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## QUAREIA—THE ADEPT

Module IX—Teaching, Mentoring, and  
Group Construction

Lesson 6: Issues and Awareness

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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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## QUAREIA—THE ADEPT

### Module IX—Teaching, Mentoring, and Group Construction

#### Lesson 6: Issues and Awareness

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It is inevitable that some of the beginner work, particularly the visionary work, will cause issues for a student at some point. Most of the problematic students will be filtered out either before the first class starts or in the first two classes: they will simply stop coming. However, sooner or later you will come across someone who had the potential to work in a stable way, but who, through their choices and reactions to the work, either becomes unstable or is confronted by an inner being that throws them off-balance. Meeting the goddess in the land is the event most likely to affect a student.

This is when it becomes very clear to an uninitiated student that these are not psychological visualisations, but are in fact direct visionary interactions with a consciousness that is not their own. Though meeting the goddess in the land is a beginner vision, it is also a powerful one, and adepts will still often visit her to touch base with the female deity power in the land—a deity form behind a lot of more surface presentations.

How a person interacts with this deity in vision will affect their magical path and their own mental and/or physical health. In the Quareia course I have recounted various interactions with this deity, both mine and my colleagues', and how an inappropriate form of communion with this deity can wreak all sorts of havoc on a person.

The most startling example that I have seen in action, which I think I told you about in the apprentice section, was where a group of us were

going in vision to work with this deity. We were in a house built on springs sacred to an Underworld goddess, which acted like a lens: the vision became very powerful and very focused.

This ancient goddess in the land is the root of most Underworld goddesses, and she is the most ancient presentation for humans. She can appear benign, but is in fact powerful, and her power is immediate and physical. She will often challenge people, she will expect gifts, and she expects you always to keep your word.

And this is where problems crop up. While we were working in the group vision, one of the men decided to confront this goddess when she challenged him. Instead of submitting to the challenge and working with it, he confronted her, and threatened her with a weapon to show his ‘manliness.’ She destroyed him. As he was driving home he had a massive epileptic fit—he was not an epileptic and had never suffered fits before—and this fit was then followed by more fits. His driver’s license was withdrawn, and his life changed forever.

She has also taken men’s testicles. Remember, one form of this unnamed goddess in the Near East is Cybele. She is everywhere, and many cultures have a name for her, the undivided, all-powerful consciousness of the earth, of life and death, in the female form—the vessel. In the West we have no real name for her, but names do not matter. What does matter is that you recognise who she is, and that she is owed your respect.

The forms I have worked with have often, but not always, demanded the testicles of men, not to take their power, but to transform it. Later, the man is handed them back. All this is a visual vocabulary for the transmutation of power. If a man resists or refuses, she takes them anyway. But if they are not given willingly—i.e. if you do not trust her, in which case you should not be before her—then she will attack.

This is all very difficult to explain to a student, as they take everything literally. “If she takes my balls then I won’t be a man...” And yet that is not what it is about. The last priesthoods of the Cybele did not understand that either and would castrate themselves, which is not necessary. When you stand before this goddess, she sees within you, and sees what needs transforming for you to evolve and work as an adept in service.

If you trust her then she will take from you, transform that power into something you can truly work with, then give it back to you in another form. The first step of that trust, with a student, when they are before her, is to hand her whatever appears in their hands: their testicles, their heart,

their car keys, their bank card... whatever it is, there has to be absolute trust and willingness to let go. If the student lets go then she will take, and the student will go through a series of experiences, both inner and outer. Then, when the time is right, she will appear in a dream or vision and hand you back whatever you need, which will be your power transformed. She has taken much from me, and has given me back far more.

The problems arise when the student looks into their hands and decides that what has appeared there is something they are not willing to give, so they either refuse, or hand her something else. Negotiating is not something you do with this goddess. If you try then she will take what was in your hand anyway, but she will not transform it; she will strike you for your arrogance. In her eyes she sees a student approach her for learning, evolution, and transformation, and then that student throws a tantrum when she starts to do what she does.

