



QUAREIA—THE ADEPT

Module VII—Adept Exorcism

Lesson 2: Possession and Scapegoating

BY JOSEPHINE MCCARTHY

WELCOME

Welcome to this lesson of the Quareia curriculum.

The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond. The course has no superfluous text; there is no dressing, no padding—everything is in its place and everything within the course has a good reason to be there.

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So remember—in order for this course to work, it is wise to work with the lessons in sequence. If you don't, it won't work.

Yours,

Josephine McCarthy



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Lesson 2: Possession and Scapegoating

Note: for this lesson, and most of this module, have your copy of Initiate Module II (in Quareia Book Six) and Initiate Module VIII (Book Nine) to hand for reference, as this module builds on the Initiate exploration of exorcism and magical healing.

Possession, and its associated issues, are deeply misunderstood and far more complex than a lot of magicians understand. Our culture, particularly where influenced by the Abrahamic religions, is very narrow in its understanding of these issues, and the huge market for horror films has only compounded the misconceptions.

The slow drip-feed of horror movies has embedded itself in our cultural consciousness and formed an underbelly of subconscious ‘understanding’ that springs more from fiction than reality. And regardless of how much a person’s rational mind can observe this, the media and their religious programming still provide the default setting for their understanding when under stress.

This becomes a particular issue when magicians become involved: their latent programming takes over and common sense goes out the window. Add a side order of drama to the ‘meal,’ along with fear, excitement, and other emotions, and the whole thing gets very messy.

In this lesson we will look at the different types of possession and their related issues, and how to discern what is actually presenting itself as a ‘possession’ situation, so that if you are called as an adept to deal with this, you will have a clearer understanding of what you are looking at. You already have the basic skills to deal with most of these situations; the key is knowing how to apply them, when, and why.

I have broken the lesson into two sections: *possession* and *scapegoating*. You must be very clear about which is which, as they are dealt with in different ways.

Possession

In general, and particularly in Western culture, what often presents as ‘possession’ is actually some sort of mental illness, attention-seeking stemming from one, or a symptom of psychosis in particular. Some would argue that the ‘victim’s’ mental illness stems from their possession, and is thus a symptom of it: no, it does not. Possession can cause mental illness, but generally the illness has to be latent already for possession to occur. Straightaway you see the complexity of these situations.

Many psychotic episodes and mental disorders can appear to the uninitiated as possession; and some magicians would argue that the mental illness is a result of a possession. But mostly, no being is ‘in there,’ and the symptoms are just the displays of a disordered mind. However, in rare instances a possession can drive someone insane or trigger a latent condition. The distinguishing factor is, *is there actually a being in there with the person?*

Many magicians and priests look only at the outer presentation to draw their conclusions. But it is better to look more closely than that, by doing something that would energetically trigger a possessing being, but that would not be noticed by a mentally ill person.

Often a mentally ill person’s behaviour, which only seems ‘possessed,’ will nevertheless attract parasites that cluster around them, or even get inside them. This is not possession but ‘infection’—and many priests or magicians could not tell the difference.

Determining the cause of an apparent possession rests on an adept’s ability to discern what type of situation is actually happening, why, and how it came about; and, if a being is present, what it is and why it is there.

To help with this, let us first look at the varied types of possession. We have covered some of them before; this is a brief list with a bit more information. This is such an important subject matter, so you need to have a good understanding of it.

Possession by a destructive being

You have studied destructive beings and the circumstances surrounding them a lot, so I do not have to go over that again. This sort of possession is very rarely an individual case; it tends to be part of a larger tide of destruction which will affect many people. Should you come across someone directly contaminated by such a tide, you have to get them out of the situation and work directly on them.

If they have been affected because their own destructive behaviour is part of the larger pattern being broken down, then unless they are able and willing really to clean their act up, there is little you can do. However, occasionally a destructive being, as part of a tide or release, is intentionally and magically aimed at a person. Then you have to intervene.

There are also times when a destructive being is busy doing its job out in nature and somehow gets trapped in or around a human or small group of humans. Again, there you can intervene.

When dealing with beings of destruction, you have to reach deeper into your magical toolbox, as the 'surface' tools—ritual, tools, etc.—will have little, if any effect. You have to match power to power. In the case of destructive beings, be they Underworld or angelic, you need to work with angels or beings of creation.

Most destructive beings work through elements: fire, earth, and so forth. And often that is the key to resolving the situation. The victim will show signs of the intrusion's elemental aspect by, for example, burning if it is fire. Not only will they feel that they are burning, they will manifest physical burns in a terrible way: their body will react as if it were burned. The more power a being has when it invades or attacks a human vessel, the more of a physical manifestation reaction you will get.

If they are destructive angelic beings then they will affect the person by way of patterns. This often sends a person mad. They will obsessively draw patterns, or be drawn to shapes in the most bizarre ways. Their body will also buckle under the intrusion's weight. Angelic destructive

intrusion generally appears as shapes surrounding the person, and only rarely as a being you could recognise unless there is a shared vocabulary between you and the being, or the being has been ritually bound into action. Then it will appear as a being, but you will see the ritual bindings. This is really rare, as few magicians are able to do such a thing. But it can happen.

There are a few things you can do to help someone possessed by a destructive being. Just keep in mind that the visionary extraction is only the start of the job. There may be many different layers to treat. You may peel off the being only to find other things under it: a layer of parasites, for instance, or a layer of distorted ritual patterns if the person was a dabbling magician. Often when a destructive being has layers beneath it, you will find that the bottom layer is what started the process off.

First a magician gets involved in, or is attacked with, ritual patterns as a magical attack or curse. Then the parasites are drawn in and start to operate through the human, which sets up a really unhealthy situation. This, if it gets bad enough, draws in a destructive being attracted by the degenerating situation who is just doing its job: taking such unhealthy situations out of circulation.

