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QUAREIA—THE ADEPT  
Module VII—Adept Exorcism  
Lesson 3: Self-assessment

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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.*

*For more information and all course modules please visit*

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

*Yours,*

*Josephine McCarthy*



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# QUAREIA—THE ADEPT

## Module VII—Adept Exorcism

### Lesson 3: Self-assessment

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Before we get deeper into this module, I think it would be a good exercise for you to work out what approaches, working methods, contacts, and tools you would use under certain circumstances.

This will help you realise what you already know that you may not have been aware of consciously, and identify any areas of knowledge that need tightening up. As I have said before, you know more than you might think you do because of your training, and the skills you have can be drawn on in many different ways if you learn to think sideways. All too often in modern training, regardless of the subject a person is studying, students are trained to think in units and linearly, and each aspect of their training is kept separate.

That is sometimes necessary when facts alone have to be learned, but when you learn an art form you have to think differently. As an adept student you have covered a lot of ground in depth, and you have had to revisit some aspects of your training many times to view them from different angles. You have also worked with the rule of absolutes, which has taught you to immerse yourself in one 'truth,' only to be told later that there are more fluid aspects of that subject.

This has enabled you to build layers of thought and approaches, and to view aspects of magic from different viewpoints. Now you are stepping into the latter part of your adept training, it is time to once again draw all those threads together and apply them in your own unique way.

There is no right or wrong way of doing this; only ways that work with minimum impact to yourself, and ways that work with major impacts. And of course there are also ways that may work in some circumstances and not in others.

When it comes to exorcism, there is no way for me to give you hands-on, practical tasks; but your fate path as a magician will do that for you. When you are ready to work, not only because you have learned the skills, but also because of what is happening in your life, then exorcism jobs will be placed in your path. Until then, theoretical analysis of potential situations will help focus your mind and give you practice drawing on everything you know to theoretically address certain situations. You have done this before in a course test; now it is time to do it again.

I will detail some exorcism-related case studies for you, all of which are real. You should write down what you think should be done, in what layers and over what time period, and what you should draw on. Here is an outline of the approach.

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### *Approach*

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Read the brief, which will have all the information you need to decide how to deal with the situation. Not everything may be spelled out: sometimes with such cases the victim may be unresponsive or give you false information to hide something, usually from embarrassment or because they think your knowing it would make you reject helping them. It is rare in real, on-the-ground situations for you to be given all the information you need. Sometimes you have to fly a bit blind and make certain assumptions. But all the cases presented here are cases that do indeed need an exorcist.

Whenever you have to make assumptions, always veer on the side of safety in terms of your actions and decisions. In such cases, and even when you do get all the information you think you need, there may be a wild card in there that no one thought of, something that could undermine your work so that your initial help fails. When that happens, you simply try a different approach, and you keep trying until something works.

In practical terms for this test, write your approaches in sequence, list what tools, contacts, etc. you would use, and what backup plan you would try if your first attempt failed. Then list how you would follow

up your work with the victim, and what you would do to maintain your inner and outer health while assisting the victim.

This is not a pass or fail exam; this is for you to see and assess where you are in your training, and identify any areas of knowledge that you may need to go back over and strengthen. If you are working with a mentor then they can go through this with you and point out weak areas or discuss your reasoning to see what insights emerge.

If you are not being mentored and are studying the course alone then doing this self-assessment can be a very good exercise as an intermediate step between theoretical study and practical application. It will highlight your strengths and weaknesses to you. There is nothing better for learning than hands-on, practical application, but seeing as we cannot do that, this is a good second best.

You may also find, as you start pondering over cases and approaching them, that subtle inspirations come to you. Often an inner contact will draw close and help you by highlighting certain ways of working.

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## *Presentations and diagnosis*

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Look at these presentations and figure out what you think may be the issue. Write out your reasoning that led you to your conclusion. This first section poses questions about diagnosis only, not about how you would then deal with the situation. However, if you wish to, you can also outline how you would deal with these presentations.

### **Example 1**

A twenty-five-year-old woman has asked for your help. She is having problems eating, has no history of anorexia or body dysmorphia, and a doctor has cleared her of any underlying pathology to this condition: he referred her to a psychologist, and this has not helped her.

