



QUAREIA—THE INITIATE

Module VIII—Magical Healing

Lesson 5: Magical Impact, Attack, and Curses I

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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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When a magical attack of some kind has been launched, it can at times reach the person's inner fate pattern as well as their inner landscape, inner energies, and so forth. In such cases and at that stage, the magician draws on their exorcist's knowledge to deal with it.

When a magical attack manifests in the body it enters the remit of magical healing. Sometimes such attacks only infest the outer body, in which case magical healing is all that is needed.

The advanced practical work in removing curses/attacks and so forth will be covered in the adept section, as far too many things can go wrong in such work for an initiate to tackle them.

However you are likely to come across someone who has been attacked, cursed, or badly impacted where you can help their body maintain its integrity. And in today's Western magical world, filled with a variety of disaffected people, you too will likely be on the receiving end of a magical attack. Knowing how to deal with the bodily healing aspect of this work will keep your chin above water as you continue to learn.

It is also pertinent to remember, at this point, that there are many different types of magic in the world. Magic has lots of different cultural expressions, and the ethics and morals of different cultural populations can vary dramatically from country to country. Because of this it is really

important not to limit your thinking to your own culture, ethics, or understanding of magic. If you have not spent much time outside of your own culture and country then it is difficult to understand how differently people can think. It is easy to fall into the trap of feeling that what is around you is ‘all there is.’

For example, recently I was chatting with a Golden Dawn magician about Western Magic. When I used the term ‘Western Magic’ he said, “you mean Golden Dawn?”

“No,” I replied, “I mean Western Magic.”

That term encompasses a fairly wide variety of magical forms with no connection, now or ever, to the Golden Dawn. There are many different forms of magic in Europe. Countries like Germany, France, Italy, etc. all have their own flavours of Western Magic that developed in very different ways to the stream that bubbled up in England in the eighteen-hundreds. People are often unaware of them simply because they do not read German or French, and because the rest of Europe’s magical community was never really infected with the modern commercial workshop circuit that blossomed in Britain in the nineteen-eighties or the occult publishing boom (albeit a small boom) of the sixties and seventies. That commercialism gripped the UK and USA and changed how people trained, thought, and acted.

Beyond Western Magic is a huge variety of magical and mystical systems developed independently by cultures throughout the world. I am not simply talking about folk magic: I mean trained ritual and visionary magic that can be both highly effective and highly dangerous.

Because of this wide selection of very different systems, it is important for you as a magician to develop the knowledge and skills that underpin all magic, not just the surface details. If you learn only magic’s exterior presentations and not the underpinning dynamics then there may come a time where, for example, a Balinese ritual magician crosses paths with you and for some reason decides to attack you badly and powerfully. If you know the underlying principles of power then you can deal with it. If you know only a narrow form of magic—i.e. Golden Dawn, Saturn Lodge, Grail/Arthurian stuff—then essentially you are screwed. None of that stuff will work because the surface differences are too great. But if you know magic’s inner mechanical workings, then you will figure out what makes the attack tick...and learn a new form of magic in the meantime.

So in this lesson and the next one we will look at the underlying

principles and surface presentations of magical attacks, and practical approaches to dealing with them.

I find it so very sad that someone can study and work magic long enough to gain powerful skills, then still have toddler tantrums and attack someone—or become so warped in their thinking that they attack anyone who is different from them. The reasons for magical attacks are as numerous as those for physical ones, so don't ever waste your time trying to work out why an attack happened, unless it is obvious. Delving into the cesspit of warped humanity is not necessary or healthy, and it becomes bloody depressing.

Such magical incidents tend to fall under three categories: impact, attack, or curse. What are the differences between these three?

An *impact* happens when someone lashes out magically as a one-off thing, and that impact reaches a target. It is akin to being hit by a baseball bat. It is painful and damaging, but usually not a repeated incident.

An *attack* can come from an individual or a coordinated group. It can be a one-off thing or a long-term situation using 'dripping tap' methods.

A *curse* is a magical construction created specifically for an intended target or targets. Unless it is removed then it will stay in place, seeping its poison.

As you can see these are three very different things, and need different approaches. Most of the time when people think they have been cursed, they have not: the situation is more likely an impact rather than a true curse. True magical cursing is a craft in itself. It takes time and skill, and is not something that can be done quickly or with emotion. Some methods of attack use beings also—we will address this in the adept section, along with the magical aspects of removal.

From the point of view of magical healing, an *impact* is a one-off that needs healing, a *sustained attack* is like an infectious disease, and a *curse* is like a chronic illness that, though it may never be cured, one should aim to put in remission. This is very important to understand, as it can greatly affect both the short-term and long-term approaches. So let's look at these categories in detail.

Impacts

An impact is the most common form of magical attack and is the easiest to deal with in terms of health; yet it can be deadly if sent by someone who knows what they are doing, has a lot of power behind them, or has worked with beings to dispatch and deliver the impact in question.

Most magical impacts sent deliberately in Western Magic are minor, but ones sent from other types of magic can be devastating. The results on the body and health can be very similar to a physical impact; or if the victim's mind is not strong then it could manifest as a sudden mental health incident. It can also manifest as things happening round the person which are immediate and dangerous. All these symptoms can be managed and mitigated by magical health methods.

Most of the time when people approach magicians for help because they think they are being attacked or cursed, they are not. They perceive very minor things around them or happening to them that most of the time have more mundane sources. If a person is impacted from a magical attack then they will be unable to get out of bed, they will be badly bruised and shocked, they will have had a sudden turn in personality, and/or animals will suddenly start viciously attacking them. Someone who keeps getting colds and is paranoid about being attacked is most likely *not* being attacked.

An impact, whether an attack or a serious impact from magical work, is a one-off event. When the impact reaches the body its shock waves trigger reactions in the body or mind, then it eventually dissipates—that is why impacts are easiest to treat. There is no ongoing power causing more injury, so you can focus purely on treating the bruise. How you approach this depends on how the body has reacted to the impact. Let's have a look at the different manifestations of a power impact.

Physical impact

A physical impact is easiest to treat, even though the magic has manifested right down into the body. First the physical symptoms are addressed, then the mind and spirit are checked to ensure that they, too, did not get impacted.

How a physical magical impact affects someone depends largely on their general health, their age, and their natural healing ability. In healthy people the digestive system tends to process the power. The body's first reaction to a magical impact is to power down and enter repair mode: this manifests as a sudden need to constantly sleep, fatigue, wild dreams, and so forth. Then the digestive system tries to process the power.

If you look at the various bodily systems in terms of what they do then it will give you a good indication of what is happening in the body. When inner energy/magic hits a body, it will try to deal with it as if it were a physical issue. The digestive system processes food into energy, so when the body is hit by power it will first try using its biggest processor on it—the digestive system. How the digestive system reacts can also tell you a little about the nature of the power that caused the impact.

For example, if the power is Underworld power then it will affect the balance of bacteria in the gut. This will cause bloating, gassiness (very sulphurous), stomach pains, and diarrhoea. For some reason such an energy impact seems to lower the stomach acid which slows down the digestion, and the diarrhoea tries to clear the gut as quickly as possible. It will come on quite quickly after an impact and will appear to have no medical cause.

