ‘normal’ people. But when the victim is also a magician, or is heavily protected by adepts of some system or culture, then it would take a highly skilled attack to damage them—a ‘one percent’ situation.

A victim who is also a skilled magician will not have the same bodily reactions to a curse that an ordinary person would have. A magician’s body is far more used to the energy of magic in general, and so is less likely to suffer the sort of systemic reaction an ordinary person would have. Think of this in terms of an inner immune system: an adept’s body is already primed to be at least partially immune to many different types of magical energies.

This makes it easier to spot the curse’s intent if there is a massive bodily reaction. So first you start with the victim’s body. First comes divination: a health reading, looked at carefully, will indicate whether there is an inner immune reaction to the curse, or the curse is having a *direct* impact on the body due to its intent.

You then talk to the victim and take note of really unusual reactions. Ordinary illness should already have been medically ruled out by a doctor.

Assessment to identify intent

Let us walk through an assessment of intent. We will assume that divination has already confirmed something magical happening, and it indicates a curse.

First, sit and talk with the victim. Watch carefully how they talk to you, how their body responds to your conversation, how fluently they can talk, and how your energy reacts to being in the same space as them. For example, if the person talks normally and fluently about various things in their lives, then suddenly gets fragmented or unfocused when it comes to magic or a particular subject, then you should suspect that something has been done magically to gag them on that subject.

This can happen, for example, when a magician leaves a skilled and powerful lodge or group who do not want their ‘secrets’ getting out.

The victim is ‘cursed to silence’ on specific issues. When a magician suddenly fragments when communicating about a particular thing, or keeps experiencing coughing, gagging, loss of voice, or a feeling of being strangled, but only when they talk about magic or a specific issue, then a gagging curse is highly possible. If their communication is disrupted regardless of their subject matter, then a medical or psychological issue is far more likely—but don’t make a decision at this stage. Just make a note of it and carry on. Sometimes things are not as obvious as they may appear.

If your energy suddenly starts to become uncomfortable when they start to talk about their magic or what they suspect has happened, then silently feel into what you are picking up on, particularly if everything felt fine up to that point.

When something triggers that affects your energy, then a being is involved in the curse attack. When a curse is patterned but not inhabited by a being, it affects only the victim. If a being or beings are involved in the curse, then they can stretch beyond the victim and affect anyone nearby who also triggers the curse’s intent. This is far more common in curses from tribal cultures and those magical systems that derive from them.

So we have looked at a picture of a gag curse. Let’s look a bit further. Is the victim progressively weakening, fatigued, and fogged in thought for no medical reason? That could be caused magically by a number of things. Their energy could be completely taken up trying to fend off the curse—this would make it a symptom of the curse’s power, but not necessarily its intent. Or they could have been cursed to death, in which case their vital force is ebbing. Or it could be both. In such cases it can be difficult to discern the curse’s intent, as divination is likely to show the same outcome regardless of the intent: the energy taken up trying to hold off the curse could itself bring death or long-term weakness.

If you observe this picture in the victim, then you need to look again with divination. “Is the intent of the curse to kill this person?” A Tree of Life layout should give you a straight answer if the intent of the curse is to kill. If it shows “no” then, using the same layout, you would ask, “what is the intent of this curse?” Its answer should not be taken as definite, however: sometimes curses can have glamours woven into them to give a false answer. You have to tread carefully, and use all your observations, before you reach a conclusion.

Once you have looked at the victim’s body and mind, and observed their energies, then you need to start moving outwards to see if how they

live their life has been affected. Are they continually losing jobs when this has never been an issue before? Has their partner suddenly become hostile to them? Is the land and beings around them suddenly becoming hostile? Is the reverse happening—is the land and beings around them suddenly turning up and staying close to protect them?

Look at what is happening in their lives. What is being blocked or torn apart? Are bad things happening around them? When you are talking to someone in this sort of situation, no matter how grounded they usually are as a person and magician, be aware that drama may play into it.

Under extreme stress or difficulty, a person will often dramatise their situation to get across how bad it is. This is both a coping mechanism and a symptom of their distress. Never dismiss something because of the drama attached; simply see it, recognise it, but do not get caught up in it.

The emotions of such drama can attract parasitical elements which feed off the drama and make the whole situation worse. It is better to listen, but stay detached. Do not judge, just take a careful note of it.

Look out for situations described where they begin to burn, get breathless, disorientated, or suddenly lose their energy when involved in a particular part of their lives. This can indicate a directed, focused curse that triggers only when they do something connected to its intent.

For example, if the curse is to break them up from their partner for some reason, then they will feel like they are burning when they touch their partner or draw close to them. If they get a sudden loss of energy when doing something, which is then restored when they back off from it, then you may have isolated the curse's direct intent—or at least part of it.

It can be a very intensive process trying to sift through the presentation's various aspects to see what is causing what, and why. Some forms of curses work in stages, binding and trapping aspects of the victim's body and mind as it seeps further into their sphere. This is a particularly nasty form of cursing which works through specific patterns.

For example, if the curse has been constructed using Kabbalistic patterns, then it can inch its way slowly up their body, affecting limbs, organs, then the mind/emotions, as it successively triggers each stage of the pattern. Usually such a presentation is designed to take the magician out of magic, and sometimes physical life.

Other curses are like total body slams: they are brute-force constructs

designed to destroy everything about the person and eventually lead them into death. These body slams are often designed through patterns that use a particular elemental power: fire, water, air, or earth.

For example, a curse constructed from fire—which will include all variants of fire manifestation—will also have a being of fire woven, trapped, or negotiated into the curse to dispense it in successive waves of attack.