Remember, in the inner worlds, these beings are real and powerful, and they do not operate within the modern Western emotional framework that has developed. Commercialism has affected how we approach everything: we 'want.' We want on our terms, and we don't want pain, inconvenience, challenge, or change; we want easy, nice, happy, and for it to be all about us. None of that washes with the harsh laws of nature, of which this goddess is part.

So when you put a modern student in the same space as this ancient power, clashes are inevitable. Most of these can be avoided by preparing the student, advising them, and telling them that if they are not sure they can work this way, to sit out the vision and not do it. Sure, not doing it means they miss a major step on the first ladder of training, but if they are not prepared to put aside their modern mindset then it is better for them not to take that step.

The good thing about this vision, with students, when they make a real contact with this power, is that the experience that subsequently unfolds makes it very clear to them that it is not all in their imagination. The bad thing is that even with preparation, there is always the occasional student who will willingly stand before her, then decide to backpedal when they realise what has appeared in their hands. Then disaster can strike, and you as the teacher will have to deal with the fallout.

How the fallout presents will largely depend on how the interaction went. The first sign of a problem usually emerges in the talk around the circle after the vision. If someone says that they withheld a gift or tried to bargain with the goddess, or that she launched at them, then be prepared for something to manifest. Bear in mind that some people lie for

dramatic effect, particularly if they had no contact experience and they do not want to say that nothing happened. It is important for students to understand that, particularly in the early days, the magic does not always work for various reasons, and that it is okay to say that, and it is not a failure. Contact starts when the person is ready to handle it, and they have managed, or are willing, to move aside their own minds and imagination. Students can also lie to deflect what actually happened, particularly if they are private by nature, so do not always assume that what is said is actually true.

But if someone does describe an issue with the vision then you will need to keep a close eye on them. Problems can come in many forms: having what they withheld being taken from them, which can be their home, their job, their car, or a body part. Or it can manifest as suddenly discovering an illness that needs surgery—cancer for example, common when something has been withheld from that particular deity. If they had trusted her then she would have taken the inner pattern of that illness from them, which would have given them a much better fighting chance, or she would have taken the pattern away completely so that the illness never manifested. Every serious disease has an inner pattern that precedes the outer manifestation, and if it is caught in time then the pattern can be removed before it turns into a physical disease, if that is appropriate.

If there has been a confrontation with this deity, that often starts an unravelling process within the person, and it can unravel them mentally and emotionally. This is the classic presentation of magic going wrong with someone. They touch power in an inappropriate way, and the strike they get from that usually affects their mind and/or emotions. In such a case you will start to see the unravelling in the person's behaviour: they will become less contained, their normal inhibitions will vanish, and their boundaries will unravel.

It is the most common thing I have seen in students, and those tend to be the naturally sighted ones who have minor mental health issues but feel okay to do magic. When they start to unravel, the first sign is usually the messiah syndrome, and they progress quickly into confrontational, irrational, and overemotional behaviour. Usually they take themselves out of the group, but if they do not then you will have to quietly take them out of the group and ask them not to come back.

Under such circumstances I used to try and spend time talking with them, and suggesting they visit a doctor or therapist, which usually resulted in a massive outburst of denial and aggression. Mentally ill people do not believe they are ill or that they need help, if it has gone

too far. Common sense would say that you need heavy screening to do this work, but that would be overprotectionism: everyone is an adult who makes their own choices. So long as they seem able in the first instance to do the work, then do not deny them entry: going down the road of heavily filtering your students causes far more problems than it solves.

When people come to magic they make choices. Inevitably, some will be filtered out as the training progresses, sometimes for benign reasons or because they do not like the training or agree with it, but sometimes because they approach the work in an unhealthy way. In such cases, if things go wrong, your first responsibility is to the work and the group, and only secondarily to the affected student, unless it is a true emergency.

This might seem harsh, but there has developed a sense over the last few decades that every student is a baby who must be carried and pandered to. This is the most unhealthy teaching attitude of all. By being unravelled because of their own magical actions, an affected student will learn, in the long-term, a hard but necessary lesson: magic is not a game, and the inner worlds do not do 'sorry.' That harsh lesson alone, while its effects can be terrible in the short term, can give them great learning in the long-term, and prepare them to step into the right mystical path for them when they are ready. They will approach that path with more wisdom and care.