When you are looking to see whether a magical impact is involved, you have to look at the person's overall picture—and also rule out tummy bugs. Similarly if the person already has a problematic digestive system then such a digestive reaction can have a number of mundane causes. Don't always assume that the physical symptoms are from an impact: the body has a series of reactions that can be triggered by infection, stress, inflammation, bad food, and so forth.

One of the key indicators of a magical attack or impact is a major bodily reaction with no discernible cause. All medical tests will be normal, changes in diet will have no effect, etc. Magical energy affecting the body cannot really be pinpointed from physical symptoms alone, but knowing how the body can react under these circumstances will let you discern how deep the impact went.

Other physical manifestations from impact can be serious bruising,¹ spinal pain, intense right leg pain, sudden headaches, and a serious sudden drain of energy as the inner body tries to fight the impact.

So how do you figure out what is going on? If you, or someone who

¹As a one-off event: continuous bruising without physical impact can indicate serious disease.

comes to you, has a series of unexplained symptoms, and they have been checked by a doctor and no cause found for them, *and* they are heavily involved in magic, then suspect an impact. If they are involved in magical group politics, then an impact is even likelier.

First give them a ritual bath to lower any resonance of impact. If they start feeling better afterwards then that was probably all that was needed. Sometimes it can be that simple.

If you need to continue working on them, the next step would be divination to ascertain if it really is a magical impact. With the health layout, such an impact would show in position one or two. Position one shows inner powers coming into the body's sphere: the actual attack will show there. Position two is the Inner Landscape, and a skilled attack will show there if there is also a bad card in position one. Position two can also show the attack's effects unfolding in the person's Inner Landscape. If it is a low-level hostile impact then it may only show in the sleep position, which is position twelve.

If all the inner positions in the reading are okay or do not show aggression, but the bodily reactions show in the reading, then it is not a magical impact, it is an ordinary sickness.

Sometimes the types of cards will indicate what type power has caused the impact (fire, water, air, angelic, Underworld, and so forth). This will give you ideas about how to approach their healing. You can gain further information on the power used in an impact or attack by using the six-card four-directional reading. If for example the attack used fire magic then it will show in the south. If a being is involved then it will also show in the reading, most likely in the final crossing card. If the impact is not magically related then the first card will show illness in the body and the directional cards will not show attack powers.

If they are in generally good health apart from the impact, then approach their healing using homeopathy.

Regardless of the controversy surrounding homeopathy, it is excellent for treating magical impacts and injuries, as it treats the energetic patterns in the body that manifest as bodily symptoms. If I had to suggest a healing modality for magicians to learn for long-term study and use then it would be homeopathy. I have worked with it for twenty-five years. Though it is an intense, deep, and prolonged learning process, it is invaluable for magicians who do heavy, powerful, long-term work or who work as healers.

At the end of this lesson I have added Chapter Nine from my book *Magical Healing*. This looks at basic homeopathy and different remedies, just in case any of you cannot get the book itself.

One thing to be aware of though: when a magician works with inner energy it changes how their outer body reacts to stuff. So sometimes the remedy pictures have to be read poetically, as the remedy needed and the remedy indicated may be two different things. I use divination when I am not sure.

If the person needing help has poor vital force, is chronically ill, or is weak then homeopathy can actually be detrimental: it draws on the person's vital force and can further weaken them if the remedy is ill-chosen or the wrong potency.

In such cases look at herbal tinctures first. Sometimes dispensing tinctures through creams can be very helpful. In situations of magical impact, substances like *hypericum* (swords, air, nerves) in a tincture used under the tongue, or cream on the lower abdomen, feet, or lower back can be helpful. Arnica is an excellent herb for impact, as are calendula, comfrey, and yarrow. Look them up, and in the case of hypericum (St. John's Wort), check for medication interaction. The basic use of herbs is outlined in the book *Magical Healing*.

Coffee is also a substance that can be used to process an impact, as the body can use it to expel the impact's energetic resonance. Regular medicine can also be used for a physical impact—for instance using anti-inflammatories or calmatives. The main reasons to treat a magical physical impact are to modify the body's reaction, to calm things down, and to let the natural healing process begin. It generally takes about six weeks for an inner impact to settle.

Mental impact

Mental impacts can be more worrying than physical ones. A mental magical impact can cause a sudden shift in personality (which will be temporary), or an exaggeration of personality traits, sudden depression, sudden fear/adrenal reactions and heightened vigilance. Once you are clear it is a magical impact and nothing else, the best way to deal with a mental impact is homeopathy. With impacts you want to stop the reaction and settle the body down.

Chose the remedy according to the mental picture presenting. For example, the majority of magical mental impacts generate a sense of fear, chest fluttering, and a feeling of constant vigilance. Aconite 30c, one dose taken before bed, is usually enough to settle things down. Sometimes two or three doses, spread over three days, will be necessary. The key with these remedies is *less is more*. You are not treating symptoms; you are giving a catalyst—a very different approach.

The catalyst triggers the healing process; you, as the healing magician, take a ‘watchful waiting’ approach. As always with any magical impact or attack, a ritual bath should come first. It can also be useful, once you have started treating the person, to put a talisman on them for a month to give their minds and bodies some breathing space.

If the mental impact has been identified as one that involves sword-s/angelic/air power, and the victim has slumped into depression or mental exhaustion, then tincture of St. John’s Wort, five drops three times a day for a day or two, will usually get them back towards recovery.

Spirit impact

Impacts on the spirit itself can be a bit more serious. In such cases there are often few or no physical or mental symptoms; the person simply seems to be fading away. If an impact has been identified as the cause (as opposed to an unidentified disease) and there is no continuous attack then you can get straight to working on them. A ritual bath always comes first: get them clean, then lie them on a bed. Light a candle and tune it to the four-directional pattern. Rub St. John’s Wort cream on the soles of their feet and dab frankincense on their forehead and between their eyes.

Place your hands on their head or feet, and go into the body in vision to look at the flow of energy in their body. Restore it if it needs restoring. Do the same for their weave. Check their Inner Landscape, then enter their pituitary gland. See it as a cave² with a light bulb in it. Make sure the light is bright and that whatever appears there is vital and healthy.

In vision, the pituitary gland has different layers of presentation. It can appear as a cave, as a cave with a tree and plants, or as a cave with a small person in it ‘running the show,’ as a form of controller. Just work with what appears, and make sure everything is healthy, active, and doing whatever it is supposed to be doing.

²Ensure you know the anatomy of where it is.

Then go down through the body in vision and check the heart spirit. Often with a severe magical impact the heart spirit takes a hit. Once everything is okay with the heart spirit then reach up for a power line and fill them with energy. If you are holding their head as you work then take your hands off their head and slide them under the person's shoulders. If you were working through the feet then stand behind them and put your hands under their shoulders.