All the symptomatic pictures of the magician's health and life will manifest as variants of the element. With fire, their body will be badly inflamed and they will feel like they are burning. Their house may catch fire. Their job may 'go up in flames.' Their partner may become uncharacteristically 'fiery' or aggressive. Animals may attack them...

A body slam curse's intent is hard to pin down: they are often like a blunt instrument designed to seek out a person's hotspots and weak spots, then lean on these until they crack. So you do not get the specific symptom of the curse engaging during a particular activity: *everything* will affect the victim.

These sorts of curses are usually constructed in rage, or when the attacking magician does not know how to target specifically, and does not understand the different dynamics of magic.

That in itself can be a clue. Through careful questioning, you would seek to find out if a skilled magician, or someone with access to one, is raging at them.

Rage is a primal emotion. Primal emotions are usually triggered by sex drive, threatened resources, the need for vengeance, or territorial disputes that have status heavily woven into them. So you need to track back through the victim's recent life actions to see if any of them could have kicked someone off. Have they, for example, taken up with someone else's wife or husband, someone deeply connected to powerful magic? Have they aggressively taken over a company that may have connections to magic or magicians? I once had to deal with a terrible curse levelled at a CEO who had been involved in a hostile takeover of property and resources in Central America. That was not pleasant.

So look at aspects of their lives, and what cultures and communities their life has extended into, to find the trigger when looking at body slams. Always ask: who is raging at you? While those types of curses are very dangerous, they are easier to deal with than the very focused ones. Why? Because very focused curses are dealt without emotion and

crafted very carefully by a skilled person who will very likely put traps into the pattern. When you try to dismantle the curse, a wrong move may trigger a trap that will just make the whole situation worse.

Gaining a deeper understanding of the triggers and intent behind a curse should hopefully help you identify its underlying pattern. How? Well, when you step back from the intent of most curses and look at them carefully by taking out their surface details, you start to see their mechanics. Here is an example:

You have identified a curse on someone, a gag curse. Its side effect, besides stopping them communicating, is them having trouble breathing. They are getting frequent, unusual asthma attacks which not only disable them but threaten their life. They are not fighting the curse magically, but with bullheadedness: they insist on still communicating magically, and each time they do, the gag tightens.

The dynamics at work here are the restriction of air and utterance—restriction of east in the pattern, the use of earth to provide the restriction—triggering of north in the pattern, and the blocking of south and west—future and audience. Think in terms of the magic you know: the Limiter, the power you work with to limit something. A similar mechanism will be at work in the gag curse, as will threshold powers that limit the directional powers of south and west. Think about how the two bridging powers limited Set in the Egyptian ritual you learned.

Identifying the dynamics at work will give you an understanding of the underlying pattern triggered by whatever magical work was done to construct the curse.

However, there is another pattern that can be used to gain the same effect, but it displays a different symptomatic picture: the pattern of ten. This is not a pattern you have worked with for two reasons. First, it is specific to one system—Kabbalah—and it does not appear in the same power dynamic in other systems. Second, it has been so badly distorted by misuse in Hermetic magic that it is heavily parasited in its Hermetic form. However, you have bumped up against the deeper inner dynamics of that pattern in your creation and destruction studies.

As a mystical inner pattern it still works well, so long as you keep it in that form and observe it as a creative/destructive pattern of the universal Divine. But in general it has been heavily debased in many, many ways, particularly in magic.

When used to curse—one of the more particularly debased ways it

is used—the pattern of ten is imprinted on the person, on their body. The attack works its way ‘up the Tree,’ first cutting them off at the legs, binding their heart spirit, then throttling their ‘utterance’ when it gets to the throat.

This is not often seen, as most Hermetic kabbalists have no clue how to do this, and most Jewish kabbalists would never do such a thing as it goes against the flow of the Divine. However, there are always a few ignorant but naturally clever people around who might consider such an attack as being justified.

So if you see this creeping effect on the body and inner energies of a person who has been ‘gagged,’ then they may have some connection to kabbalists, or have strayed into debased magic that uses that system. It is also possible that a knowledgeable, but emotionally immature kabbalist could have attempted the curse. In that case, this sort of curse can be a long-term gift: it is one of those situations where it is better not to remove it, but for the person to evolve and grow despite it.

Whereas the pattern of four remains very much in the manifest world, the pattern of ten reaches deep into the pattern of creation, and can even reach the threshold of the Divine. Because of this, working with that pattern can trigger its thresholds and bridges: angelic beings. Getting caught in such a pattern draws the Divine powers down into a pattern that expresses through the person, so the curse can slowly be negated by the victim’s personal evolution, as cursing a person in such a way stands them in the orbit of the Divine.

If the cursed person chooses to not fight it but to evolve through it, then they trigger these bridges and thresholds within and around them. It is like thrusting someone into a pattern of Judgement. If a Kabbalistic curse is done in full gnosis of the possible results, then the attacker essentially—and stupidly—puts themselves into the role of Acher, the rabbi who cut down the plantings. And for such an act, there is no Divine forgiveness or mercy.

And the victim will have a strange life from that day on. Whenever they do something counter to balance, the curse will trigger and hurt them. But if they move towards balance and the evolution of their soul then it will protect them; though they may suffer minor long-term health issues as a result of the pattern imprinted on them.