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### *The Inner Library*

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Even though the Inner Library is probably the most stable of all visions and is an inner construct with millennia of human use, it can still trigger problems depending on how the student approaches it.

For the most part, when students first start making contact with the Inner Library they are filled with excitement, curiosity, and awe. But some students, immature ones, can get greedy and demanding once they realise it is a place where much learning can be done and many contacts interacted with. This will result in a backlash on the student.

Because of these issues, visionary magic is not such a good idea for very young students who are still forming their personality: the temptations that come with immaturity can put the student at risk. Luckily, magical systems that use a lot of visionary work tend to not be very glamorous, and thus are not so attractive to young seekers.

I have come across the ‘knowledge greed’ in a small number of students, but not many. Usually the problems arise when a student overreaches their ability in vision, or responds to contacts in an emotionally aggressive, confrontational, or begging way. But greed for knowledge and power can seriously undo a student, and the Inner Library is usually the first trap that unravels them and takes them out of magic.

Again, just as in the case of the goddess vision, the first inkling a teacher will get of potential problems on the horizon is in the talk-around after a visionary working. Now you start to see one of the good reasons for doing such a talk-around. The sort of scenarios to look out for are when a student says things like: “there were so many interesting books, so I gathered a load in my arms and they sort of vanished into me,” “I asked the Librarian for a book on something and they refused, so I gave them a piece of my mind, as I have a right to know,” or “I gathered up a load of books and put them in a bag so I could take them out, then I got a load more and brought them all out with me... aren’t I clever!”

These comments were made by early students, even though I had explained to them that the ‘books’ are actually the collected knowledge of a person, and are connected to that inner contact—the book is part of someone. I had warned them to be respectful, to take a book into themselves if they were willing and able to unfold that knowledge within them over time, and to understand that it is like carrying a huge load around with them until the knowledge and wisdom of that ‘book’ is triggered and absorbed. It is a major undertaking, but a necessary one for early students, so imagine the strain on the vital force if a student has crammed large amounts of books into themselves in a vision.

When the Inner Library has been abused, there are quite specific reactions in the person. They may be hounded by a guardian in their dreams, or find their dreams populated by a lot of people hostile to them—the stolen ‘books.’ This destabilises them. Such dreams are not just ‘processing’ dreams; they are inner contacts clashing with the student energetically, which can make them very sick.

If the student also happens to be asthmatic then it can get dangerous, as the backlash from the Inner Library starts in their mind but then filters down into the digestive system and lungs. Too many books—too much *air*—will put a strain on the system, which the lungs will try to process, and they can become inflamed and trigger breathing difficulties. If the person has no ability to process the knowledge/contact, then it will stay as ‘air’ in their body, putting more and more strain on their lungs.

If the student has the natural ability to process that air power, but



not the strength or knowledge to properly digest what they have taken into themselves, then it can trigger a very painful long-term intestinal inflammation. This is an exaggeration of the normal digestive process of inner information. When powerful contacts hand you knowledge to unfold within you, your body will try to process it through your digestive system. That can be uncomfortable, but it is not harmful. However, when such energy is taken into the system and there is no energetic way to process it—through expansion of knowledge and through work—then the digestive system can have a massive reaction to the input, which can cause long-lasting damage and a painful long-term inflammatory condition: the body treats the incoming energy as an invader.

The link between physical health and visionary work is strong, and students need to understand this, particularly in face-to-face teaching, as it can move along far more rapidly than if the student was working alone.

Should this issue crop up with one of your students, you may need to work on them to lessen the impact and drain away the energy, and then calm their whole system down. It would also be wise to remove that student from the group: they learned a harsh lesson, but the immaturity that got them into such a state is still there.

In my early days of teaching, when a student acted stupidly in vision and took a serious physical hit, I would deal with the immediate fallout, then let them back into the group. Almost always, they would get themselves in more messes, just different ones. You cannot download wisdom into someone; they have to mature in their own time. And while they are going through that growing-up period, it is better that they paddle in the shallows of magic, not dive into the pool itself.