Feel the Light Bearer and Restriction build behind you and pass through your arms. Establish those two powers running through the person's shoulders: look on this as resetting a battery and reminding the body of those two powers in all creation. Allow the powers to flow through into the body but don't interfere with where it goes or what it does: just bridge the power into them and let the inner body of the person do the rest.

When you have finished, leave the room and let them rest on the bed with the candle going. While they are resting, do a reading to see if their body/spirit will recover okay over the next week or two if you do not intervene further. If it shows resolution and rebalance within fourteen days then do no further work on them. Their body and spirit need time and space to regenerate in their own time without being rushed or forced.

If possible have them sleep with a safety candle going at night for a few days so they can have restful sleep. Never overtreat someone, particularly when it comes to spirit injuries, as recovery, if it is to be lasting, needs to happen gradually. In today's world we want to take a pill and be immediately better. That is not a cure; that is masking symptoms.

This approach for a spirit impact can also be used if someone has been affected by a clinger; someone who has died who is hanging on to them. Once the clinger is removed, treat the person's spirit for impact.

Magical Attack

While we will deal with the magical side of a consistent attack in the adept section, here we can look at someone's physical upkeep and survival who is being magically attacked. A sustained and powerful magical attack can take a serious toll on a person's health, even if it is not aimed at their health: the victim's inner and outer immune systems will be triggered, which can cause a cascade of physical symptoms.

A real magical attack is not a matter of ‘throwing’ something (that is an impact); rather a true magical attack is continuous and sustained until it does its job. That can be to silence someone, kill them, weaken them, trap or bind them, force them to behave in a certain way, break up a relationship or isolate them, force them to leave their job, house, magical group, stop them working, and so forth. All these variants have energetic repercussions on the victim’s body as well as their life circumstances and can, if the attack is skilled enough, do serious and lasting damage. A skilled and well-crafted continuous attack can even kill in certain circumstances.

Sometimes the victim’s bodily reactions can tell the magician what sort of attack it is, and what it is trying to do. The victim’s inner energy will be totally focused on resisting the attack to the point where the body has little energy to run its day-to-day functions. This in turn begins to draw on the victim’s deep vital force—and when that becomes seriously depleted the person’s life is at risk.

Attacks can be aimed at a person’s organs in relation to the magical intent: for instance silencing the heart spirit, binding up the liver’s power (to drain their fighting power), harassing the kidneys to instil fear, or binding up the throat to silence them. Other types of attacks can tangle a person’s thought processes so that they cannot think clearly or focus on anything.

Added to that picture is the aggravation and eventual collapse of the victim’s own ‘coping organ.’ Everyone has a dominant organ that processes inner energy, be it magical work, magical attack, magical service, and so forth. It is usually a creative or processing organ, like the reproductive organs or the digestive system, skin, or the lungs. That organ takes on the majority of the disruptive energy that flows from heavy magical service or attack. This is a key thing to understand, as it not only tells you about the attack’s power but it also tells you how a person processes power, which often gives you clues as to their magical ‘purpose.’ That in turn tells you how to help the person in processing the power by supporting and strengthening that organ, or treating it directly.

To understand how this constant stream of disruptive energy affects the body you need to understand a little bit about how it is sent. Figuring out how the magic is created and dispensed will give you clues as to how to help the person.

There are many different ways that attacks are dispensed, but here are two of the most common ones that you may come across, regardless of the magical system or culture of the person/s sending the attack. Also bear

in mind that these continuous attacks often have beings bound into the work, and they will be involved in dispensing the attack. Many beings are forced into this ‘service,’ though some can be bargained with, and some are also used as scapegoats: the attacks magically only track back to the being and not the sender. An inexperienced magician would identify the being as the source of the problem and attack or remove it—that would do nothing to help the victim as the magical attack is still running, and only a bit-player has been removed.

The recharge method

This is where the first layers of magic are created as an inner and outer ritual pattern that is linked to beings, and everything is aimed at a particular person with a specific intent. It is often timed to particular cycles, like the full moon for instance, then set in motion. Such magic runs out of power pretty quickly, usually in a couple of weeks or a month, then needs recharging. Such recharging needs an energy source, and often magical groups, groups of students, or meditation groups—usually unknowingly—are used as a battery.

A magician who leads such groups can tap their collective energy, drain it, and link it to the attack’s magical pattern. Sometimes this is done through a physical focus/object, though cleverer attackers will create an inner vision/meditation where the people are asked to pour energy into a construct which is then drawn on to fuel attacks. This is an old and well-known method that crops up in Western Magic.

It can be spotted when the victim keeps getting repeated surges of attack, with lulls in between. With careful attention and a bit of investigating you can usually pinpoint the timing cycle and the group being used. No one is ever attacked at random, and when there is a powerful, sustained attack then the attacker is generally known to the victim: someone with a group, with a lot of magical knowledge, and an axe to grind. The rhythm of the attack will tell you how it is being timed, and once you understand the cycle, you can be ready to deflect it, or to cause the victim to ‘vanish’ through use of a talisman. Or you can use that pre timing to boost the energy of the person, cleanse them, and give them herbs at key times to help offset or reject the next wave of attack.

The creeping method

This is a far more skilled method than the recharging attack and a far more dangerous one. Because of the skill needed it is usually done by a small group of highly skilled adepts. Though the occasional ‘rogue’ adept who is immature, nasty, but very skilled is by no means unusual, to come across a small group of them is rare. However, if they feel it is justified,³ a skilled group of adepts may try something like this, and I have come across it more than once.

Such warlike justification points to a group with either very rigid magical beliefs or very narrow religious ones. If you do something they think is powerfully opposed to their ‘worldview’ then they will feel justified attacking you.

This sort of behaviour reminds one of the story of the rabbis in Pardes. One of the rabbis felt religiously justified in attacking the angel Metatron with the lashes of fire because he felt that the angel was being disrespectful before God (sitting writing in the presence of God), and to prove Metatron was ‘just’ an angel and not Divine.

As a result, Metatron got hit with the lashes of fire (attacked by the *Pulsa De Nura*) but survived it and carried on being the scribe of God. The rabbi, however, was cast out of Pardes forever and lost his spiritual identity: he became known as ‘the Other’—the person with no name and no home, locked out of the Divine pattern. That story has a great deal of hidden magical wisdom in it, and points to situations that happen repeatedly, as humans in general tend to be dumb and not learn lessons.

A knowledgeable creeping attack is done using a specific pattern that connects to the victim’s life and body. In Kabbalah it would be the Tree of Life specific to that person; or it could be an astrology chart, an image of the person, or a likeness in clay that has been magically linked to them. . . in any case the target is magically patterned and linked, and this pattern becomes the attack’s focus. The use of a clay likeness or an image is not the same as modern Vudon-type magic, so do not be fooled by that: the image is linked to the person’s fate pattern, their Inner Landscape, as well as the person’s physical structure, so that it affects not only their body, but their fate and spirit. It is skilled and it is deadly.

For instance, once the person’s Tree of Life has been linked directly to

³Is it ever?

the person, the attack starts at the bottom of the tree and works its way in. First the victim's body is affected and limited, then their mind and visionary/dream life, and then the next two Sefirot are limited so that the active principles of power in the victim's life are bound out of action: they lose the ability to 'act' in their own life and magical work.