So you can see how such a curse can be a powerful, if somewhat painful gift. This is not usually the outcome the attacker intends: they see someone who needs punishing, and take it on themselves to punish or

limit. Using a Divine pattern to do something like that is both stupid and arrogant. In effect it creates two polar orbits: one for the victim, restricted against their will, who through that restriction gains wisdom, strength, and knowledge; and one for the attacker, who for lack of self-restriction creates a power of unravelling and second death around themselves. Those two polarised orbits draw on the well of creation and destruction. Think about it.

This is also an example of how a fate pattern can absorb a curse. A curse pattern with the elements of creation and destruction within it, like the pattern of ten, causes its victim's fate pattern to adjust around the curse's structure. The fate pattern slowly begins to integrate the curse pattern into itself. Instead of the curse tearing the fate pattern apart, it becomes subsumed in the pattern, which finds places where the new structure can be put to use. So for example, if a curse is put on an adept to keep them always alone and never with a partner, and the fate pattern of the cursed adept has the potential for great works to come as a result of isolation, then the curse will add fuel and focus to that part of the pattern.

Perhaps the adept has the potential to become a great scientist, but up until that point they had been too busy with relationships to step into that part of their fate pattern. The curse sweeps away those partners and the future potential for new ones. It then fills that area of the fate pattern with focused energy to drive them in their quest for discovery. While ever they are focused on that quest as their life's work done in isolation, the curse will add to their success, not take it away. So you can begin to see how complex the issue of curses can become.

Whenever a curse is constructed with powers and patterns that reach away from the manifest world and dip into the powers of creation and destruction, then, regardless of system or tradition, and particularly when the curse is aimed at an adept, you can see just how complicated it can become, and how it is not necessarily a bad thing.

Never think in good and bad, black or white terms with 'one percent' curses. You need as much of an overview as possible to deal with it—when you *can* deal with it. Other times you will discover that it is better to leave the actual curse alone, and just support the victim as they adjust around it.

Now let us look in a bit more depth at how to pick out a curse's underlying patterns from their presentations. We will do this by looking at two different presentations of a 'one percent' curse.

Example I

The victim has become increasingly weak without medical cause, and is a usually-healthy thirty-year-old magician heavily involved in a magical lodge whose focus is not teaching, but magical projects. His left arm is getting very weak, which gives him trouble writing, as he is left-handed. He is suffering from nightmares and has lost his job, home, and partner; and any time he engages in anything magical he starts to sweat profusely, he cannot focus, and he feels like a barrier is all around him.

He is constantly dehydrated, no matter how much he drinks. He is chronically constipated, which does not ease with changes in diet or with medication. He has become impotent, and his work has been suppressed. He is a graphics designer by trade—a creative pursuit—but each time he tries to create something, his mind seems to become tangled. He gets the same feeling when he tries to read anything magical or do any magical work. He cannot focus in vision work, and he cannot reach any of his contacts.

Any time he tries to communicate with other magicians, the phone dies, the email gets lost, or his computer crashes. As you watch him talk, your energies pick up a hostile presence around him which seems to appear in his face to your inner senses. He feels defeated, locked out, and he says he feels emotionally flatlined. He is about to step forward into his role as an adept, but this has brought his magical work to an abrupt halt.

When questioned about his magical work, and what projects he was working on, he manages, in fragmented language and with great difficulty, to explain that he was involved in a project to shut down a magical lodge that he and his colleagues felt was dangerous and abusing their power. By contrast, when you ask his opinions on his neighbourhood, he speaks freely and articulately.

When you ask to see his magical tools, you notice that his vessel, which is metal, has a fine stress fracture down its side which he had not noticed.

You do a directional reading with the Quareia deck on his overall current situation—on what is happening to him. The centre card is Restriction. The card in the east is the Utterer, the card in the south is the Magical Attack, the card in the west is destruction, and the card in the north is the Staff. Crossing him is the Occultist.

When you look at this picture, bear in mind that a lot of his bodily symptoms could be from an as-yet-undiagnosed illness. Just because doctors have not *yet* found a cause for them does not necessarily mean that there isn't one. So bear that in mind. Usually with a curse there are a lot of general, peripheral symptoms that could be caused by many things, and then some other more specific indications and symptoms.

So let us go through the approach in steps.

First, rule out the physical reasons for the symptoms. You would do a health reading, asking: "Show me this person's actual bodily and mental health, and take out anything caused by a curse. Show me the individual's actual underlying health, minus any magical affects on the body." If the health reading looks okay, or the only bad cards are in position one or two, then a magical reason for the symptoms becomes far more suspect. You have to learn to move aside one layer of causation when doing a health reading, so that you can look at what is underneath.

The next step is to look at the overall picture of what is happening and see what pattern dynamics are underneath it. Looking at the description of effects on the victim's life, we can see that his 'west,' or element of water, is being interfered with. This is indicated by his physical symptoms, through his emotional flatlining, and through his sudden loss of creativity.

You can see that his magic is being limited, as is his ability to communicate; and his description of issues with his magical lodge makes it likely that magic is causing whatever is happening to him. This is confirmed by the directional reading.

The bound angel in the centre tells us that he has been bound out of action, but the symptomatic picture displays far more than you would expect from a binding. It should not affect communications around him; nor should it cause burning when he approaches magic. This makes his problem more likely to be a curse.

The Utterer shows you the curse being uttered from the east: classic magic when you use this layout to look specifically at an attack. You know that his ability to communicate is being limited, so the Utterer's power is not something inner flowing to him in his work, like a contact, but more likely something being uttered at him. Remember, the cards have to be read as a whole, not just individual units.