When she is hungry and sits down to eat, she gets the feeling that food is dirty, that she is ugly and fat. She is not, and she *knows* she is not, but if she forces herself to eat then she has an overwhelming feeling of anxiety for no apparent reason. She then often vomits involuntarily, and seems unable to hold food in her stomach. She has lost weight drastically, and is afraid she will die.

She is having a recurring dream in which she is told that she should starve 'like the rest of them,' and how dare she eat while others are starving. In the dream lots of bedraggled, starving people are standing before her and taunting her, telling her she should be ashamed of herself. She wakes up exhausted and traumatised each morning.

Her situation has become so extreme that she is starting to have health problems related to starvation, and she has no vital force. She also has a constant cold creeping feeling up her legs.

On questioning you find that she is a natural empath but has no magical experience; however she grew up with folk magic and folk beliefs, and she has on many occasions foretold things that subsequently happened. She does not know if this runs in the family, as she was adopted as a small child and knows nothing of her blood family. She is convinced she will die if she does not get help. You do a reading which does indeed show that she will die without help.

Her issue started when she moved into the house where she is now living. You research the land where the modern house now stands, and you find that a hundred and fifty years previously a religious boarding school for orphans stood on that site. Eventually it closed when it became known that the teacher/carers essentially starved the children to death, seeing them as 'evil' as they were born out of wedlock.

What is actually going on here? What beings could be involved, and what sort of pattern do you think has formed around this woman?

## **Example 2**

The partner of a man contacts you for help. The couple are Pagan, but were Jewish by birth/culture/religion and became Pagan twenty years ago. They are both active in the Pagan community and act as advocates, spokespeople, and policy advisers for the local government on religious freedoms.

The man started having difficulty with his throat and voice about a year ago. The doctors could find nothing wrong with him. They placed a small camera down his throat, and saw that everything looked normal. He has problems swallowing, speaking, and sometimes breathing. He has also seen a neurologist, as the condition has deteriorated to the point where it is becoming dangerous.

When nothing was found, he was sent to a psychologist, who also could not help him. On questioning him, you find that the attacks started

when he got a column of his own in a newspaper and began to talk about what it was like to become a Pagan in a Jewish Orthodox community, and how they helped other people step on that same path.

You question him about his life and his other interests, and you note that he can talk freely about mundane issues, but when it comes to his beliefs, or the faith he grew up in, he starts to cough and have problems breathing. The more you delve into his relationship with the community he grew up in, the worse the issue becomes, until you realise it is dangerous to carry on questioning him.

You ask if he knows any occultists, and he says he does not. His Pagan community celebrates the Polytheistic beliefs and deities of the pre-Judaic Near East. They do not do magic; they approach those beliefs and deities as a religious devotion, and devotion to nature.

What do you think is going on here?

### **Example 3**

You are approached by a man in his early thirties who was born in Tanzania but is now living in the USA. Six months ago he had a terrible nightmare that he could not wake up from. He was being pursued by what he describes as a “dark creature.” He cannot describe it any better than that, and just keeps repeating that it was a dark creature. He woke up covered in bruises and scratches, and his girlfriend photographed them at the time. You note that he was bruised and scratched in areas he could not have reached: he did not do this to himself while he was dreaming.

Shortly after the nightmare his personality started to change, and he became depressed and withdrawn. He lost his job and then his home, and now he lives with his girlfriend. She has found that she cannot sleep in the same room as him, as she also then gets nightmares; so he sleeps on the couch in the living room. He has also aged considerably: he shows you photographs from nine months ago, three months before the bad nightmare. He is always tired, everything always goes wrong for him, and he feels like he is constantly struggling to stay sane. He feels as if there is another voice in his head, like an echo. He is scared that he will now lose his girlfriend, whom he loves very much, and he is scared that whatever is happening to him will also happen to her.

You track back to his life six months ago and to the time just before that, and ask him what was happening in his life.

He tells you that he went on holiday to Tanzania to visit relatives he had never met. He spent time with them, showed them photographs of his home and his girlfriend, and generally had a good time. Nothing seemed out of the ordinary. You ask about his parents' life in Tanzania.

He tells you that both his parents were killed in a car crash in the USA when he was fourteen. After that, he was raised by a family friend in the town where they were living until he reached eighteen. He doesn't know very much about his parents' life in Africa, only that they had to leave suddenly and secretly. A local church charity in Tanzania had helped them get to America, where his father became a pastor for that church.

As you talk to him, you note that your inner alarm systems are going off and you feel danger around him.