Next comes the power of Restriction which is amplified in the person; the creative impulse is blocked, and the central axis of balance is disrupted. The final stage is cutting off the person from their deeper spirit, which is done by blocking deeper access to their own inner 'hidden knowledge': this is done literally to divorce them from the presence of the Divine. Once this is achieved the person becomes 'The Other' and is cast adrift from their unique connection with the Divine. Nasty huh.

Can you see the replaying of the story of the rabbis in Pardes? Then you-know-what is the outcome for an attacker who feels 'justified.'

So how does this manifest in the body? Such an attack starts from the ground up. First the right leg becomes involved, and the right side of the body: unexplained pain, inflammation, and weakness. The attack on the right leg weakens their grip on life and also interferes with the truth of their scales, and as the right arm becomes involved they lose the ability to 'uphold' their own scales.

They have problems sleeping, visionary work is blocked from them or makes them very sick, and their reproductive organs start to become weak or sick. The digestive system will either become badly inflamed and overreactive or grind to a halt (a defence mechanism), the adrenals will kick off, which in turn will affect the kidneys—this can present as kidney infections.

By this time they will also be displaying an imbalance of elemental energies such as 'too much fire' or 'too much air' in their body. They will become weak and fatigued.⁴ They will lose their ability to create: artists, writers, etc., will find themselves blocked from their creative energy, and if they try to force it then they will manifest the elemental imbalance: they will literally 'burn' or pant, and may even manifest physical burns on their skin if fire has been an element used in the attack.

Once the power of Restriction has been reached their organs will start to show that restriction: the body will not digest food, the urine output will be reduced, they will not be able to take a deep breath, they will not be able to speak properly or think properly, everything about the physical

⁴Loss of energy is always a symptom in a magical attack, though not all loss of energy is magically related.

and inner body will be restricted, and there will be no sense of balance in the body.

This is usually the stage where doctors become involved. Such a picture can be extreme and cause a person to end up in hospital, as all these symptoms point to serious diseases. However, medical tests will show nothing: the body will, despite its symptoms, keep ticking along at this phase.

What to do

If the magic is not attended to, the symptoms from magical attacks will eventually wear the body down until it does start to collapse—and by that time, the damage is done. Usually at this stage the victim cannot connect to anything magical to protect themselves and they need strong magical help. Though rendering such help is adept work, an initiate can do a lot to protect the integrity of the victim's health until the attack itself is dealt with.

This requires the magician helping the victim to recognise the picture and see the pattern the attack is taking, not just in the body but also in the method of dispensing the attack.

First divination is used to look at the attack. The sorts of questions that need asking are: what elements are being used (fire, air, etc.), what is the attack's intention, how far in the body has it got (using a health reading), what areas of the body are most at risk, and what effect is it having on the person's fate pattern (Mystical Map layout)?

Once you have those basic questions answered you can start to look at how to uphold the person's body. The important things to focus on are: protect organs at risk, shift the body's reactions to the attack, redistribute the attack to areas where the energy can be converted and used, and establish a balanced fulcrum not only in the body but in the victim's life and actions: that is very important if they are to survive and thrive in the face of a powerful attack.

Here are a series of actions that can be taken to modify a person's reaction, in body and in spirit, when they are under intense attack:

Ritual baths at full moon. The first step should be to clean the person and possibly also ritually clean their house. Passive protections

can be placed around the house,⁵ and salt water cures in the most vulnerable or disruptive areas of the house will be useful. In many magical attacks a particular area of the house can become a hotspot: when this happens it needs to be identified and dealt with. Sometimes a candle burning safely at night in the bedroom can also be helpful: do a reading to check, as sometimes this can be disruptive.

Remedies. Homeopathic remedies shift how the body processes magic. They can move aggravation away from the body's vital areas and trigger a processing through less dangerous routes. If the organs are being affected then work with the health reading layout to find remedies that will shift the power to the skin or digestive system, away from the central organs, immune system, dreams, Inner Landscape, and central nervous system.

If you work carefully with the readings, looking at different remedies and seeing what taking a dose, or a few doses, will do to the health over a month, then you will be able to pinpoint a remedy that either stops the aggravation in its tracks or moves it outwards.

In the case of a magical attack, Nitric Acid 30c or 1M is the first remedy to look at. If the attack still shows in the first card laid down but not the others, or appears in the first position and the position of the skin, then, though the attack will not go away, the body will deal with it much better. What is in the Inner Landscape position will tell you a lot about how invasive, or not, the attack has become. Sometimes a single 30c taken the night before the full moon each month for a few months can be enough to hold it right off.

Dispensing through candles. This has to be done by the person attacked, so if the magician you are helping does not know this technique then you will have to teach them. The attack is given a shape, or the inner senses show you the shape, the shape is seen in the candle, and it is then blown in the Void using the breath. This should be done daily for three days, then once a week while the attack is strongly active, then once a month. It must not be overused. Like all aid in this sort of situation, too much will negate its effects.

Talismans. Once the person is ritually clean, a directional talisman specified to protect them against magical attack should be done by them and put on, and *not taken off for any reason*. As it is not taken off to bathe, sleep, or for any other reason, it is wise to use a necklace

⁵Things that you have already learned.

that can be hidden under clothing and is comfortable to wear all the time.

Substances to deaden. When a person is very sensitive and is under attack, certain substances can be used to ground and deaden the victim's energy, to make them more solid. Something they do not normally consume will work best: coffee, tobacco, meat, occasional small doses of codeine if available, and garlic in every meal. Wearing frankincense oil on vulnerable areas like the soles of the feet, back of the neck, and forehead can be helpful, as can an occasional camphoring (if beings are involved, a lot do not like the smell).

Using herbs. A sprig of rue over the bed, St. John's Wort tincture taken in occasional drops, Lavender oil on the pillow,⁶ and wearing a mix of the exorcism oils you learned about earlier in your training.

Stop all magical visionary work and meditation. Using outer ritual work to centre, like the Fulcrum ritual, will be helpful, but when under attack, particularly when beings are being used, a magician is likely to be attacked as soon as they go in vision. Stopping temporarily until the actual attack can be diverted or dispensed with, is important.

Don't counterattack. Similarly, the magician should not be tempted to counterattack. There are a lot of magical things that can be done, but if you do not know exactly what you are doing then you can make a bad situation a lot worse. A temporary stop while the body readjusts and defends itself will let it draw all the energy it needs. Continuing magic or trying to use magic in such a situation will just dig the magician into a deeper hole.

Using passive magic defensively. You can do things like putting the stone shield under the bed, directly under where you lie or under the bedclothes by your feet. When you are asleep you are at your most vulnerable, particularly between three and four a. m. when the body is at its lowest ebb and the immune system downs powers to restructure itself. The Limiter put at the bedside, the stone beneath you or at your feet, a tuned eight hour tea light is kept burning at night, and a salt water cure kept by the bed. These will protect you from the worst of the attack. Putting the cloth shield over the bed when the attack is intense will also help—just don't use it every night.