When you encounter this sort of layered presentation, you can almost guarantee that it has been going on for years. Usually you are seeing the result of decades of unhealthy patterns and beings building up around, and within, the 'victim.' Taking the destructive being out of the picture pops the boil and the whole thing unravels. Sadly, though, that will often start the walk into death for the victim. After decades of living in such a rancid pile of layers, it is often the parasites within those layers keeping the victim alive.

If you take the layers off and they start to unravel into the death process, then their unbalance which started the original layer may not have been addressed by their own evolution, and you will send them into death in an unbalanced state.

The best option for layered situations like this is to explain the situation to the victim. Then it is up to them to start the rebalancing process. If they truly start to shift, they will trigger a natural and self-generated clean-up process. Even if they die before the clean-up is finished, the simple fact that they started to shift and evolve within their layers will enable them to traverse death in a better way.

If the situation is not layered, but is just a destructive being, then there are a few things you can do, particularly if the possession was accidental,

unintentional, or sent ritually. The two main approaches are visionary patterns or elements—and sometimes both. No external application, like ritual, tools, etc., will work.

If it is an elemental presentation then take them into the Void. Call an angelic being of that element from within the Void and, in vision, have the victim walk into the angel. Standing within an elemental angel's pattern will negate that element within the victim. They can work with the angelic being to detach and dismantle whatever is there. Working within the Void, a place without any structures, patterns, or realms, ensures that nothing can interfere with the work, and that you do not attract other destructive beings to them.

With such work always important that the victim works with the angelic being and is not a passive recipient: they must take action for themselves as well as being helped. Once the work is done, take them to the Library and into a side chapel to be cleaned, repaired, and sealed. Then give them a ritual bath and put a talisman on them. They will likely have a reaction to the work as they heal, so you will need to keep an eye on them. They will also have to strip anything unbalanced out of their home and lives: such a possession will leave them vulnerable for life.

If the destructive being presents as angelic shapes then you take them into the Inner Library, to a side temple—never the Inner Temple, which must always remain uncontaminated. The guardians of the Inner Temple are primed to attack anything that threatens the temple's integrity, including unbalanced humans. Working with angelic contacts in the directions, which you draw from the side temple, you first trigger the angelic beings as shapes embedded in the construct around the temple: you activate them. This creates a sealed environment to work from. Then angelic contacts as beings are brought through over the thresholds, and, together, the shapes around or within the victim are carefully dismantled.

Using sound and vibration, both inner and outer, also works well in these situations. The victim must be kept overnight in a magically tuned space with the gates open and lights going, so that they can continue to be worked on through the night. Your work starts the process; the rest is done by inner contacts. However, if the destructive angelic being is supposed to be with that person, then there is nothing you can do about it. You cannot break a fate pattern in such a way.

If the destructive being is from the Underworld then you would work in the Underworld Forest and draw from beings there to help you. Again, if that being is there to do its job as part of the person's fate pattern, or

due to their life choices, then there is little you can do in real terms. If you take off one destructive being, another will move straight in.

There are many different ways to work with these very difficult situations. Just remember: match element to element and power to power, draw on inner beings and contacts that are an inherent part of the pattern the invading being comes from, and always work with angelic beings in these cases. You need to be flexible enough to learn on the hoof; and in these situations your inner contacts, and the deities you are used to working with, will often guide you in ways individual to you.

However, if the victim is in a mess because of their own stupidity and they refuse to change, or you know that they will not change, then there is little point putting yourself in such an energetically dangerous situation. These sorts of cases are always dangerous for you, not just because of the beings involved, but from the sheer amount of power and contact it takes to deal with them. You are likely to walk away from such work with an injury, so you have to think about whether or not it is appropriate to risk your life for someone who will go right back to the same behaviour pattern that first drew the being to them.

But if the possession came about as the result of accidental invasion, or simply from being in the wrong place at the wrong time, or if it happened as the result of a magical attack, then it is worth taking the risk to help someone else: it is what an adept does.

But do know your limits. If you are older or have sustained a few serious magical injuries, or if your body is not as fit and strong as it used to be, then it is time to stop taking on these jobs. Someone else, or an inner being, will probably step into the breach if necessary. You have to know the limits of what you can do and what you are willing to do. Thankfully, these invasions are so rare that you may well only come across one in your whole lifetime.

It is always important to make sure that, regardless of the type of being or the situation, the victim understands that they also have to take some responsibility for their situation and recovery. We have been programmed through media and culture to think that someone will swoop in and save a possessed person, and that the victim is the defenceless recipient of care and help.

This is really unhealthy, and it encourages people to absolve themselves of responsibility for their fate and life. The victim always plays a key part in their recovery by way of how they live and the actions they must take in their cleaning and healing process, and by adjusting how they affect

the world around them by their everyday actions, thoughts, and words.

Possession by magical intent

This is something we have not really looked at up to this point in your training. It is where a being is sent ritually to occupy or hound someone, or to control them. This is far more common in Eastern magic, African magic, and in other tribal forms of magic; but with the way the world is shrinking regarding travel and relocation, it is something you may come across.

Essentially the victim is invaded by a being, and they are then controlled by the attacking magician by controlling the being around or within them. The magician controls the victim with a construct, which is usually a 'doll,' a clay statue, a complex build-up of sigils, or a sequence of ritual patterns; then the being carries out and delivers the expressed actions. This is a sneaky, nasty way of working, and adepts trying to deal with such a situation can be caught out if they do not pay close enough attention.

Often an energetic umbilical cord can be spotted going from the victim to the object, but the umbilical cord is not flowing energy or magical actions to the person: it is sending them to the being. The being then dispenses to the possessed victim whatever the attack is meant to do.