What could be happening here, and what sort of beings could potentially be involved?

#### **Example 4**

You are called to a family house where the twenty-four-year-old son is causing havoc.

He recently returned from a tour of duty in a war zone and was at first thought to be suffering from post-traumatic stress disorder. He was given a second diagnosis of psychosis, a triggering of a potentially latent mental illness. He is on antipsychotics, but the family suspect that there is more to it than illness. The young man will not talk to you, so you have to talk to the family see if indeed 'something else' is going on, or whether they simply do not understand what mental illness and battle stress can do.

Four other family members live in the house: the parents, a younger son aged seven, and a daughter aged fourteen. Since the soldier returned, the family has had terrifying reoccurring nightmares. The house always smells bad no matter what they do, and all the family members have the feeling that they are being 'watched' in the house.

The family originally comes from Pakistan, and they have been in the USA for twenty years. They are Christian by culture, but only consider themselves "occasionally" interested in religion.

The daughter started to get ill when the soldier returned home. She started with digestion problems that quickly escalated to incidents of melena—blood in her faeces. No source for the intestinal bleeding was



found, and the daughter is rapidly losing weight and becoming very ill. She has constant nightmares and is terrified of going anywhere near her older brother. She states that she sees terrible eyes looking out of his.

The younger brother, who until the soldier's return was a quiet and studious boy, has become angry, and he has begun destructive behaviour like regularly smashing things up and self-harming. He has also been caught torturing the family pets. At school he has gone from an A student to the bottom of the class, and is offensive and argumentative with his teachers.

The father is unravelling at work. He is unable to focus on his job as an accountant, and he has been suffering from frequent bouts of anger, sometimes so extreme that he has to take himself away from his family to avoid harming them. He has dreams where he is killing his family, his boss, his coworkers...and the dreams make him feel good. This causes him terrible guilt, and he has started thinking about killing himself so that he does not harm anyone. He started going back to his local church. This would make him feel a little better for a short while, and then it would all start again.

The mother started suffering from severe headaches when her son returned from war, and from feelings of total exhaustion to the point where she has recently had to leave her job. She cannot focus on anything, is constantly coming out in painful rashes, and the doctors have found no reason for her symptoms. She has been told they are likely caused by stress.

You ask about their house. The mother tells you that, very recently, all the electrics keep blowing. Light bulbs, televisions, computers, and so forth are constantly blowing up and setting on fire. The mother tells you that no matter what she does, the house always feels 'dirty' to her, and the other members of the family nod in agreement.

The father tells you that until recently they were an intelligent, rational family with a normal life. All of them were healthy and just getting on with life. But now they feel as if the house were possessed by Djinn. The father jokes that he used to laugh at his older relatives in Pakistan when they talked of demons and spirits, as he sees himself as a rational, educated man. But now he is not so sure.

The father tells you that the area where his soldier son was fighting was a wild, dangerous place that has been a place of conflict for a very long time. He remembered as a child in Pakistan, people talking about that area as a place infested with death.

As you talk with the family your ‘alarm bells’ go off, and your inner senses pick up on inner danger near you. As you look up, you see the oldest son, the soldier, standing in the doorway, listening. You can see that he is struggling to contain himself, and he seems to be fighting something in his mind. His face seems to shift between rage and pleading for help. He turns and walks away, and you suddenly become aware of the adept power pattern around you. Something has triggered the angelic presence at your shoulders.

You realise this is a complex situation, and that a lot of the physical and mental pictures could be as-yet undiagnosed medical issues, but you also suspect something dangerous and powerful going on.

While in the house you do a four-directional reading, a single short reading so that you can tap into the power of what is going on in the house. The cards that come out are:

Centre	Unraveller
East	Abyss
South	Premonition
West	Bridge of Death
North	Fellowship
Crossing	Destruction

What do you think is going on here, what powers do you think are involved, and why?

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### *Plans of action*

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Now let’s move on to examples that have been ‘diagnosed.’ For each one, work out what plan of action you would take if you were dealing with these situations. Give a breakdown of the realms you would work in and why, and what tools, contacts, ritual and visionary approaches, and follow-ups you would use, and why.

For this section of the lesson I will give only two examples, so that you can focus properly on the task and go into detail about what you would do and in what sequence, and your reasoning for your approach.