Outer protection. Make a talisman for your car to protect you from the effects of magical attack while you are driving.

⁶Don't laugh, it has worked for me before.

Working with deities. Having goddesses working with you while you are under attack is very useful. Under such situations, work with a goddess, or two subdivisions of one, and make sure that you fully understand who they are and what they do. They will provide a layer of protection for you. Choose carefully and draw from pantheons that you have worked with magically. It is pointless working with the Virgin Mary or a flower goddess when you are under an aggressive, sustained attack. You want a battle goddess who is also connected to illness/healing and magic/wisdom, and you may possibly need both sides of her if she is subdivided. Make sure she has a tuned candle going twenty-four hours a day, and see if she needs substances like food, coffee, incense etc. Ask her once to protect you from the attack, but don't keep asking, just let her do her job.

Another layer that can be added is Divine connection and recitation. Use a reading to check to see if this is necessary and also if it is the right thing for you to do. The deeper into the Divine you go, the more your scales become important. If you are behaving badly⁷ and you ask for Divine help then you will get a smack round the back of the head from the inner lot. I will outline the method in the next lesson when we look at curses.

Deal with minor illness. Understand that when under an attack you are far more likely to get infections and various illnesses popping up. Your inner strength will be holding off the attack, which in turn may weaken your vital force. Keep a close eye on your health and if you get a minor infection that you would not normally take medicine for, go see a doctor and get some. A magical attack can seriously amplify minor illnesses.

Use water and cold. Most magical attacks use an element of fire, and you need to counter that in terms of health by drinking plenty. Weak teas are best as they moisten the body's energies—more so than plain water. Have plenty of water around the house, go to places of water and spend time there, and bathe regularly. The same goes for using 'cold.' At night, if possible, have windows open, no matter how cold it is. Put on extra bedding and make sure fresh air is getting into the bedroom. Giving the body access to cool air at night assists the inner and outer immune system. I sleep in a cold room every night with the window open, even if it is below freezing outside. Sleeping in a cold room helps the body reset its system and keeps it healthy. The same goes for inner vital force.

⁷From a spiritual point of view.

Do outer service work. Processing and diverting the attack’s energy can also be useful. If the magician does an outer job of magical or mystical service then it should be extended and focused on. It can be as simple as tending a particular tree, daily recitations for the land/area where you live, writing to guide new students, working on texts that are given away freely, or making tinctures for people—simple, regular things that the magician knows are a service that has been asked of them. The body and spirit will convert some of the attack’s energy and channel it into the work as fuel. There is also a dynamic that when under attack, if you continue to serve in an outer way, then the beings round you will uphold and protect you. This in turn takes a lot of power out of the attacks.

See to your own scales. Ensure that everything you do walks that fine sword edge, that you *do no wrong*: you know for you as an individual what you must do and not do, and it is not about outer laws and civil rules. It is about knowing deeply in yourself if some action is right or wrong. When you are attacked, the scales are stacked against you. However, if you are doing what you are supposed to be doing and walk a path of Ma’at, then no matter how powerful the attack is it will not gain its desired result. This is the root of the old saying in magical training, that “a curse is a blessing in disguise.” Through walking a path of Ma’at, you learn slowly to make such attacks irrelevant to you: you survive them and grow despite them. This in turn strengthens and teaches you, your body adjusts and dispenses the attack, and nothing ‘sticks’ to you. That is the wisdom in the tale of the rabbis in Pardes. Do your job as a mystical magician in service to the Divine, and nothing will take you down. You may have injuries, but you will not be destroyed. Some of the best magicians I know have lived with curses for decades: they have become their teachers and strengtheners.

All the health approaches are temporary and must be changed from time to time. It is like dodging something: taking one course of action will be powerful at first, then it wears off. When something starts wearing off, add another layer. Some power will still get through, but it will be substantially less. The affected person will also start to adjust around the attack, so that slowly, over time, it becomes less dangerous and more of an annoyance. This is the best approach if the magical skill to counter the attack is not there: you adjust and survive it. Or you use this approach to buy time until it can be dealt with magically.

The rest of this lesson will continue in the next lesson, as this lesson is already rather long. In the next lesson we will look at the health aspects

of curses, which are similar to magical attacks but with some important differences. Bear in mind that even though this subject matter has a module focused on it, the whole subject area is vast and there is a great deal to learn. We are barely scraping the surface of situations and what to do about them. You have been given only the most useful and pertinent information.

Beyond this is a lifetime's learning, and should you work in this area of magic over a long period of time you will learn as you go along. Being connected to the Inner Library will let you access and learn the many and complex areas of this subject matter, particularly attacks and curses. You learn by experience, and if this is an area you choose to specialise in then you will be placed in many different situations where you will have to learn as you go. Practical experience is always the best teacher.

Below is the chapter from *Magical Healing* that covers homeopathy. Get a *Materia Medica* and have it handy as a reference book. Get yourself familiar with the polycrest remedies, and approach the texts from the perspective of alchemy and magic. Learn what substances do, why they do it, and how the mind and body is affected by certain substances. And learn the principle of *like treats like*, and also the sideways approach of *treat substance with substance*. For instance, when gold has been used magically in an attack, look at homeopathic gold. Look at the bodily picture of what symptoms it causes, and use readings to see how that substance affects the inner person. It can be a long and very fruitful learning curve.

*Extract from Magical Healing by Josephine McCarthy:
Chapter Nine—Homeopathy*

Little Pills That Pack a Punch

Homeopathy is a fascinating form of treatment, particularly if you are a magical person. It is not the cure-all that it is presented as; nor is it the sham that the drug companies and mainstream western medical practitioners would have you believe it is. After twenty years of working with it I now call it 'magic in a bottle' because that is exactly what it is. Homeopathy is complex and can be very powerful or totally useless depending on how it is applied. These days it has been relegated to the corner of 'feel good' medicine with a sprinkling of New Agenes; a form of treatment that people turn to when all else has failed.

Usually in such cases it will not work: in chronic disease if there is poor vital force or the person lives a very toxic life then it will have little or no effect. Also it can only rarely be applied as a blanket treatment for illness. Unlike things like antibiotics, the substance of homeopathy is not applied to the illness; rather it is applied to the person. So while a hospital ward of ten people with the same illness can all be given the same drug in allopathic medicine, in homeopathy they would most likely all be given different substances at different strengths depending on the person, their presentation of the illness, and so forth. So you can see how this can never really become a mainstream medicine; too many people, not enough time.

With magicians it is different again. When you work in depth with magic, it changes how the body reacts to certain energies, including homeopathy, so often the basic rules of application change. Hence it is important to be able to work with the health layout so that you can look at the potential effects a remedy will have on you and choose the correct potency with full knowledge of what it will do to your system. You will also be able to determine if it is indeed the right treatment for you, or whether your body needs a different form of treatment.

Homeopathy is subtle. It acts like a catalyst, prompting the body to shift how it reacts to an impact or illness: often it is the body's reaction to an illness rather than the illness itself that causes the most problems.