In the south is Magical Attack, and in the north the Staff. This shows two points of power being worked with using fire, and lodged in the flow

of time. The Magical Attack shows that the person's future, i.e. their fate pattern, is being attacked to limit their future actions. The Staff in the north, a fire tool, is being used to create a boundary of fire across the north threshold so that the magician cannot tap into their past: this effectively cuts them off from their acquired knowledge, past skills, ancestors, and so forth.

Crossing the centre card is the Occultist. There you have the magician engaging with the victim to curse them. The destruction in the west is the result of the magic drawn from north and south, uttered from the east to the west, and the occultist in the centre is the attacker directing the power. The west is the receiving direction, and the victim is the vessel that receives and contains the curse, which then causes destruction. You then remember the cracked vessel: his magical vessel will have taken the first impact of the curse to try and protect him.

It is very unlikely that the magical attacker used the directional pattern intentionally. Probably the magical system used draws from that pattern, as most Western magical systems do. However, as it flows into manifestation through that pattern due to the magical system that triggered it, it is through that pattern that you can then begin to work.

There are no signs of beings attached intentionally to the curse, and it has not been on the victim long enough to attract any parasites strong enough to be an issue. This makes it a lot safer for you to take a look at the curse with your inner vision.

Light a candle in the centre of a room. Have the victim sit to the south of the candle, facing away from it, and sit opposite in the north, facing the victim. Tune yourself into the directions, and briefly tune yourself to the Inner Temple.

When you are still and ready, cast your inner vision to the person sitting before you with their back to you. Be still and observe. Seek out the power flows around them. Seek patterns around them, and look for anything else that may be within, on, or around them. Take careful note of what you perceive. When you are ready, come out of vision and write down what you saw.

Then give the victim a ritual bath, and give them a few eight-hour or three-day safety candles to burn overnight in their bedroom as they sleep. This does not cure anything, but it will give you time to work on the dismantling process.

Before we move on to the second example, here is a brief overview

of what a curse such as one from the first example would look like if it had a being attached to it, in this case, a being that operates through fire: The general physical picture would be one of burning, anger, rashes, and inflammation. Animals attack the person, their magic burns them, and they are having constant nightmares. They are becoming very sick and anyone who tries to help them also starts to get the same symptoms. This is an indication of beings attached to the curse who will attack anyone who tries to interfere with the curse. It is preventing them from doing their magic and interfering with their relationship in a very bad way. This sort of picture is stemming from the use of fire/south, and west/beings. Where beings are involved in such a way, you need to look at the person from a viewing place in the inner worlds: you need to take your mind out of the manifest world and plant it in the Inner Library so that you can look safely. You know how to do this. You would eventually work from this vantage point to first detach the beings and place them in their own element, fire, then remove any patterns from them. Once done a ritual bath is given, then the person's pattern has to be worked on.

Example II

The victim has stupidly violated a sacred ground or place, and triggered an old curse upon them. They are constantly cold, no matter what they do to warm up. Their legs really hurt, and it is getting harder and harder for them to walk. They are constantly very tired, and have started sleeping for many hours during the day as well as at night. They sense a constant bad smell around them, and their bodily odours are becoming rancid, no matter how much they wash. They cannot digest food, they have constant nightmares, their blood pressure is dropping consistently, and they have a real and horrible sense that they are about to die. Bear in mind that sometimes thyroid disturbance, or a viral infection, can cause some of these symptoms.

People are drawing away from them. No matter what they do in magic the south seems closed to them, and their own readings keep showing death. When you do readings for them, you get the same thing. Your readings show Death, Parasite, the Underworld, Destruction, the Bridge of Death, and the Abyss—oh, joy. You do a Tree of Life reading to ask directly if they have been cursed, and the last card confirms it.

You also feel cold when you draw near them, and get a sense of dread. They feel like a black hole. It is also affecting their children, who are

starting to get the same symptoms. They are being drawn into the orbit of the black hole, so you need to act quickly and effectively.

In terms of patterns, you realise that west and north are the active parts of the pattern, and east/south has been limited or blocked. You also realise, when near them, that you lose your sense of 'above.' You were not aware of that power around you until suddenly it is not there. When you leave the person and the building they are in, your 'above' plugs back in. This tells you that a being is intentionally blocking the 'above' flow of power to the person: they are being locked out of life and walked into death. The leg pains they feel are their 'inner muscle' fighting the tide of the Underworld River of Death. The smells around them they sense are the inner odours of the Underworld beings active in this curse.

For a death curse like this, the remedy is quite different from the previous example. Fighting an old and powerful death curse can be like trying to fight a tsunami: you don't fight the tide, rather you flow into it with focused intent. In the four-directional underlying pattern, in such situations, usually the centre, east and south are blocked off and guarded by Underworld beings to stop the victim reconnecting with them, and they are forced into a pattern of three: centre, west, and north. It forces the person in the centre, the victim, to walk into the west to be composted, and then to be stored in the north. The pattern may also have a 'down' element if an Underworld deity or very powerful Underworld being is used. That 'down' connection acts as a power source, beacon, and highway for Underworld beings to ascend to attack the victim in the surface world. If that is the case and you spot it, then you have to get rid of that part of the pattern first. You have to cut the power before you can deconstruct the pattern.

This use of the directions may be intentional and a patterned part of the magic used, or the outer surface layer of the magic may have triggered the underlying pattern unintentionally. Either way it doesn't really matter: you spot the pattern of energy behaviour, you know what basic directions are in action, and you also know that you run the risk of getting trapped in the river flow yourself if you are not careful.