### **Example 1**

You were called to a house with a history of suicides, murders, and one mass killing (that is known of). The family who have moved into the house were unaware of the building's dark history when they bought it. The house is four hundred years old and very beautiful. Parts of it are much older, and the land plot has an ancient burial site beneath it. You have discovered through research that the burial site contains victims of a bloody war massacre who were killed and then buried in a mass grave.

Since moving in the family have had nightmares, and one of them has already been driven to try and kill themselves. Two family members have started hearing voices in their heads telling them to kill, and the whole situation has become very nasty and messy.

Through your investigations, readings, and inner explorations, you see the pattern of destruction in the house and on the land. Destructive beings are flowing through the pattern, and it is also very heavily parasited with intelligent parasites. This has triggered a hostile response from the land beings around the area, who appear aggressive towards the building and the people who live there.

The family cannot move, as all their resources were put into buying the building, but they are willing to find you accommodation in the local town, and look after your expenses for however long it takes if you are willing to help them. You agree to help.

Outline what you would do, in what sequence, and what methods and approaches you would use. Also outline how you would keep yourself clean and protected as you work.

## **Example 2**

You are called to a situation as a last resort to help someone. A family has gotten in touch with you to ask for help with their daughter. She is twenty-three and until recently was a healthy, happy, intelligent young woman. She was living away from home and got involved in what they describe as "an occult group" that the family know little about. The family is not religious and they do not believe in the Mysteries, but they are desperate: a friend suggested a magical exorcist with the attitude that they may as well try anything that could help.

The girl is in a deep coma. She did not have an illness, nor did she have an accident. She collapsed at work and never regained consciousness. Scans and tests reveal no brain injury, and there is no reason why she should be in a coma. The tests also showed brain activity, so she is not brain dead, but all attempts to bring her out of her coma have failed. She

has been in the coma for a month, and the doctors have told the family that the longer she stays in the coma, the less likely she is to come out of it. They are desperate.

You ask for contact numbers for her friends so that you can talk to them. You visit the girl's best friend who tells you that she thought the girl was deeply involved in Vodou, which she had been learning about at university. The girl had gone to Haiti with a volunteer group to help after a natural disaster, and she had spent three months there. She tells you that when her friend came back she was withdrawn and would not speak about her experiences on the island.

The family agrees to let you sit with the girl in the hospital, which would allow you to go in vision and look into her and her inner landscape, and also to check out her body out in vision. You are left alone with her in the hospital room, and you go in vision to see what is going on. You find her, after much searching, standing at the side of the River of Death. An umbilical cord connects her to her body, but she cannot find a way back to it. She is very distressed and pleads with you to help her.

You track back along the cord to her body, and as you enter into her body you are met by a large, powerful female being. She is not a parasite, but an old, powerful presence that is too big for the body, and you can see that the body is shutting down from the strain of trying to accommodate this powerful presence. Your inner senses tell you to be very careful, as this is no minor presence and she could kill you very easily.

You carefully ask the being who she is. The words 'Guabancex of the Taíno' come into your head, and you are immediately kicked out of vision. You write the words down before you forget them. You call on the directions and for angelic beings to protect the young girl's vital force and fate pattern until you can figure out what to do.

Later you do a reading which shows a destructive female presence that will kill the girl unless you figure out how to stop it. The reading also shows that the spirit in the girl does not have a directly hostile intent towards the girl; rather it shows that the girl somehow awoke and enraged this spirit by her actions while she was on Haiti.

It also shows that if you approach this the right way, the spirit could be persuaded to leave the girl's body, which will wake her from the coma. But you have to be careful. This is not a being you can just haul out of the girl; the spirit is too powerful for that. You have to find the right way to bridge this being out of the girl's body so that you can then repair her inner pattern.

You will need to research the name the spirit gave you, and from that information figure out how to draw out the spirit, how to bridge it to somewhere she is happy to go, and what sort of place would be best suited for her. You will also have to pacify the spirit: the girl did something against the balance of the spirits on Haiti, so amends must be made. What do you do, and how do you do it? Outline your steps of approach for dealing with the spirit and for helping the girl heal.

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### *Summary*

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Some of these examples will require you to think sideways and draw on various aspects of your training. When you have finished working on these examples, think about what having to address such situations has taught you about what you know and what you can do, and how it exposed any gaps in your knowledge. Also think about how you filled those gaps. None of us know everything, and sometimes you have to figure things out for yourself or find innovative ways to deal with complex issues.

QUAREIA

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