These remarkable substances are a total enigma to us: in truth we have no idea how they work⁸ and science has not yet found the right questions to ask, nor the right parameters of research, to look at it properly. There is also no financial incentive for these substances to be looked at properly: they are cheap to make and therefore millions cannot be made from them. The result of these dynamics is that homeopathy is ridiculed, rejected, or ignored by mainstream science.

The major sticking point with homeopathy, besides its limitations being dependant on the patient's vital force, is that it can be so complex to truly learn how to work with it. I have been studying homeopathy for twenty years and I now realise I am still only scratching the surface. But a basic background knowledge of key substances, along with an understanding of how the body works with catalysts, vital force, and timing, can be invaluable, lifesaving tools for a magician.

I have used homeopathy very successfully on severely injured or very ill animals and birds, babies, children, magicians, and general folk. I have used them in many ways from major head injuries to magical impacts to epidemic disease. Through working this way, I have found that it can work spectacularly if applied at the right time in the right dose, and work adequately alongside other healing modalities at other times. In the case of magicians with major magical impacts, homeopathy becomes one of the layers of healing applied rather than the only one. Sometimes, though, a single well-aimed dose can stop something in its tracks; learning how to get to that point of knowledge can take time, however.

The best way for a magician to learn how to use homeopathy magically is to start simply: if you try to crash course yourself then it will not work. Like all deeper dynamics, learning becomes a long path walked at a steady pace, not a two hundred meter dash.

The first steps to take are to obtain a good *Materia Medica*, which is a book of all the substances, their actions, etc and a *repertory* (symptom cross-references). I have worked with a few different *Materia Medica*, and the best I have found by far is *Lotus Materia Medica* by Robin Murphy ND. It is a mix of homeopathy and Spagyric medicines and is detailed, yet clear and concise.

Familiarising yourself with a few basic remedies, their actions, histories, and applications will give you a starting point (we will look at those in a moment). Then, once you have gained a basic understanding of how the substances operate and have used basic 'first aid' ones on yourself, it

⁸With our current science knowledge, they should not work.

will be time to dip into the *Materia Medica* and look at a chosen substance. There are literally thousands of substances used in homeopathy, but in reality you will only use a few specific ones. I have a stock of about a hundred key remedies in different potencies that I keep and use, and that has sufficed over the years.

As a magician, when you look at different substances, use magical poetic application. If a magical impact has come from working with Underworld fire magic or you have been attacked by such power, then the first step would be to look via readings at Underworld ‘fire’ substances like Sulphur or Phosphorus, or Aurum Metallicum (gold): gold is heavily linked with dragon power which in turn is linked with Underworld volcanic power. If the magician has been attacked with focussed utterance/air magic, then the injury often appears like a ‘sword in the back’. That would lead me to look at Hypericum (St. John’s Wort) which is excellent for stab wounds.⁹ So you begin to see the poetic application of the substances in a magical setting.

So now lets look at some key remedies that every magician should have in their home or to hand, then we will look at how they can be applied and how to take them and how to work magically with them.

Key Remedies

Rather that block this section with too much regular homeopathic information which you can look up in a *Materia Medica*, I will give you more of the magical background along with lesser-known ‘regular’ information plus anecdotes. Most of these remedies have a deep-acting and wide-ranging action on the body, and if you are interested in healing then looking further at these substances with a *Materia Medica* would be very educational.

Aconite Napellus (Monkshood)

Aconite is essentially used when a magician has had the shit scared out of them or has had a particularly adrenal attack. From a magical perspective it acts directly on the adrenals when they have been pushed into instant overdrive (as opposed to worn out). If a dangerous attack is incoming or the magician has reached too deeply into the inner worlds and has come up against a major destructive being, then the body will physically respond with palpitations, panic attack-type symptoms, a feeling of fear, or shock.

⁹And head injuries, crushed fingers, etc.

Sometimes if an attack comes in at night then the magician can wake up with feelings of foreboding, a fast heart rate, and a sense of being hyper-alert. In these circumstances taking Aconite at a potency of 30c would be helpful.

Arnica

This is usually the first remedy that most people come across in homeopathy. Arnica ‘cushions’ from minor impact and is most often used for bruising or a ‘bruised’ feeling. It is a simple remedy and can be used after a heavy vision that has left the magician feeling like they have been moving bricks for six hours!

For minor magical impact, a bruised feeling, or actual bruises from magical work, Arnica in the 30c potency as a minor acute is usually sufficient to soothe and heal.

Arsenicum Album

Arsenicum is a deep-acting, profound remedy that acts on every part of the body. From a magician’s point of view this remedy is a ‘must have’ if you do visionary work deep in the inner worlds. The type of incidents that would warrant this remedy are a major physical reaction to angelic work or taking in knowledge by ingestion.

The major indicators for this remedy are physical: the person is cold and wants to sit almost on top of a fire, sometimes they feel cold but have a high fever, lower abdominal upsets with burning pains and a burning rectum, dull hair, and a pale face with dark rings under their eyes. They may experience complete exhaustion, and be oversensitive and irritable.

When a magician takes in or encounters a lot of power then it can sometimes send the body into freefall. If a few days after the work their body begins to display symptoms similar to the Arsenicum description, then this remedy in a 30c would be something to look at.

Hypericum (St. John’s Wort)

Hypericum in its homeopathic form, and also in its herbal tincture form, is a substance par excellence for magicians and their various injuries. This substance works directly on the brain and nervous system and is truly astonishing in its action on head injuries. Sometimes when too much power is mediated, or a powerful being not used to connecting

with humans inadvertently causes nervous system damage to one when they attempt communication, then Hypericum restores the fried central nervous system.

Sometimes a homeopathic potency is needed and other times the herbal tincture itself is best. For immediate ‘blast’ impacts that are very deep, a higher potency of 1m in a single dose is needed, or repeated doses at 30c (see *Choosing Potencies* below). The symptoms that would indicate a need for Hypericum are a lasting headache after powerful magical work that does not go away, or a migraine or prolonged, increasing headache that builds over days.

The other condition that this sort of magical impact can trigger is Shingles or Shingles-type neuralgia in parts of the body. In such a case Hypericum (or Rhus Tox) would be indicated. Another thing Hypericum can be used for magically is magical ‘stab wounds.’ Sometimes a magician can be attacked using the sword power of utterance, which can appear in the inner body as a stab wound or literally a ‘sword in the back’. Taking Hypericum after magically dealing with such an attack will begin the healing process. This type of attack can appear in the health or directional reading as the Ace of Swords.

St. John’s Wort bushes grown round the boundaries of a house will also help filter such attacks. They will not stop them, but they will lessen the blow.

Gelsemium

I call this remedy the ‘great awakener’ as that is what it tends to do. Sometimes if a magician reaches too far and too deep in vision, they can become overstretched and lose their anchor to their body. The magician goes into a slump far beyond fatigue: they cannot open their eyes or can barely keep them open, they sleep for prolonged periods of time, and they are barely conscious.