It is easy to be emotionally manipulated into allowing a student to continue their studies with you, but you bear a heavy responsibility when you work face to face with someone. If a student creates a serious problem through their stupidity, immaturity, greed, etc., then it is time to take them out of the group and not let them back in—for their own good. If they are meant to forge a path in magic then they will, but if they are left to their own devices then natural filters and inability will keep them safer.

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### *General issues*

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We covered personality issues in a previous lesson, but now let's look at incidents that can, and have, arisen in teaching beginner groups. Usually,

major issues arise in more advanced group teaching, as these allow natural filters and limitations to be overridden.

When more advanced magic is taught in a group, then one of the students will probably, at some point, end up accessing an inner realm, or participating in a contacted ritual, that would be too deep or powerful for them to access if they were working alone. I learned this the hard way in my teaching years, which is why the Quareia course is self-study. But sometimes such incidents can happen with beginner groups as well, particularly in stage three learning.

Most problems occur when the mental and/or emotional reach of the student has been stretched too far by an inner experience, and they melt down in the class. This can happen in various ways, so we will look at some of the more common ones and how to handle them.

### **Not coming out of vision**

This has happened to me: a student had gone very deep in vision and had been unable to 'get back.' They did not open their eyes and they did not respond to stimulus, but they were not asleep.

This is one reason why you do not allow beginner students to lie on the floor when they go in vision: they can go too deep.

When this happens, have the other students sit quietly while you go back into the vision, find them, and bring them back by walking them out of the vision. Once the inner person is out of the vision, then vigorously, but also carefully, sit them up, wash their face with water, and make them drink water. That will wake them up.

Once they are fully back, and have eaten and drunk something, then they need to leave the session, preferably with someone else. If that is not possible then they should spend some time sitting near the session but not in it, and read a newspaper, walk around the block, and come back to where the group is working. They need to do anything that normalises them.

After that, they should not be allowed back into the teaching sessions. Instead, give them work to do alone at home. There is a risk that it could happen again, and you cannot be a nursemaid to students if they choose to study beyond their capacity.

Sometimes such happenings are the result of drama and a wish for attention, and you will quickly learn to spot the difference. Should such

an event be the result of drama, then again they must be taken out of the group, as they will hold the group back and the class is not a place for such immaturity. That can sound harsh, but again, it is about deeper responsibility. If you take on the responsibility of teaching then you also take on the responsibility of filtering and limitation.

You can begin to see how running such a group will never be a business venture. True magic is not for everyone, and many who wish to plumb its depths are not physically, emotionally, or mentally able to do so safely. Your job is to filter out such people for their good, your good, and the good of the group.

This means that you can start with fifteen students in the first stage of beginner teaching, and end up with five in the third stage. And out of those five, only one is likely to go on to true lone magical study. This is the reality of all true art training, including magic: it is not all-inclusive, and people can reach their limits quite quickly when exposed to real magic. It is a road of the few, not of the many. So if you start a group with the intention of making some income and gaining a pedestal, then you will find that you barely break even—and that the responsibility of being on that pedestal is hard work indeed. The only other way to avoid any strain on the teacher is to teach magic with no real content, which is a sham indeed, and will directly affect you, as the inner contacts you work with will draw away from you. If you don't do your job properly, there is no need for them to be around you.

### **Emotional meltdown**

This is another common occurrence in teaching: someone has an energetic experience that overreaches their inner ability to cope. It can result in hostile outbursts, uncontrollable crying, irrational behaviour, and so forth. If it is minor then take a break, have a chat with the person, and give them space to calm down. If they do calm down and manage to collect themselves then take a careful note of what triggered them, and advise them to continue with the same working at home in the weeks between classes.

Sometimes it is just a matter of something being opened too quickly. Then, working in their own time—which will also mean with natural filters—they can step slowly into that work and normalise to its power. By the next class, they should be in a better state to take the work. Just keep a close eye on them after any powerful work and see how they get on.

Sometimes it just happens, and the student is fine after a little time out. Then it can be an enlightening experience for them: they learn that they touched on something real and potentially powerful.

However, sometimes the meltdown is complete, and the student needs to be taken home by a volunteer. In such cases it is unwise to allow them to continue with the lessons, as it will only further destabilise them. They have reached their limit in group work, and if they wish to continue with magic then it should be in lone study so that they can work to their own level, at their own pace.