The variables in curses are far too many to outline them all, but from what you already know, and from these pointers, you should be able to work most things out for yourself. Remember, most curses work from the four pattern, or a triangular pattern if a deity is involved. The deity is the peak of the triangle in the pattern, and the flat bottom is the threshold over which the power is dispensed through the curse. So the pattern is not around the victim like the pattern of four; the triangle pattern is a gun

pointing at the victim. Big difference. The pattern of ten is imprinted on the person's body, and the pattern of two, which would be a highway of power from up to down, east to west, north to south, etc., cuts across the victim's fate pattern and literally slices it in two.

Now let us look at some of the important aspects of dealing with such curses beyond the obvious ones that you should already know.

Gates of death for death curses

Many of the 'one percent' death curses cannot be removed. Instead the victim has to flow into them by doing the gates of death while in life. This obviates the curse: the curse does its job in a poetic sense, and the person usually survives it. However, the way the victim lives their life, and the choices they are prepared to make, play a major part in the success of this 'cure.'

If they behave in a very unbalanced, vindictive, or stupid, unravelling way, then this 'cure' will not work. Why? Because by going through the gates they are held to account in order to gain safe passage through the gates. If they make a conscious decision to change their behaviour with a determination to keep such a change as a long-term pattern in their lives, and they are capable and willing, and actually *do* keep to that change in their long-term future, then they will be safe going through the gates: remember the flow of time versus action and intent. Their future actions flow back constantly and will be picked up by the guardians of the gates.

However, if they are a person with good intentions who does not follow through on them, then one of the gates will catch them. This will put them in a pattern of being unravelled out of life and in death, thus strengthening the death curse—or even overtaking it. So going through the gates of death is not a safe solution, but it is the only one I know of to totally obviate a serious and highly skilled death curse.

Before you take them down through the gates, you must place them in vision before the scales for judgement. This is not to become 'justified,' which puts you in to a different cycle from death/rebirth, but to simply be judged. You would talk them into the vision, stand them before the scales, then fall silent as they interact with the contacts and deities there.

In the next session you would take them through the gates. There must be a gap of twenty-four hours or more between the vision of the

scales and the vision of the gates. Just do not leave it too long. Remember what you learned about taking others into vision, it is something you have already looked at.

In the next vision you would take the victim down through the gates, into the Cave of Osiris, and talk them through the process of coming back up again. A major difference from how you did it would be that when you get to each gate and greet each guardian or goddess, you would then fall silent to enable the victim to talk in vision to the contact there. They must answer questions truthfully.

Another version of this work, one that would also obviate the death curse, is to take them in vision to the Inner Library and out into the Desert. You would then walk them in the vision to the River of Death, which is in the opposite direction to the Abyss.

Take them to the river and have them cross the bridge, walk the plains, climb the mountain, then step out from the top of the mountain back into the Inner Library. This, like the gates, imprints the process of death on them, which will take up the energy of the death curse, thus completing its task. It may need to be done a few times, and again is not without risk.

However, just doing a couple of visions does not mean that all will be well. A profound, powerful curse leaves a resonance around their victim's energy for a long time after the inner process has been worked through; and because of that, the victim will have to be vigilant and magically focused for a long time afterwards, sometimes for years.

Any incoming death tide, any hotspot on their fate pattern, will be a danger for them, as they are 'marked,' which is not something that can be removed. If their fate is strong and it is important that they survive, then people with very similar fate elements in their patterns, people somehow in the magician's orbit, even faintly, will be taken out instead.

All images of death—any bones and so forth—must be removed from their house, and they should not have anything connected with death around them. They will also need to work with a female deity like Sekhmet or someone similar, a goddess with many facets to her power, not a goddess like Kali who is a total destroyer. If the victim-magician is happy to work within Hindu patterns then it would be good for them to work with Durga: a goddess who is about Ma'at and the restoration of balance, with power over war, disease, and death, but also over regeneration, knowledge, and justice. Sekhmet is the protector of Ma'at, for example.

Remember, a ‘one percent’ death curse has to be dealt with in layers, and those layers will need to stay active for a very long time. Such a curse will change the victim’s life, and they need to be willing and able to adapt to it. The visionary work simply negates the curse’s end result; it does not get rid of its peripheral effects. Look on a ‘one percent’ curse to the death as an event like a major car crash. First you get the victim out of the danger of death. Then you deal with their deep injuries to ensure they stay functional. After that, they have to learn to adapt and flourish despite any permanent disability they have sustained.

There is no such thing as waving a wand or doing an elaborate ritual to make everything better, and anyone who offers such a thing is a charlatan. However, you can divert the curse’s impact and mop up the mess, then help them get back on the road of life, knowing that they will never be the same again.

Many years ago I did not take a death curse seriously in a friend of mine. She went to a tribal healer who, for a fat fee of a few thousand dollars, ‘took off’ the death curse and told her she was now safe and well. She was killed a few weeks later in a freak car crash.

The steps of approach with any serious ‘one percent’ curse are basically the same. First, change the pattern to give the curse something else to work through—giving a death curse a gates-of-death process, for example. Clear anything from the victim’s home and life that could resonate with the particular type of curse, and help them change their magic, lifestyle, and attitude to live with the permanent impact damage. Show them how to keep an eye on themselves through divination if they are a magician and levelheaded enough not to panic every time they see a bad card. Their fate pattern will have been weakened in places, so teach them how to keep an eye on it.

With time, the impact resonance/injury of such curses fades from acute into a milder, chronic phase that the victim must learn to live with. You have already learned many skills to help them, protect them, clean them, and advise them: draw on everything you know, and do what is truly necessary, and no more.