Gelsemium used at the right time and at the right potency will wake up someone whose energy is trapped or inadvertently shut down. It is not a miracle cure but it is one of a number of valuable tools that can be used if properly indicated.

Nitric Acid

This remedy is very useful for magically blocking the bodily effects of incoming attacks temporarily. It is not a good idea to use it more than a

couple of times in any one period of time simply because of the magical dynamic: it does not take the magic away; it simply gives your body a bit of respite so that you can better tackle the attack itself. Misused it will mask the magic's effects until the attacks have become so powerful that they can overwhelm you.

Use it sparingly when absolutely needed, and ensure you do readings to look at the longer effects. Sometimes we just have to hunker down and deal with an attack, but if you are already sick, weak, or drained then this remedy can take the pressure off a bit so that you can focus and get to work.

If the body is reacting with the Nitric Acid symptomatic picture then this is safe to take as an acute treatment at 30c every few hours for a day. The picture of physical symptoms to look for are sore/burning cracked corners of the mouth/nose/anus.

Sulphur

The use of sulphur for healing and in magic stretches way back in time and can be a brilliant substance to work with magically. Magically, sulphur in its elemental form will attract Underworld/demonic forces and homeopathically will assist in the job of repelling those same forces from the body. If you have been working deep in the Underworld or the Abyss and come back feeling dirty or sticky then a well-timed dose of sulphur 30c will help in the clearing process (along with a ritual bath).

If you have been sludged magically and do not realise it, then your body will feel sticky and dirty. You could possibly develop flatulence (yum) and red eye rims, you may break out in spots, and you will generally 'smell.' Sometimes a ritual bath is enough to shift things, but sometimes a dose of sulphur is also needed.

How to Take Homeopathic Remedies (And How to Store Them)

Homeopathic remedies are best taken when the mouth is clear of tastes and smells. Hence they are taken after thirty minutes of no food or drink and nothing by mouth for thirty minutes after. Mint (toothpaste or gum) or any strong-smelling substance should not be used at the same time of day as taking the remedy, and it is best to leave at least two hours (before and after) between taking a remedy and using anything of strong odour (onions for example).

Perfumes, camphor (tiger balm), or strong-smelling chemicals can cancel out a remedy. They should not be used on the same day (or preferably for a few days) as taking the remedy.

Coffee can also cancel out many remedies, (it is an antidote) though it has no affect on Arsenicum. If you are only using a remedy for a day then stay away from coffee for that day and the subsequent day to ensure that the remedy's action can really get into the body. It is not the caffeine in the coffee; rather it is the coffee itself. Decaf will have the same effect.

To take remedies, put the tablet or grains under your tongue and leave them there to melt. If they are hard then crunch them and put the bits under your tongue. Some modern homeopaths will reel off a long list of things you should not eat or drink while working with remedies. In practice I have not found them to be true.

Store your remedies away from heat, light, and strong smells. I have a strong wooden cupboard that all my remedies live in (I have a very large selection). If properly cared for, your remedies will last for many years.

Choosing the right potency

The right potency is as important as the right remedy, as is taking the remedy at the right time. The basic rule of thumb for general use is: acute use or for prolonged treatment over weeks, the lower doses are best. A potency of 30c is perfectly adequate for most use and it is hard for a beginner to do themselves or anyone else damage by using such potency.

When serious damage has been done then a higher potency is sometimes needed. The only time not to use a high potency for a serious issue is if the person's vital force is very low: the higher the potency, the more it pulls on the vital force to initiate a healing crisis and resolution. If the vital force is very low then a high potency can do a lot of damage; under such circumstances it is better to use other forms of healing, such as herbs or acupuncture, until the body has a better supply of energy to work with.

When there is a 'stab' injury from an inner magical attack or a full-on angelic encounter, the use of Hypericum at 1m dose can do a lot of good. Unless you are experienced in the use of homeopathy, I would not suggest going above the 1m potency. The reason for this is the higher the potency, the deeper in the person's pattern the remedy goes. A very high potency can change fate patterns and also alter how the immune system works, which is not often a good thing to do.

Similarly I have found that potencies below 30c can often aggravate a magical condition without bringing it to a resolution. When I was first studying homeopathy I would do it the traditional way which is to try and work out the best remedy and potency, then observe to see what happened. For a very long time it did not occur to me to do health readings to see whether in fact it was the right remedy and potency.

I did finally discover that it made life a lot easier to actually check if it was the right remedy, potency, and dosage; but what also emerged from those readings was a wealth of information as to how the remedies actually worked in the body.

I became able to observe through the readings which potencies would suppress a condition rather than bring about a 'cure,' which remedies would aggravate things, and which remedies simply moved the symptoms round the body without bringing resolution.

As for timing, in an acute situation take a remedy immediately, and then hourly or two-hourly for a few doses (check with readings). For a deeper action it is best to take the remedy at threshold times like dawn or dusk, or at the height of an aggravation. When a deep but subtle shift is needed, particularly if the endocrine system is involved, taking the remedy as a single dose on a full moon can be very powerful.

For those who are experienced homeopaths, using endocrine sarcodes at the full moon in lower doses (30c) can be very powerful indeed; though caution must be used as this can drastically alter how a gland operates. If a particular gland has been affected by magic then sometimes it is not the actual gland that needs the remedy; sometimes it is the 'controller' of that gland that needs the treatment. For example when the thyroid has been hit by a magical impact it is often better to treat the pituitary rather than the thyroid.

How they work and what to expect

Remedies tend to work from the inside out and from the top down. So for example a magical impact or hit that has affected the internal organs or nervous system needs bringing out to the surface. This can be done either through the skin or the emotions. Sometimes a healing crisis will begin to resolve when spots or a rash appears. If that happens then do not suppress the rash; better to 'let it all come out.' It is the body's natural clearing mechanism swinging into action: if you suppress the rash then you also suppress the healing process itself.

Other times the aggravation can express itself through the emotions.

If this happens, again do not take anything to suppress the emotional shift: is better to be bad tempered, angry, sad, etc. so that the energy dissipates through an emotional crisis. It only becomes a problem if the emotional outlet becomes 'stuck.' If this does happen then further treatment is needed to clear out that emotional expression. Just be aware of what is happening and that the emotion needs to express and release. Warn those close to you and do not identify with those emotions, just let them flow and wear themselves out.

An interesting dynamic that can also happen with remedies, particularly if it is the nervous system that has taken the magical hit, is that the aggravation will work its way out through the feet or hands. This often happens after the healing crisis has passed: a few days or even a couple of weeks after taking the remedy, a sharp pain can develop in a foot or toe. Similarly a rash can appear on the foot or hand; this is the CNS clearing out the problem. If this happens then just let it do its job: the rash/pain will pass as the body uses its own healing ability to restore balance.

Often the remedies used to clear a magical impact bring on a minor 'crisis' or initial aggravation of symptoms before resolution. This is normal and unless it continues it should be left alone. At other times, particularly if the person's vital force is healthy, a well-timed remedy can simply and quietly resolve an impact. When the healing is almost complete then a spot, boil, or small rash will often appear, or there will be a day of crying: it is as though the body gathers up the magical impact and pushes it out of the body. It is truly fascinating to see this in action.