The victim will also display all the physical symptoms of trying to expel something; and if you observe them in vision and with divination then the being will be very clearly visible. It may often appear benign—a glamour created by the attacking magician to deflect suspicion. All sorts of land and Underworld beings can be bound magically for the purpose, and occasionally even an intelligent parasite will take the job in return for something they want.

Most adepts would attempt to detach the cord from the victim, but that would do nothing. The cord's apparent attachment to the victim is only a glamour: it is not actually connected to them, but to the being within them. The being is the bridge between the cord and the victim.

Cutting the cord from the being will not do any good, either: the being will simply create energetic 'scar tissue' to bridge the breach. It can, though, cause a temporary loss of power in the being, in which case

the situation will appear to be resolved briefly. But it usually all kicks off again within a day or two, and you are back to square one: it does not take long for a being to reconnect the energy line.

In such cases you have to work in vision and track back to the object—e.g. the doll—that is the core and anchor of the possession. Detach the cord at that point, then reel the being in towards you. Once you have it in your line of sight, bind it and take it down into the Underworld. If the being has been bound into the attack unwillingly then you can release it and escort it back to its realm.

However, tread carefully: beings who do this sort of attack willingly, for payment, will sometimes, if they are clever enough, pretend to be bound in service. The way to tell the difference is actually easy: don't listen to what they say, just look at them. A ritually bound being will display their bindings when you look in vision: you will see them as chains, words, patterns, or sigils attached to their leg, arm, or some other body part.

A bound being will transform in appearance when its bindings are taken off: the bindings alter their energetic makeup and appearance, and when those bindings come off you will see the real being. If you take bindings off a being and it doesn't change then you may be in for a difficult job—it was fooling you, and may now fight you to keep its hold on the victim.

The doll or object's inner pattern must be torn apart, and the Void put in place of the pattern. You are unlikely to be lucky enough actually to find the object, unless the attacking magician lives with or near the victim. But emptying the object of its inner image, inner patterns, and so forth, and putting the Void in its place, makes it much harder for the magician to build the pattern back up for another attack.

The victim will be weak, as their inner outer energies will have been exhausted from trying to fend off the intrusion. Because of this you will need to clean and seal them, fill up their vital force, and tell them how to stay under the radar for a while.

You will also need to find out what triggered such a skilled attack, and talk with the victim about the issues surrounding them, and what they need to do to move forward in their lives safely.

Possession by intelligent parasite

You have looked at this before: these are the possessions most commonly thought of as demonic. Intelligent parasites are attracted by weak boundaries, frail mental health, and the victim's fate pattern. If there is something ahead in the fate of the person that the parasite wants to be part of, it will try to hitch a ride.

If you remember everything you have learned about these beings, you will remember that you are dealing with very tricky characters. They will likely work hard to evade you. They may trick you into thinking that they are okay and best left alone, or that they are a terrifying demon who wants to eat your face off! An intelligent parasite will dip into their victim's mind, use their stored vocabulary, and quickly learn to manipulate their body chemistry.

The main thing to think about with these beings is that they are there because the victim is a food source. Either their emotions, mind, or living situation will be providing an opportunity for energetic food. It is up to you to figure out what this food source is. It can be discerned by carefully questioning the victim and watching when they struggle, seem to be 'protecting' something, or evade areas of questioning. A weak or vulnerable victim can be manipulated by a clever parasite, so that the answers you are given come from the parasite, not the person.

This can quickly become a situation in which the victim is pushed down into a corner of their body or mind and silenced, and the parasite generally 'runs the show.' So it will take all your knowledge and skills to figure out who or what is talking to you when you question the victim. This situation can be tempered by using magical techniques to temporarily silence the parasite and give the victim a small window of communication. If the parasite is strong and clever, and the victim is weak, then this window can be short indeed.

The techniques do not get rid of the parasite; they briefly disable it from communicating. Reread "Initial action tools" in Initiate Module II, Lesson 4 (Book 7). The trick with these tools is to use them in a way that the victim or parasite does not see it coming. Approach with a blank mind that is silent and still. The stole or cloth shield can be quickly and gently draped over the person from behind without explanation, so that they do not know what you are doing.

Consecrated salt and water can also be used to temporarily limit the

parasite within them: you can use a ritual bath, put their feet in a tray of consecrated salt, lean the staff gently on their foreheads, or place the Limiter, point down, before them and tell them to place both their hands on it.

The person is then questioned. If needs be, the being within them is also questioned. If you get in communication with the being, always give it a chance to leave voluntarily. Some do. Remember, some can move into a person by accident and get stuck, others can be drawn into the human by the human's actions...do not always assume a hostile takeover.

Once you are sure what you are dealing with, and that it is indeed a hostile, intelligent parasite within the person, then you need to remove it. This is done in stages. First the parasite's reach and action must be limited, and this is done in both ritual and vision. Tune the space, create thresholds for the gates, light the lights, bring angelic beings or contacts from the Gathering Place to the thresholds, and ask the contacts to circle the person.

Have the person facing north and sitting in the centre, and either have the Limiter south of them to block any future path of the being, or build a threshold made of the Limiter's power to the south. Sit in the south behind the person and, in vision, observe the being from the Inner Library. Step back into the room with contact helpers, grasp the being from within the person, and pull it out. Take it down into the Underworld and through the gates, ensuring that each gate closes behind you. Aim for a cave that opens out in the Abyss.

Once you get to the cave, leave the being there. Continue to the Abyss and stand on the ledge of the tunnel that opens out into the Abyss. Turn and close, or create, the gate to close off the tunnel to the cave, then seal it with your hands.