Do not let them become reliant on you in the long term. They must learn to adjust, then thrive, despite everything. It will be a major learning curve for them that can also open up some good, powerful things for them if they approach it properly. They will get stronger in the face of such attacks, they will gain immunity from certain inner things, and their learning curve can be the making of them. For an adept, surviving a one percent curse is a major addition to their knowledge, power, and

experience.

Working from the vantage point in the Library

When you are dealing with patterned, ‘inhabited’ curses with beings woven, bound, or connected into them, then working from the vantage point in the Inner Library is a good, safe way to work. Once you have identified a serious curse, one magically patterned and contacted, then it is wise to view it a few times before you dive in to deal with it.

Look at it from the Inner Library, then in a working magical space with the victim in the centre. Look at it from all angles more than once, so that you do not miss anything. And when you look, be still and silent within, so that no being entangled in the curse’s structure spots you or connects with you.

As you look, the curse will appear as a pattern or series of shapes around the victim. This could have been magically constructed, or could have formed naturally as a result of the magic used to set the curse. Think back to your work on magical construction and the use of angelic beings in geometric shapes: this is a similar, though not identical, situation. The pattern’s shape, if intentional, will be very clear: you will recognise the pattern. If it formed naturally then it may appear more organic, similar to looking at viruses or fungi under a microscope. Either way, it is the energy pattern that holds together the curse’s power: it is the attack’s circuit board.

If you look carefully, you will see a central point of origin in the pattern into which all its shapes connect. That is the key to the attack, and the seed from which the curse was ‘grown.’ You can learn a great deal about the curse’s construction simply by observing its pattern. This is why important not to get glamoured by the curse’s surface presentation in the victim, but to look at its underlying circuitry.

The central point may be guarded by beings—and if so, then they were tied in there intentionally to protect the circuit’s integrity. There may also be beings guarding the curse’s thresholds or periphery; again, this will be intentional. If, however, any beings seem gathered randomly around the pattern, then they were probably simply attracted by the curse’s power and intent.

These power patterns are very attractive to parasites, for obvious reasons, but they may also attract the attention of destructive Under-

world beings: the curse's power and intent gives them a weak spot to flow through, which will add significantly to the curse's power and danger.

If the attacker's fate pattern, situation, and skill is powerful enough, then you may also come across angelic patterns or presentations bound or co-opted into delivering the curse. This is rare, but it does happen, and I have come across it more than once. In those cases you are dealing with a tangle of events of the curse as well as the weaving in of the fate pattern of the victim and the attacker. It can get pretty messy. If angelic power has been used then it cannot work against the victim's fate, but it can lean substantially on their fate pattern's hotspots and bring them right into focus. So think about that.

In all these cases, the first step is to go in vision and, working through the interface of the Library, to remove the curse's central core. If you can do this, then the rest of the pattern loses its power source and integrity, and can then be dismantled. If you start from the periphery and work inwards, then you are more likely to trigger an attack on you, or even to have the curse transferred onto you.

When you go through the Library, gather up contacts who will help you. Also call on the help of contacts from the Gathering Place. Together, step into the space where the victim is. If they are sitting in a magically tuned and working space then it will be much easier. Throughout this work, maintain inner silence and stillness, and keep a focus on the adept power pattern around you. Also keep an awareness of the Inner Temple and your connection to it.

Once a group of contacts are circling the pattern and victim, then stand before the victim and 'call them' to you: in vision, tell the victim to get a hold of your hand. Feel the adept power pattern and angelic beings around you from that pattern, and reach out your hand to them. See the person's inner aspect, their spirit, step out of the patterned body. Pick them up in your arms and immediately carry them through the north gate with the intention of taking them down into the cave with the stone at the centre of everything. This is the cave that held Osiris in death. Lay the person on the stone and call for the contacts at the back of the north wind to come and guard them, and to reweave them if need be.

Go back to the cursed body. The contacts should be circling the pattern: this will contain it and down its power temporarily. As you step back over the north threshold, see your skin turn to stone, and project the appearance of stone as you step into the room. Immediately, reach into the pattern and grasp its core, however it appears. Remember, keep your mind blank: this will stop the core's guardians seeing you. Take the core,

turn, and place it in the flame of the candle in the centre of the room, on the central altar. Cast it through the flame and into the Void.

Now you will need to work with the reverse, Underworld power of Neith/Ananke. See the arms of a vast spider reach up through the floor, while calling for the Underworld power of Neith, and ask her to work through you. Ask the contacts in the room to move the circling in tighter around you, so that the beings connected to the pattern become limited.

Start by wrapping up each being in a cocoon of silk, as a spider would a fly. Let the arms of Neith work through you, binding up each one, as the contacts tighten the circling around you more and more, which prevents the beings moving about to attack you. Be aware of the cobra that works with you: she will have appeared and positioned herself over you to spit at any being who tries to attack you. Through the limiting by the contacts, the venom of the cobra, and your weaving, each being will be paralysed and bundled.

Once all beings have been wrapped, you will feel the Underworld aspect of Neith withdraw her arms; and as she withdraws, she will take with her all the bundled beings.

This leaves the pattern behind that needs to be dismantled. Because the core has been taken out and the beings disposed of, taking the pattern apart is fairly simple; but caution should still be used in case traps have been laid within it. Again, this is sometimes intentional; other times they are formed due to the beings attached to the pattern, who will defend their territory not only by direct attacks, but also by forming cross-patterns of energy that then meld into the main pattern. These appear like scar tissue on the pattern.