Another even more fascinating dynamic to see in action is a very strange but powerful display of time/energy expression that can happen with remedies. When the magician is struggling hard under the weight of an attack or impact and the correct remedy and dosage is chosen, a remarkable thing can happen: at the moment of choosing the right action, the symptoms vanish even before the remedy is taken. But then if the magician decides they are not going to take the remedy after all, the symptoms come back.

I have come across skilled homeopaths that would treat a patient by choosing the right substance and dosage, then just have the patient hold the remedy rather than actually take it. I have never been able to achieve that, but I have seen it in action and it is truly astonishing. It is not a psychosomatic healing, as I have seen the same done with animals by simply choosing the right remedy then projecting that choice towards the suffering or injured animal. It is a truly magical skill and is very rare but impressive when it is done by someone who is adept at working to such a level. The healing seems to happen in the person's Inner Landscape

which in turn triggers the body to act.

Demons/Disease Consciousness and Nosodes

Something I stumbled on quite by accident was that some disease nosodes can help clear or protect against beings that flow through certain diseases. A nosode is a homeopathic preparation made from diseased tissue, pus, blood, and other discharges. I had already come across what I call *hive* consciousness in some diseases which would be labelled as 'demonic forces' by some.

When I was doing a lot of work in the Inner Desert¹⁰ I noticed that some forces which were destructive forms of consciousness would embed themselves in certain large patterns that would then flow out into the world. I spent some time observing, following, and attempting to interact with these forces to learn more about them.

Over time I came to observe these forces as they crossed into Malkuth and watched as they expressed themselves as epidemics in animals and humans. They seemed to have a variety of functions, some of which were very surprising.

Not only did they cull or weaken, but they also seemed to change the consciousness of the human or animal that they infected. I was fascinated. The implications for this could be huge: if a virus or bacterial infection can radically change how a population expressed themselves intellectually and emotionally, then this in turn would change that society.

This was the beginning for me of a much wider understanding of how demonic forces work out in the world and what their various functions are in the larger scheme of things. I was already aware of how the use of metals and precious stones brought to the surface and used indiscriminately could shift how a society functioned (lead, for example). But it had not occurred to me that infections in populations could also shift how that population functioned. From a medical perspective it is also fascinating and is something that is only just being looked at: if a virus infects a large portion of the population and is not deadly (herpes, for example), but shifts how the brain, nervous system, immune system, and endocrine system works, then you have a changed society.

From a magical perspective we see this as various forces flowing in and out of the world in an attempt to restore equilibrium to the balance

¹⁰The Tree of Life is a map of the Desert.

of creation and destruction. This also then leads to the discussion of inherited disease patterns. Certain infectious diseases cause a permanent shift in how the immune system works. That shift is then inherited by subsequent generations, which in turn slowly brings about a change in how the human body reacts to disease in general. This can bring about changes to the society, particularly if that immune change affects the mind and emotions. Certain diseases can literally ‘change the world’ for humans.

This can be a good thing or a bad thing, but is probably a bit of both. Like the outer manifestation of certain diseases, the inner pattern/-consciousness of a disease can also ‘prime’ our inner immune systems against much larger and more dangerous intrusions, so they should not necessarily be considered a danger.

Back to the magical importance of this topic. If the magician is working down the Abyss or deep in the Underworld then there is a chance that at some point they will bump up against one of the beings that manifests through disease. If they are deep down the Abyss then the disease that they manifest through will probably be extinct or almost removed from humanity. Anything down the Abyss is in a process of moving away from the manifest world. The further down the Abyss they are, the longer they have been out of circulation.

When you come across these beings it is often because you are being asked to help ‘seal them up’ or bind them further down the Abyss. In the process of such work the magician can become ‘infected’ by the being and become ill. This is where homeopathic nosodes come into their own. Once an inner infection has been triggered by these beings, particularly if their disease expression is a virus, then you never really get rid of it—but you can keep it dormant through the use of nosodes.

If after such work you find yourself coming down with an illness then look to the symptomatic picture that presents itself. If it is a simple illness from overstretching yourself or a basic impact then you treat it accordingly. If, however, you start to get strange symptoms, then it is not that you have caught the disease itself from the being, it is more a matter of your body manifesting the disease pattern: the body reacts to the inner being as it had been fully infected.

One such incident that happened to me had my doctor fascinated. After deep work down the Abyss I developed a fever, horrific back pain, and a large single pustule deeply embedded in my skin. It was like a smallpox pustule—whereas chickenpox, which I had already had, sits on top of the skin, smallpox embeds itself in the skin). The pustule was

photographed by the doctor, samples taken, blood tests, etc., which all came back negative. My doctor was stumped. I took a smallpox nosode (Variolinum) and the symptoms settled in hours. The pustule left a little scar... and I was left with a lot to think about.

In such cases, treatment with the disease nosode at a potency of 30c will nudge the body to normality and will cancel out the bodily reaction. If you intend to work deeply in the Abyss then it would be wise to familiarise yourself with the symptomatic picture of some of the deadlier diseases and have a small bottle of the relevant nosodes to hand.

Summary

In terms of medicine that works energetically, homeopathy is second to none. If your hit was a deep energetic one and the body starts to struggle under the weight of such power, then homeopathy should be the first thing to look at in terms of a treatment reading. When you do a health reading to choose a homeopathic remedy, do not simply look at the short-term effect, look at the long-term effect too.

Some remedies can bring about healing in the short term but wreak havoc in the longer term: many powerful remedies can keep working for a long time, so bear that in mind.

When you do a health reading to choose a remedy, it is important to see if the body's vital components would be brought back in balance. You are looking for balanced or regenerative cards in the Inner Landscape, the head, the vital organs, the sexual organs, and the longer-term immune system. If aggravating cards appear in the positions of lower intestines or skin, but everything else is fine, then you are being shown the route that the body will use to process the problem: expect a tummy upset, runny butt, or a rash as the body clears itself out.

If you wish to experiment and learn through using readings then a good way to do that would be to choose a group of remedies and look at the effects that each one would have on your body. It will teach you a lot about how the substances work and how your own body works to process issues. You will see how, with the right remedy, the body will push the aggravation away from the vital organs and brain in a centrifugal pattern, whereas an illness brought about by one of those deep Abyssal beings tends to affect the body in a centripetal pattern; it attacks from the outside in with symptoms inching their way to your centre.

Always look for a centrifugal pattern in the reading, with the problems on the periphery and the healing in the centre and head. Also look closely

at the relationship between the small intestine and the brain: make sure that if the lower intestine is aggravated then it is not affecting the brain. If it is then you need to find a remedy that will use a different route.

A lot of this information can be overwhelming for someone new to homeopathy, so don't try to bog yourself down with too many irrelevant details: simply learn the very basic remedies for emergency use and take it from there. As you progress and explore more you can revisit this text and learn a little bit more. Take everything a step at a time.

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