Call on the Keeper of the Abyss to lift you up to the Desert. Walk across the Desert to the Library steps. Working with the Keeper, walking through the Desert, ensures that the being does not continue with you; they will be limited by the Keeper and trapped in the cave and tunnel. Go back through the Inner Library, back into the room where the victim is, and look in their body. Check their organs and repair them as necessary, and remove any minor parasites, dropping them in a hole in the ground to send them down to the Underworld.

When you have finished, do a ritual bath for the victim, then put a talisman on them to seal them up for a while.

This is the basic first step of removal. Many other variants of it work as well, some of which I have written about elsewhere, and others which you will find for yourself. The key is to put the being somewhere it cannot get back to the surface. The next step is answering questions about the victim themselves: what behaviour drew the being to them, what allowed it to get in, and what must the victim do to ensure that it does not happen again?

At the end of the day, it is the victim's responsibility to ensure that the way they are, and the way they live their lives, does not leave them vulnerable to such an intrusion again. Sometimes this sort of intrusion can happen simply by being in the wrong place at the wrong time while powerful things are happening; sometimes the victim's energies and sphere is too porous or impressionable. But mostly the victim's the behaviour, emotions, mind, and physical body are what allow an intelligent infestation to occur.

This highlights a foundational magical truth: balance, and rebalance, comes from within yourself. It cannot truly be impressed on you from outside. This is specific for humans, for some reason, and the deepest key to every issue that calls for an exorcist is that resolution, the restoration of balance, and evolution comes from within *yourself*. The reverse is also true: all true evil comes from within the human, not a being who forces its way in. A being only brings out the worst of what is already in a person; it cannot force something beyond the person's spiritual reach.

When people look at the personalities of mass murderers, war criminals, and so forth, some assume that they were possessed by 'demons.' How else could a human be so evil? The human spirit and mind is capable of profound mystical Divine expression, and this can express as great good or great evil. The human spirit mirrors Divine creation *and destruction*—"we shall make them in our own image."

This is really important for all exorcists, religious or magical, to understand. Any being that moves into a person can only lean on and bring out whatever thoughts and potential deeds are already there. If the victim recognises this and understands it, by taking the first steps to change and evolve, to recognise part of them and work to balance it, then they no longer become a comfortable vessel for the being. Remember, these beings do not move into people for no reason, unless they become accidentally stuck: they are seeking something. Most of what intruding beings seek is either an energetic meal, or a vessel they can operate for some end, usually destruction.

If that nature of destruction is not within the person, or they spot it

and work consciously on it, then they are no longer a suitable vessel for destruction, and the being moves on. This is not ‘victim blaming,’ but the simple dynamics of energy, mind, and consciousness. As an adept, the deeper into the realms of magic you go, the more you will be visible to such beings, and the more you must strive constantly to evolve as a human being.

This does not mean wallowing in fluffy feel-good ‘I love everything’ emotions. It means knowing that you are a fulcrum, and knowing where your balance is and where your imbalance is, and working to redress that imbalance in your thoughts and actions. This will keep you safe and pest-free. It is like being a nurse or doctor: you have to constantly wash your hands and stay clean.

Temporary benign possession

This can happen for a number of reasons and mostly should be recognised, then supported and not interfered with unless it has become detrimental to the victim/host. This of possession is where a being ‘moves in’ with a human to support them, expand their reach, or keep them alive to ensure that their fate path is upheld.

This is a different situation to a parasitical infestation where an unhealthy situation rears its head. The being can help keep the person alive in a difficult time when this is to the benefit not only of the person, but to future generations, or to the land/beings/people around them. It can also help expand the person’s access to knowledge, energy, contact, and so forth, to enable something to occur.

This is uncommon, but you may come across it occasionally, and it can be shown in readings by the person appearing as a ‘composite being.’ Sometimes people are born this way, with two spirits in one vessel, or even with one spirit spread across two vessels. The main job of the adept is to make sure that the symbiotic relationship is positive and healthy, regardless of your personal opinion. Such situations should not be dealt with forcibly—rather you should keep a close eye on the situation.

Usually it resolves over time, often slowly in increments, and you can help the body stay strong and healthy in that period. When in doubt, use divination, inner senses, vision, and common sense. Look at the person’s long-term future with and without the being. If it looks much better

without the being, then talk to the victim about the situation. It must be their choice as to what, if any, action is taken.

There is a lot we do not understand about such situations, and I suspect we have lost a lot of old knowledge regarding this sort of cohabitation. I also suspect that they are more natural than we think: the human body is made up of many cohabiting beings who together make the whole vessel work. Without vast cohorts of viruses, bacteria, and fungi, we are nothing. I suspect the same is true from an inner sense.

Occasionally you may come across a situation—or it may indeed happen to you—where a former human inner contact decides to hang around a magician, then move in to cohabit with them. This has happened to me in the past. For the most part, the contact has good intentions as they see them, but cohabitation may not be appropriate for you. They see the world, magic, and evolution in their own way, and may feel that you need help. However, as our consciousness as humans is constantly evolving, and the contact's will be fixed at the point of their death, you end up with a clash of interests.

It is also very bad for the body to try and hold such a contact. It can cause degenerative illness as the vital force struggles to uphold two spirits in a way it is not designed to. These sorts of cases are like 'possession with good intent' but without good outcomes. In these cases the victim, not the assisting adept, must eject the contact. The victim must tell them to go, and they must not be willing to 'give them space in their heads.' I gave a personal example of such an event in the Initiate module dealing with exorcism.

Possession of a group mind

We have looked at this before from various angles in your initiate training. It is an important issue that you need to understand not only for your magical service work, but also for your everyday life. Being the adept in the midst of a group mind being operated by destructive beings is not pleasant.