When dismantling such patterns, work with the contacts around you, and work to the pattern's own sequence—another reason why you need to understand the curse's underlying pattern. In a four-directional pattern, you would start north and work your way backwards around the directions, for example. Always start at the last point in the pattern and work back to the pattern's initiating threshold or direction, removing that one last. Always work from in to out, down to up, and so forth. Remember your work learning how to weave power threads from one direction to another? This is the same technique, only in reverse. Take the thread from the centre, roll it up, and deposit it back in the direction whence it came, handing it over to a contact on the threshold.

Once the pattern has gone, then use a magical scraper—remember those? Scrape the person both in vision and physically from top to

bottom, tapping or flicking the energy down into the Underworld. Use the bell at the same time, ringing it around them, to create a wall sound around them which will loosen any residue on them, making it easier for the scraper to collect it. The person's spirit is then escorted back in vision to the body.

Finally you would give them a ritual salt bath and put a talisman on them to protect them for a few months. In most cases of curses, bindings, possessions, and so forth, the person's vital force becomes damaged and their inner immune system will be weak for some time, so they will need an additional protection layer by way of a talisman.

The victim-magician should be advised to stay away from any form of magic, vision work, divination...anything that makes them visible. They will not be able to filter or defend themselves for a while, and they will need to stay under cover. Such an attack always weakens their inner immunity, which can then seep out into their physical immune system—hence the victim's physical reactions to the curse. They will need to address for themselves any physical weaknesses and any bodily effects, while staying magically invisible.

Reactivation of their fate pattern

When a serious curse has been put on someone, and you have removed the patterned layer, that removal is only part of the work needed to help them. The visionary process removes the pattern, but it does not repair the damage done to the victim's fate pattern. The other main point to think about is resonance: when a serious curse has been patterned onto someone, it creates a resonance of energy. A death curse, for example, creates an energetic resonance of death around the person, which can affect their future fate pattern. It will amplify hotspots and draw beings to them.

A ritual bath will take some of that off and will weaken the rest, but trying to remove it all is like trying to take cat hairs off a black T-shirt. Better to strengthen the person's fate pattern, which will change the energetic 'weather' around them. You cannot fix the whole thing, and there is bound to be some permanent damage to the victim that they must learn to live with, but you can help by strengthening, reconnecting, and tuning what you can.

The change in the victim's fate pattern is a result of their fate shifting to accommodate the curse's pattern: their natural fate pattern will try

to adapt and grow around the intruding curse. These inner structures operate very much like the human body, so when in doubt, think about how a person's physical immune system, central nervous system, and circulation would adapt to injury, infection, and damage. You cannot restore the victim's fate pattern to its original state before the attack, but you can help it adapt by moving its focus away from reacting to the intruding curse and towards strengthening the adapted pattern.

The steps for doing this would be to work with the victim in the magical space, or in a cleaned, tuned space, once the curse's own pattern has been removed. Do not do this the same day as removing the curse pattern itself, as you will weaken yourself and the person you are trying to help. Working in vision, step into the person and view their fate pattern in the same way you have done for your own. Note the weak spots, hot spots, broken bits, coagulated scar tissue, and so forth.

Work with the beings who operate within fate patterns, as you did on your pattern in your training, and work with Neith/Ananke from above. Your job is to make the pattern as coherent as possible in its current form. Do not add new threads or new aspects to the pattern. Rather, try to smooth out lumps of scar tissue and reconnect broken threads, and ensure that it is plugged into its power core. Work passively with the angelic beings who work on these patterns and let them guide you—they will give you tasks and ask you to hold things while they work on them; and if they stop you from doing something, do not fight them.

There may also be need to establish the scales in the person's fate pattern. Sometimes this is appropriate, and sometimes not. If they are not a particularly mature person then planting scales in their pattern may trigger a series of short sharp lessons that they may not be ready to cope with. So such work must be decided on an individual basis, by taking in to account how they live their lives and how much they choose to evolve through direct experience. Planting scales in another person's pattern may also trigger the scales, or strengthen them, in yourself, so you too must be living a balanced life if you choose to do this.

When you have finished, do a Tree of Life reading, asking "have I done what I needed to do magically for this person?" Ensure that you stress the *magical* part, as in the future you may need to help with more mundane aspects of their life. For now, you need to know that your *magical* tasks are done. And remember, you will need a ritual bath once you have finished your work. After about a month, visit with the victim and go into their inner landscape in vision while physically holding their hand. Just look around and check all looks as it should. If it does not, then more work is needed: you will need to use divination to work out what needs doing

next.

Things to think about

Here are some things for you to think about on this subject matter. Do bear in mind that this subject is vast and complex, and we have not covered even ten percent of it. Knowing a few basic dynamics, and with what you have already learned, as an adept, you will develop far more skills by experience, and you must learn to draw on what you already know in creative ways. Yes, you will make mistakes; just try not to make dangerous ones.

Personal responsibility

The personal responsibility of the victim for their own rehabilitation is paramount. Old patterns of behaviour that may have contributed to the attack need to be addressed by the individual themselves, not through your help or through therapy. A magician must sort out their own ‘house’ as part of their evolution, and not rely on someone else to facilitate that. It is really important for magicians, particularly adepts, to take responsibility for themselves.

Your job is to remind them that their lives are forever changed and, if they wish to survive this and evolve in life, that they need to clean up their act and make every effort in the long-term to be as balanced as possible. It is akin to having a physical condition that permanently weakens the immune system. There are no magic bullets to cure it and restore everything to ‘factory settings’—a mentality all too common these days.

Also be aware that as an exorcist or adept with these skills, that many people who are badly and dangerously attacked have behaviour patterns that triggered the attack, and they are often disinclined to adapt their behaviour. Instead they will expect you to repeatedly ‘fix’ them. Help the first time, but if they get themselves in the same mess again, it should be up to them as a magician to sort themselves out.