### **Mental meltdown**

This is the most serious problem of all. You need to be acutely aware of its possibility, and have a plan of action ready should it ever happen in your group. It doesn't happen a lot, as candidates for this tend to be filtered away from the course at the very beginning, but it can, and has, happened on occasion.

The early signs can include a sudden rise in narcissism. This often presents as constantly looking in mirrors at inappropriate moments, excessive grooming, asking people to admire them, and trying to find the most dramatic things to say to draw attention to them. Magic, when a person goes beyond their natural boundaries, will strengthen and vastly amplify already-present personality traits to the point of imbalance.

I have also seen strange and hostile meltdowns where a person starts acting like a disgruntled teen. For example, one poor individual, who was pushed in vision beyond his natural capacity, literally had a toddler tantrum in the talk-around afterwards. He was stamping his feet, declaring that he 'shan't' speak, and everyone was oppressing him because he had to wait his turn to speak. The person threw his papers about and stomped out of the group.

In another incident in a talk-around, which is when problems usually pop up, one student would not wait his turn to speak. He kept declaring that he was surrounded by the light of God and that God needed to speak through him, and then went on to babble incoherently. There are many more presentations, but you get the idea.

All these incidents are very sad, as someone is suffering from being in a position where they were exposed to power that they could not deal with. Most initial filtering prevents fragmented personalities from getting to the sessions, but occasionally a more-or-less mentally stable person with underlying weaknesses will unravel at some point in the

training.

In situations like this you need to be prepared, as it really is an emergency. As is with all mental illness, they will not perceive that anything is wrong with them, so you need to find a gentle way to speak to them—quietly and privately, away from the group—and suggest that they go home and rest. Always have some task prepared for such an instance, so the group can get on with something while you deal with the person.

When at all possible, have someone within the group, or someone with you who is not a student, who is the allocated ‘take them home’ person. Have your allocated person drive them home or, if the student has come in a car, to follow them home (with their permission) to make sure they reach home safely. Some students under such circumstances will refuse help and of course you cannot force yourself on them; but if possible, find ways to get them to let you help them to safety, because they are distressed.

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### *Contacted and uncontacted teachers*

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These events are not common, but if you do a lot of teaching then at some point you will come across problems. I taught a great many students over the decades of teaching, and have seen all sorts of things. I had to learn, quickly, on the spot, how to deal with them. If I had been forewarned about these issues, and had been given advice and coping strategies, then it would have made things far easier for everyone.

One of the reasons for such breakdowns, issues, and outbursts lies with the adept themselves. No, it is not your fault; rather it is a coming-together of unfortunate elements. If you are a natural mediator of power, a good bridge, then a lot of power can be triggered even with the most simple and stable visions and rituals.

When you start a session, inner contact and power begins to orbit around you. This often starts the night before the session—as you will find out when you begin to teach. The amount of power you bring through, and the contacts that gather around you, are a direct response to the fate paths of the people you will teach. You will find that some sessions have no buildup beforehand, and are energetically easy. With other sessions you will feel a vast buildup of power starting the night before, or the early morning of, the session, and you will be filled with power.

This is because someone within the group, or some of the students, are at a critical junction-point in their fate path, or they are ready to step into deeper training, so the power comes around you and through you. It releases in the visions and rituals, and fills the vessels as and where needed. The student/s have a major experience that triggers something deep within them, and the power fills them.

Sometimes power comes through to bring something to a head for someone, and then you get meltdowns. When someone has managed to keep things under wraps instead of dealing with them, the work will bring out the issue in a very direct way so that it has to be addressed. Remember the dynamics of power and vessels, or power and fate patterns? It triggers and goes where it needs to go, and does what it needs to do, regardless of whether it is creative or destructive.

This is the difference between contacted teaching and uncontacted teaching. uncontacted teaching stays only on the surface and does not actually trigger any magic: magic is simply studied in theory, or the 'magic' is really just dramatised psychological visions or rituals. Contacted teaching is where the teacher becomes the bridge for whatever needs to flow over, and the visions and rituals 'switch the lights on' of the students.