This can happen to small groups—like magical, political, or religious groups—as well as larger communities and even societies. Convincing a group of people to think in a particular way is not hard: most people are followers by nature, a tendency exploited by destructive beings to

achieve something that changes the group's behaviour, their population, or their actions.

Possession of a society's group mind by destructive beings is the hardest thing of all to watch, as there is little an adept can do. You have to watch as the society implodes or destroys itself—and usually everything around it. Not all societies that go through destructive phases are 'possessed'; sometimes it is just raw stupidity, greed, and the evil within humanity. But a rotten society is ripe for the picking and can sometimes become a vessel for a destructive tide, and all the accompanying Underworld beings that ride it.

Because of the vast nature of such a situation, the best strategy for a group of adepts is a small-scale one: to identify and focus their magical work on a central core of the society—usually a political building or palace—and plant the scales there at the centre of power, where the decisions are made.

Keeping that place clean, cleared, and balanced will create a central core to the pattern which will block a strong inflow of Underworld power to the pattern that has formed. Over time, sometimes a few years, that balance resonates out across the pattern and changes how the pattern formed by that society reacts to the destructive tides. This makes it far less vulnerable to infestation and possession: it triggers the society's collective 'immune system.'

However, any adepts who do such work must strive constantly to keep their own balance, and not be part of the problem. The act of planting the scales will resonate with your scales like a bell: if your scales are upkept properly then it will not be too much of a problem beyond an occasional loss of energy when the society's scales trigger. But if your scales are wildly out of balance then the resonance will trigger incidents in your life and body that force a rebalancing action: your shit will come right up to the surface to be dealt with. So be careful what you choose to take on in service: do not bite off more than you can chew.

Possession of a magical group, or any small group, be it social, political, or religious, is a bit less unwieldy to deal with. However, you must have been asked by someone within the collective to help. If you spot the problem from outside the group and decide to take action, then you place yourself in all sorts of difficult situations while shortcutting the evolution and learning of all those involved.

The possession of a group is usually either parasitical in nature, or the result of a destructive breakdown, with all the inherent beings that

involves. For the most part it is a parasite problem, where a hive of parasites, or a big composite and intelligent parasite, has taken over the group's egregore. Usually in these circumstances the egregore is a naturally formed one, a group mind whose energetic pattern is a suitable vessel for any passing being looking for a meal.

Looking at the direction the group is going, in terms of their group thought and agenda, will tell you a lot about what sort of being has set up shop, what its food is, and so forth. If the being is a destructive Underworld being, then it is more likely using the group to achieve an aim like mass murder, political oppression, or something to do with sex, drugs, etc. to trigger a mass unravelling.

If it is a parasite, or a hive parasite, then the being is using the group as a feeding station. It will encourage the continuation of some behaviour in the group and lean on the group's members to push them to deeper and deeper extremes of behaviour so that their energy output continues to provide a source of energetic food.

If the group's extreme behaviour harms none but themselves, then do not get involved. Learning to break away from such a group is part of developing one's energetic immune system, and such groups tend either to clean up, break up, or destroy themselves energetically, mentally, and so forth. Do not interfere in their fate lessons.

But when a group like this is causing the general population a great deal of suffering through political oppression, cruelty, or mounting physical or magical attacks on the population at large, then you have to take a closer look while still maintaining a distance. If you see beings poised to deal with the situation, or that it has already attracted an inner response, then you may not be needed. However, if a member of that collective asks for help, then you have a green light from the inside. In magical terms, one person asking is equivalent to all asking.

Any pattern like this, including the others you have looked at, tends to have an energetic core that acts as an anchor. A hive parasitical infection will have a 'queen' at its centre, and a core to the pattern. If you take out the core and the queen, and dispose of the pattern's threads, then the whole thing will die back.

The only problem is that if you, as an outsider, do the pest control, but the people connected to the group have not developed an awareness nor an inner immunity to the infestation, then the whole thing could form again. Ideally the solution should also come from someone within the group: if one person 'gets it' and adapts, then the group will also start

resonating and adapting. If the group's population manage to change their behaviour then they will all become immune to similar events in the future.

This brings up a dilemma that exorcists face every time they go into action. Being a saviour helps no one. Being a catalyst or teacher helps everyone. People get in these messes because of immature, thoughtless, or base behaviour—and we all have those elements in our personalities. We mature by experience. But if someone swoops in and is constantly fixing problems then we do not learn; we do not evolve.

A magician who is constantly swooping in and fixing things is not being of service; they are servicing their own ego. When to act, and when not to act, is always the dilemma of an adept. When in doubt, don't act. When lives are not at stake, don't act. When you can teach someone else within the problem how to solve it, do that rather than act yourself.

If you interfere in a group possession by a destructive being then you could be derailing a longer-term regeneration pattern. First the crud has to be brought out and dealt with, and that can be messy. When in doubt, either do not act, or use divination to look at the long-term consequences of your intervention on the group, the people around them, and yourself. Also look at the long-term picture if you do nothing: often they resolve themselves given time.

Don't forget also to look at the long-term implications for you of doing the work. Sometimes a big job can fatally weaken you or at least damage you—know the stakes before you act.

Tools and skills engaged in exorcist work

Besides the obvious ones, here are the tools and skills you can draw on from your training when you do any form of exorcist work. You know how to use all these tools and skills; now you have to learn how to apply them and why. That knowledge has been buried throughout the course including in this module, and you will have to gather that harvest for yourself.

Outer and inner tools Cloth shield, temporary limiter, staff as companion, cobra contact, bell and scraper, inner or outer ring, inner scales, vessels for containment, scrapers, blade for cutting binds, smells

and sounds, stones, various inner contacts, animal spirits in outer vessels.