Approaches

We have barely scraped the surface of this subject matter, as it is so vast, complex, and involved. However, with what you have learned as

a student, combined with the knowledge you have gained from other sources, and from this lesson, you do have the basic structure needed to tackle a ‘one percent’ curse. The same applies to all the other scenarios and techniques in this module.

Do not get wrapped up in the surface presentations of the different styles of magic; instead always dig down to the underlying power pattern dynamic and work from there. You will be surprised at what you know that you did not *realise* you knew. Many of the different layers of magical knowledge and skills that you have learned throughout the course can be applied in these situations, and you need to think outside the box. Every presentation and situation is different, and there is no ‘stock’ method of dealing with such an issue: you have to learn on your feet. But if you have the foundational knowledge then you can figure out the rest as you go.

Drama, emotion, and looking for trouble

Drama and emotion are the two very dangerous dynamics in this sort of situation. Do not get caught up in drama, or let yourself dive into a dramatic state of mind. Such work needs no emotion—I really cannot stress this enough. When people read about the need for a lack of emotion in magic, and the dangers of emotive connections with mystical and magical work, it makes them feel uncomfortable.

It is about knowing what your emotions are, how they drive you, and what lurks under them. Emotions are energy that triggers you to do something or feel something for something to be achieved. In terms of mystical connection, they are a vocabulary that allow you to experience and communicate with something. They are also, in properly trained adepts, an energy that allows you to experience the root Divine power of creation: as you feel emotion, you channel it into creating something, which mirrors Divine creation. If you think carefully about this, you can see how wonderful—or how dangerous—that can be for an adept.

As an exorcist, because emotions trigger a release of energy and ‘open you up,’ emotions can become very dangerous indeed. They make you visible, vulnerable, and easy to manipulate. Remember that, and draw on your stillness training to make sure that you can operate without emotions—or at the very least, can keep them under control.

The other thing connected with this issue is ‘looking for trouble.’ Problems like the ‘one percent’ ones we deal with in this module are dangerous. Do not go out looking for them, or advertise yourself, or put

yourself on a saviour pedestal. 'One-percenters' will be put in your path as and when they need dealing with. You may only ever deal with one or two such situations in your lifetime, or you may get swamped with them for a long time as an adept.

When you are truly needed, you will be put where you can help. Never strut about advertising yourself, and never, ever get in the mode of thinking yourself a magical saviour who will swoop in and save everyone: you will quickly be bound out of action, or you will find yourself unravelling mentally.

Keep good notes and think creatively

In every situation you deal with, always keep detailed notes for the future, so that you can look back on methods you accidentally discovered. Approach this work as an explorer: think creatively but sensibly, and remember that in each situation, in any aspect of magic as an adept, will teach you a great deal. Finishing your training as an adept is only the start of your learning. It is like coming out of university with a degree and thinking you know everything, only to discover that there is a great deal more to learn, and you have to learn it by doing it.

Maintenance

When you find yourself in a period of learning and working in these sorts of areas, it is of the utmost importance that you look after your body and mind. Look after your body, and feed it cleanly and properly with what it needs, not with what takes your fancy. Be disciplined, be still, spend plenty of time out in nature or at least out in the fresh air, and keep away from other people when you are working on such jobs.

Hanging around with family and friends while you are working on removing a dangerous curse is a really bad idea. You can 'carry your work home' without realising and put others at risk. Always clean yourself off before going home, and never ever take anything from a bad situation back to your house, be it an object or a person!

Improvise

For the most part you will have to deal with these issues away from a tuned magical space. You have learned throughout your training how to be mobile, how to tune a space, how to use a cloth shield as a temple floor, etc.

Learn to improvise, and be as mobile and flexible as possible. Always clean any tools, cloths, etc. after they have been used. Do this by first burning galbanum around them, like smudging, then use frankincense; and if they are metal then wash them in consecrated salt and water and dry them well afterwards.

Be prepared that there may be a situation as an exorcist where a tool becomes permanently 'infected' and has to be buried. Always be willing to let go of tools if need be.

When in doubt in any situation, be still, go to the Library, or go to the Inner Temple and circle. Get yourself in a perfectly tuned, silent headspace before making an unsure move. Never work from inspired emotion in such a situation: it may have been fed to you to divert you, distract you, or open you up to attack.

Preparing for future work

Obviously I cannot give you practical work on this subject matter, but if you are interested then you can work in the Inner Library and ask for learning. You will either be allowed to 'view' a situation, or one may be put in your path sometime after asking, as the right fate paths come together.

But here is a task you can do to be useful that draws on your training. Get out the ten Quareia cards listed with the ten Sefirot numbers. Put them in the Tree of Life pattern, in sequence, and look at them. You have done this before.

Look at each one from bottom to top in sequence, then from top to bottom in sequence. Look at them in respect of how the dynamics can be used to attack. What would each power manifest in a cursed person? Look at them in terms of how these aspects of a creation pattern—which is what this is—can be locked down by an attack, and what the consequences would be for the victim's evolution and spiritual health if certain ones were blocked, bound, or twisted by a curse.

Look at the connections between cards: what supports what, what balances what, what would manifest more through the body through the lower cards, what would affect the mind, and what would affect the spirit and evolution. Spend a lot of time musing over this pattern, as it can really teach you a lot and give you flashes of inspiration. Write down

your thoughts on this, what you discover, and so forth. Keep them in a computer file for your mentor to discuss with you.

QUAREIA

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