As a contacted adept, the only way you can do uncontacted teaching is by giving talks. The moment you actually start to initiate any form of magic, the bridge will open. You cannot stop it, as it is part of who you are: it is nature in true magical flow. This is also why you eventually come to a point where you can no longer teach: the more you teach, the more power flows through you as you become finely tuned for contacted teaching, and that will take its toll on your body eventually. This is the reason I no longer teach: I give talks, mentor, write, guide, but I do not initiate visions and rituals for people.

An uncontacted magical teacher can happily teach away for decades with no strain, as no power is flowing through them. But a contacted adept teacher has only a window of time where they can do such things. In the modern world we have become used to wanting everything easy, and in magic it is no different. People want teachers to take them through every step, and to provide a hierarchy for them so that they can feel a sense of achievement and status. But that is not within the true nature of magic.

True magic is not all-inclusive and easy; it filters out people and it makes people work to evolve. It is a tough road that is often walked alone in the true sense: you may have magical companions and family along

the way, but the actual engagement with magic is mostly a lone act, with the occasional foray into group jobs. This is because of how the power works, and how the power works with individuals.

And don't forget that the idea of being taught magic in a group setting is pretty new in relative terms: it came into fashion during the nineteenth century and really took off in the twentieth. When you look back in history, the adept was often a lone worker, who had an occasional teacher to teach them the ten percent, and the student had to discover the ninety percent for themselves. That is the more normal and healthy route for magical learning.

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### *First aid*

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Very few magical teachers think about this, but you should, as you will be teaching with power and contact. Learn basic first aid, and have a first aid kit with you that is geared towards magical incidents.

If someone doing a simple vision receives a massive belt of power, or is struck by a contact, then it can trigger a heart event, an asthma attack, migraines, nose bleeds, or prolonged vomiting. People do not really understand that magic can directly impact the body. I have had to deal with heart attacks, asthma attacks, severe and sudden migraines, vomiting, and joint impacts. Usually these things happen with more advanced work, but some things have triggered before with students, usually after visions.

Depending on what country you live in, you have to be careful that you are not carrying and dispensing prescription drugs against the law, and always check what medication people are already taking. But I always carried an asthma inhaler, over-the-counter migraine tablets, feverfew capsules for migraines, baby aspirin for heart attacks, arnica cream for joint impacts, basic painkillers, and homeopathic nitric acid at 30c, which is excellent for magical impact. I also learned CPR and first aid—and I have had to use it on occasion while teaching.

I did not need to use these things often, but when they were needed I was glad they were there. Learn to recognise the signs of an asthma attack, a mild heart attack, etc. Magic triggers latent issues, and sometimes these are physical, so be prepared, and hope for the best.

As you can now see, contacted teaching is not easy or straightforward, and carries a lot of responsibility. The very nature of your inherent magic

as a contacted adept excludes you from simple things like an easy life and running a simple, no fuss, drama-free class. You have become a walking catalyst. But while that does limit you, it also opens out a lot of other things for you in life that are far more precious.

So if you are considering teaching, think very carefully about it and ensure that you go into it for the right reason: to help others onto the first rung of magic, not to start a business, get some status, or just because it sounds fun.

And remember, just as the students are vulnerable to the power that crosses the bridge, so are you. As the teacher, it flows through you first, and by passing through you while you are focused on teaching you will also partake of that power. If you have not got your shit together, you may be in for a nasty surprise.

But if you do go in with the right focus, and do your job responsibly and intelligently, then it is the most rewarding thing in the world to see people develop, learn, and mature into magic.

For a final word, here are the first—and last—most important rules of teaching. Inspire respect and give respect. Have good magical and personal boundaries. Admit mistakes, limitations and failures, and apologise when needed—teach by example. You are not superhuman, and you should never allow students to feel that you are. If you act in a thoughtful, intelligent, and respectful way, then students will follow your lead. When you lose your temper a bit, and it was not warranted, apologise. If you lose your temper a little, for good reason, then let it be so—you are a normal human being, and when certain boundaries are crossed, students need to know. But never allow your emotions, temper or otherwise, to release unbound into the group: if you cannot keep your cool, how on earth can you expect your students to?



QUAREIA

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