Skills Astrology, divination, sigils, contacted writing, weaving and dismantling, repairing and destroying, limiting and releasing, bridging, creating or destroying thresholds, changing your appearance, inner senses, vision, ritual, working from one realm to affect another, working out of time, working in the flow of time past and future.

As you went through the course, you were taken in circles around some subjects, so that you could pick up key elements as and when they made sense to you. Quareia is not taught by studying reference books; it is more akin to art training, where you pick up the pieces as you go along, learn the powers of those pieces from different angles, then focus on areas of work. It is up to you to put the pieces together.

Remember, magic is not about having tons of techniques and tools, but about knowing how to apply a few key tools, and a few key skills, in many different ways. It is the knowledge of the different ways that is important. Some of this you will learn from the lessons; some you will learn for yourself. Always remember the question: “why?” Why is something happening in the way it is presenting? Answering the “why,” the causation and intent, will take you to the solution.

Scapegoating

Magical scapegoating is a particularly nasty thing and is the flip side of empathic connection and load-sharing. It works along the same power lines as load-sharing, but without the consent of the person or being taking up the burden. It is a forced load sharing that is unbalanced, vicious, and destructive.

In Initiate Module VIII Lesson 6, you looked briefly at scapegoating and its basic presentation. Now let us look at its mechanics, and its ‘why’ aspect.

Scapegoating is used magically when someone does not wish to bear the burden of their unbalanced actions, and instead has something or someone else ‘carry’ it for them. This is a very old concept that appears in Biblical and Greek writing, as well as descriptions and mentions in the texts from the first Eblaite Kingdom (Syria) during the Age of the Archives, 3000 B.C.—2300 B.C..

In communal religion, scapegoating was used to transfer the sins of the people to a creature—usually a goat—which was then cast out of the community to die in the desert. Over time in magic, the method was condensed and developed to create magical scapegoats.

We still see it today in certain magical systems and communities. An individual or small group is scapegoated, unawares, to take the backlash of unnecessary destructive magical actions. It is vicious, and has long-term consequences for the victim or victims.

Usually this sort of action is taken when a magician wishes to curse someone or a group, or magically attack or destroy them, without incurring the 'judgement' of that action, its recording by their heart spirit, and its energetic burden. A scapegoat not only carries the weight of another person's judgement on themselves, but they also suffer a great loss of energy: the attack's energetic effort is drawn from the scapegoat so that the magician does not have to use their own energy for the purpose.

Suppose that a head of a magical group wishes to attack a person, or group of people, and uses his magical group as a battery. Through group rituals and visions, the magician taps into the vital force of the group's members and draws it out, connects them together, and plugs them into a core that is the anchor of the curse or attack. Their group energy will then feed the attack or curse, fuelling it powerfully, and none of the magician's energy is used.

Usually the group is unaware of this situation, and think they are contributing energy to some positive project or construct. Sometimes they are not even aware of any energy transfer: they just think they are getting ill. They may also assume that their loss of energy, and the inner backlash they suffer, is the result of group project work. The symptoms can be the same, but the causes and outcomes are very different.

There are many different problems with this sort of situation. The first is that such actions are very unbalanced and a lot of energy flying is around, which attracts many hungry parasites. The parasitical gathering around such a feeding station creates a very complex-looking situation, and it can be hard, when looking from the outside in, to figure out who (or what) is doing what, and why.

The second problem is that the group, usually unknowingly and unwittingly, is bearing the 'harvest' of the unbalanced action. They become the apparent guilty parties, not the magician really responsible. An adept who tracks back the energy lines from such an attack or curse will not discover the cursing magician, but the scapegoat or scapegoats.

If the adept is not aware of what is really happening, or is not paying enough attention, and decides not only to stop the attack but to also punish whoever is doing the cursing, then again the scapegoats will receive that attack, not the original cursing magician.

An attack fuelled by such a large pot of energy can become very powerful and vicious, to the point that deeper scales become unbalanced within the pattern that connects the magician, the group, and the victim. This can trigger larger and powerful beings to get involved. The magician may begin to feel the pressure of these intervening beings, but usually anyone willing to scapegoat others is not balanced and has no integrity or inner strength. They will react to these beings like a coward and try to hide from them, and at the same time try to get more and more people into their group to draw on their energy. It can get really, really messy.

The scapegoats will weaken from losing their vital force. They will have energetic backwash from the curse or attack, and they will start to pick up on things ‘not being right.’ Look to the Initiate section of the course for the presentation of the symptoms of scapegoating. Often they will also start to get feelings of dread, or fear of danger, without being able to pinpoint what the danger is.

Their readings will show that they are in danger and their fate path is being altered. Scapegoating can change a person’s fate path as their scales swing to accommodate the ‘crimes’ they are being forced to take on as their own. This can have a deadly effect on their fate path that can trigger the unravelling process in their lives, and their inner senses will pick up on that shift.

The negative alteration of a person’s fate path is a strong indicator of a scapegoat situation as opposed to a group carrying the burden of long-term project work. Always be aware that the symptomatic picture for heavy projects and scapegoating can be the same, however the scapegoat picture will show unbalanced intent and magical abuse of power. You can always ask in divination if what you are looking at is a true scapegoat situation.

What to do?

When you are dealing with someone being scapegoated, the most important first action is to identify the area of their lives it is coming from. If they are a magician, this is usually easy: simply look at their

magical connections within their magical community, with the leaders as suspects. When a magician is scapegoated, they will usually know their attacker without realising it.

This sort of scapegoating needs a connection to build from, and it needs the victim's participation to be fully successful. Remember, it uses preexisting dynamics: a magician often has empathic connections with others from their magical work, so the scapegoating can work down those lines.

Load-sharing is common in magical groups that use visionary inner work regularly, and a natural dynamic that lets a group operate as one, as the heavy burdens can shift back and forth between the group's members as necessary. This is not done intentionally, but it is a natural part of group magic. The same dynamic is harnessed in scapegoating: the burden travels down these connections.

The energetic difference between load-sharing and scapegoating is that the magician who triggers scapegoats magically cuts themselves off from the group once the dynamic has been triggered. The ritual and vision work is done, the load fans out across the members, and the originating magician then breaks the ties. The attacking magic keeps doing its work, and the backwash flows out to the group, not the originating magician. Usually beings are co-opted to assist the originating magician, and deals are struck to protect the magician from the effects of their actions. It is all very nasty and gets messy pretty quickly.

There is another form of group scapegoating that I have come across. It is not so well crafted, but has the same effect. The cursing magician draws energy from the group like a vampire, and the attacking or cursing behaviour will have some object as its core. This could be a simple paper pattern folded up and hidden, or an object belonging to the victim that has been cursed and projected energetically at them. Every time the group gets together, the object is hidden in the circle or space that the group uses magically and charged by the group's energy without their knowledge.

This connects the group with the attack without them realising it, and the attacking magician will make deals with inner beings to stop backwash coming to them. Instead it flows to the group. Sometimes the attacking magician is not aware that the backwash has hit the group, and believes that the group's only involvement is their outgoing energy. They do not realise that it is a two-way street that can harm the group. This comes from the mentality of some magical groups in the late twentieth-century where many felt that there were no consequences to magic.

This mistaken concept came from comments made by Eastern magicians in the early twentieth century that there is no “Divine punishment” for such acts, which is true. But they failed to understand the natural energetic flows that deal with cause and effect, and how individual the manifestations of those effects are to each person and their fate path.

So you need to look very carefully at the people with whom the victim is involved magically. And don’t automatically assume that the scapegoating was fully intentional. Don’t just look for the baddie; be aware that such things can also be triggered by the stupid.

If necessary, use divination to isolate the scapegoating’s origins. Once these are identified, the victim needs to cut themselves off from the group permanently. There is no going back, as the whole process sets up a pattern within the group’s structure, and even if most of its members change, the pattern will remain if there is any connection at all with any member, the group’s property, or its leader. They must also get rid of any objects, books, trinkets, photos, clothing, or anything else that connects them to the group. All of these must go in order to break their connection to the scapegoating pattern, whether it formed intentionally or unintentionally.

This can be particularly hard if the magician affected by scapegoating has status in the group. When a person gains status, it plays into their ego and their sense of place in the world. Letting go of this can be a real struggle for people, as they find themselves cast adrift without status, recognition, or companionship. I have had to do this more than once, so I know how hard it can be, but it is of the utmost importance to walk away from such an unhealthy situation, one that can have long-term consequences not only for the victim’s life and body, but also for their fate and the balance of their spirit.

Learning to let go of everything when necessary is a very important skill for a magician, and particularly for an adept. It is likely that all of you who have got this far have already had to face a situation where you have had to let a great deal go...or you will in the not-too-distant future. Not only does this train you for a healthy death and progression beyond it, but it also trains you for non-attachment in life, which again is a fundamental dynamic for a spiritually healthy adept.

Adaptability is the key to adept evolution. Part of that adaptability is being able to let things go from you, and be open to the new. It also trains you not to stick to one course of action continually, but to shift and change how you operate, what powers you work with, and how you let things ebb and flow around you in natural tides. Often a scapegoat situation

can trigger a magician to rethink how they live, how to let go of things, and how to move forward: it can be a catalyst for evolution.

In a way, these situations mirror the passage through the gates of the Underworld. At each stage of a magician's life they are confronted with hotspots. How they deal with them will either mature them or unravel them. This is the inner aspect of magical training.

Once the scapegoated victim has let go of everything, then you can work on detaching them from the pattern, not by working on the pattern, but by detaching the energetic link from them in vision, then cleaning them up. They will then have to work in vision with inner contacts in the Library, either alone or with assistance and with you guiding them, to address the energetic burden they have been carrying. Their scales need to be rebalanced, their heart spirit needs to be unbound and able to speak, and they may need help restoring their organs, bodily integrity, and energetic sphere.

If you are asked by a group member to dismantle the whole situation then you have to be very careful. As an outsider, you can easily become entangled in the pattern and then part of the problem. It is better for the affected magician you are helping to do the work if they are used to working in vision. They, as part of the pattern, can access it and take out the core, along with any beings involved, without triggering any defence mechanisms that have developed within the pattern. In a situation where a group shares responsibility for something, even if this has happened without their awareness, as in scapegoating, then part of their own rebalancing is to take action from within the pattern to take it apart.

Part of adept wisdom is to know when not to take on work yourself. When it is not your place to do the work, no matter what suffering is involved, you will end up just making a messy, complex situation even worse, and you will bring the mess to your doorstep. Instead you should teach the member or group members what to do, how to do it, and how to move on afterwards.

Beings as scapegoats

Sometimes beings are used as energetic batteries or scapegoats for an attack, and the attack or unbalanced action's backwash or cause and effect then goes to the being, not to the attacking magician. This serves a few purposes for the attacking magician, the biggest being that they avoid

the burden of cause and effect from their attack, and their scales remain clearer—or so they think.

This mentality comes from not only cowardice, but also from a feeling that only humans matter and all other beings are there simply to benefit the magician. This was a common opinion among Christian magicians, as the religion holds that only humans have souls. However, this sort of action against *any* being will still trigger effects action on the scales, and those effects are often unseen by the magician until it is too late.

The attacking magician will use a being or group as a power source, and have a 'slave' being who takes the 'blame' for the attack. This setup can be identified through divination or by observation in the Inner Library. When looking at the magician, you will see an umbilical cord running from them. When you follow the cord, you will find a being attached to the other end. The more the being takes the burden of action, the more bloated it will become as it tries to accommodate the attack's energetic refuse.

The slave being will often appear unhealthy, sometimes distorted, dirty, and unbalanced. Often this is from the result of the attack and not the nature of the being itself. Just as you would cut a baby's umbilical cord, you bind the cord in two places, then cut between the two bindings. The being is then helped back to their own environment. Often these beings are land or faery beings who are not overly intelligent, and they are often gentle, relatively passive beings with the capacity to hold large amounts of energy. Think gentle giant.

They are often drawn from rocks, the ocean, or trees. Tend first to the creature and ensure that it is in the right place and has what it needs to recover. Once this is done, go back to the end of the umbilical cord that leads to the magician. Then use the power of the Limiter, either through the inner sword or by using that power in your left arm, and seal off the end of the cord. Limit access to it so that it no longer operates as an umbilical cord and instead dies back.

Beyond this, it is not your place to judge or teach the magician. The inner dynamics will deal with such things as and when it is necessary. Your job is to stop an unhealthy situation, make sure the people and beings involved are safe, and reduce the likelihood of the same connections reforming, whether naturally or by intent.

Scapegoated by resonance

Besides load-sharing within a family or community, you may also come across a situation where the victim is scapegoated by way of resonance with their fate pattern. This where something that was supposed to happen to one person as a result of their actions or their fate path happens to someone else instead. This could be magically induced or naturally occurring.

When the resonance is magically induced, the fate of one person is shifted onto the fate pattern of another person who has key elements the same as the original, intended recipient. Usually the unfortunate victim of the shift is known to the magician who triggers it, and knowing that can help you block off any further interference in the victim's life.

However, first the fate resonance has to be removed from their pattern. To try and do this by interfering with the victim's fate pattern using magical weaving can cause all sorts of problems for them, as these patterns are complex in how they work. However, you can work with a weaving deity and let them work through you to shift and repair the fate pattern.

What is also needed, though, is for the victim to shift their fate path subtly by making some change in their lives that was not previously in their intentions or thoughts. To find the right action to include, you may need to use divination. Ask, "if they do X, will the resonant fate aspect that is not theirs, go?" It can, for example, be as simple as changing the colour of their hair, changing jobs, changing the inside of their house, stopping wearing something, or changing their plans.

Often it is the little things that can cause enough of a shift; and if the magician involved is identified, then you can usually figure out, by questioning the victim and looking into the magician, whose fate has been shifted. This can give you a great many clues about what aspects of the two persons' fate patterns are resonating between them. By the victim doing something that would not be done by the person whose fate is being shifted, you can break the connection between the two fates. That, together with working with a weaving deity, can be enough to move off the scapegoat element of the problem.

For example, if you found that the shifted fate originally belonged to the perpetrating magician's partner, and they magically shifted the impending fate event to the victim, then by looking at the magician's

partner you can get clues about what action would likely shift the pattern back where it belongs.

So, for example, if the magician's partner is known to be terrified of heights, then having the victim join a climbing club to go up to high places could be enough to break the connection. Do something the other person would not do. That, and the weaving, will usually get rid of the problem, as well as breaking all connection with the offending magician.

If the resonance has occurred naturally—which does happen—then working with a weaver deity will not work. Magical interference opens the door for a magical solution. Natural occurrence needs natural solutions—and remember that rule, as it runs through most situations that need an exorcist. In these cases, shifting the victim's behaviour pattern in some way is the best way to deal with the resonance. If they are a magician with inner contact and the resonance is dangerous for them, then they will probably be warned and shown the best way ahead.

This sort of natural resonance happens a lot, and fate patterns often shift back and forth and interconnect, mostly without us realising. But when it gets dangerous then action is needed. Sometimes it takes only a little action to shift things; sometimes it takes a big action to stop it.

I once had to move house to a totally new area to avoid taking on a resonant death fate pattern. I was warned by inner contacts and given a date before which I had to be completely out of the area to avoid an accidental death that was lining up for someone else. The essential fate situation was this: two patterns were resonating in a very similar way, so the choice of which one the death would express through was undecided. By leaving the area and changing my own pattern, I no longer resonated with that forming pattern, and so avoided the fatal accident.

Though moving house is a massive undertaking, and trying to sell a house to meet a short deadline is often impossible, it all came together quickly for me. I had a lot of inner help, and I was out four days before the deadline.

A few months later the other person died in an accident, and that day I had a massive loss of energy. The hotspot still resonated with me, but it did not take me out. Often some residual resonance will still happen; just not the whole thing. Also bear in mind that the manifested outcome of a fate pattern of death coming together can be months away from the pattern locking into place. The crucial time is when the pattern locks in position, not when the actual event occurs.

Summary

There is no way I can give you practical work for this lesson. However, you can read it a few times, ponder on it, and do some readings around the issues. There are far more complex details to these issues, too many to write them all down, but by thinking about them, drawing on what you know of magic, and coming to your conclusions, you will pick up on the rest of the information you need.

You can also read parts of *The Exorcist's Handbook* which will add to your repertoire with this work, as well as giving you different perspectives. Just bear in mind that it was not written for students in full training, so there will be differences in the suggested approaches and methods to avoid causal readers blowing themselves up.

Also, in all this work, you can draw on everything you have learned both theoretically and practically. A lot of the various skills you have learned over the course of your training, methods that may not be directly involved with this subject, can be adapted and used. Ritual visions, different realms, contacts, as well as alchemical work can all be adapted and used as needed. It is part of your learning to gather all the strands of your experience and bring them together for specific uses.

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