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QUAREIA—THE ADEPT  
Module VII—Adept Exorcism  
Lesson 4: Deconstruction

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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 VII—Adept Exorcism

### Lesson 4: Deconstruction

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One of the things that an adept needs to know is how to deconstruct, a skill used in magical exorcism as well as in other areas of magic. In exorcism, deconstruction means taking apart an unstable and unhealthy inner or outer temple structure, a bloated and parasited magical or cultural egregore, a rotten religious pattern that has become dangerous, or the inner structure of a building that is causing havoc in the inner landscapes.

Besides knowing the actual deconstruction techniques, an adept also has to consider a lot of ethical questions. You do not meddle with something simply because you do not agree with it, or interfere in a natural breakdown process that has already begun. If nature has stepped in, then it is best to leave it alone—inner and natural forces are far more efficient at deconstruction than we are. But when a situation is posing a serious inner or outer danger to the land or the people, then it is time to step in and deal with it.

If deconstruction is not done properly then parts can be left behind that will start to grow again, particularly in a parasited situation. In the case of a magical construction gone bad, ineffective deconstruction can trigger all sorts of issues, so it must be approached carefully and methodically. There is also the issue of deconstructing an outer magical ritual pattern: doing it properly puts the powers back where they belong; doing it improperly will trigger a backlash on the adept.

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## *Ethics*

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There is always an ethical dimension to deconstruction unless you have been asked to deconstruct something by the people who use it or ‘own’ it. When you properly deconstruct something, you take it apart so it can never be put back together in the same way, so you have to make sure it is the right thing to do.

Making that decision has to come from an unemotional analysis of the situation. It must never come from a place of cultural, religious, or magical disagreement, hostility, or differences of opinion. The reasons to deconstruct something are, firstly, that it poses a clear, obvious danger to everything nearby and to the wider community of people, creatures, and nature; or, secondly, it having become so parasited that it is morphing into a chaotic, destructive entity that threatens the balance of everything connected to it.

Often without realising it, our decisions on right and wrong come from our cultural upbringing and our present mental and emotional state. There are many perfectly valid things in life and human expression we may find distasteful, or counter to our collective morals or personal views on what is creative or destructive. You also need a deep, adept understanding of creation and destruction—which is why you spent so long looking at those dynamics.

We will look at some examples of things potentially ripe for deconstruction, and then see whether they truly need taking apart.

### **1. An inner temple**

You are dealing with a suspected group scapegoat situation. In vision you come across an old, decaying inner temple with seemingly no priesthood or inner contacts, and apparently no interaction with a Divine power within the temple or its structure. The inner building’s angelic aspects seem still in place, but it presents as crumbling, decaying, and abandoned. However, in the temple’s inner sanctum is a strong, energetic construct that does not seem connected to anything around it, and it does not appear to be a part of the original structure. As you draw near it, you sense a lot of living people connecting to the construct. It appears like a pyramid, and lots of threads of energy are flowing to it.

An umbilical cord runs from the construct and out of the inner temple. You talk to other adepts you know, once you come out of vision, and you

find that a couple of them have also come across this structure and did not know what it was.

You decide to investigate further. You find that the cord is attached to a living magician with a working group, and he is drawing energy off the construct to launch attacks on others. You decide to observe this magical group in action as an inner contact beyond the threshold, and you see that they are feeding the construct with their energy.

You go back into the crumbling inner temple and pay closer attention to its walls and doors. You place your hands and forehead on the walls until you find an angelic contact within the structure. You ask the angelic being if the energy construct in the temple is actually part of the temple. The angel shows you in your mind what the temple looked like before it was abandoned, and you see there was no construct there: it had been a tuned, working temple that looked after a particular culture in past times. The newer construct was built in the ruins long after the temple had been abandoned.

You push a bit further with the angelic contact and ask how the construct was allowed to be built within the inner temple. The angel shows you the collapse of the culture the temple was connected to, and how the temple was constructed in such a way that it needs direct connection with human priests in the outer temple to survive. It was never built as a standalone temple.

You ask the angelic being if it would be acceptable to deconstruct the temple and the new construction within it. The angel says yes, and shows you how the temple's natural collapse into the Abyss or Desert sands was halted by the magician who hijacked the temple to build their scapegoat battery and hide it there.

So, would it be ethical magically to take this temple apart? Yes. First, you found it while trying to solve a scapegoat problem: someone had asked for help. Second, the temple's natural decay process has been halted to let someone hide an abusive structure. Third, the energetic pyramid construction was made solely to abuse and steal the energy of others and to use that energy to attack; and the group whose energy made up that construct were not aware of it, and had not consented to their energy being used in such a way.

In this sort of case, the angelic presence in the temple walls would very likely assist you in your work once they are released from the structure.

## 2. Unhealthy outer temple

Your attention has been brought to a magical lodge or temple that seems very unhealthy. The group members mix sex, drugs, and some consensual violence into their ritual work, most of which is about triggering things they want: money, partners, power... as well as some other experiments. The group is quite heavily parasited, as is its egregore, but everything seems pretty much contained within the wider territory of the temple. You are asked by a former member to intervene and dismantle the group, as they think it is wicked and poisoning the minds of its members.

Does this temple need deconstruction? No, it is not your business. When a group of people choose to approach magic in very different way from yours, which maybe runs against cultural and social norms, it is none of your business. Such a temple is operating through the dynamic of the Unraveller, which is a valid way of working with power, even if you do not agree with it. Through their actions and experiments they will either be unravelled, or will find a central fulcrum within themselves through the results and effects of their actions.

You have to be very careful about judging and interfering in magical expressions, even if it seems to be hurting the people involved. By being there they consent to the flow of the power, and how people come to evolution is not for you to decide.

The times you, or someone else, would take action is if the group were murdering or raping people in the area as part of their rituals, people not connected with the lodge. When behaviour spills out from consenting members to innocent victims, and those innocent victims are having their lives truly threatened, then it is an outer matter for the police and legal framework of that country.

If they are intentionally parasiting people with no connection to the temple, are using magic to manipulate the local population, or are dangerously drawing up Deep Underworld powers which are spilling out beyond the temple confines and causing destruction, then there may be a case for action. In many cases where destructive magical actions spill out beyond a temple and its members, inner beings are triggered either to tear the structure apart or to unravel it.

In such extreme cases, always check through divination and future timelines to see if an inner response is dealing with it, or will do. Only act when it appears there is not a suitable inner response; when magical actions, not outer actions, are the problem; and when those actions truly

threaten the lives of the people and creatures around it. A lot of time in these instances—and they are truly rare—it takes a mixture of inner beings and adepts to deconstruct the mess and compost it properly.

For the most part, unhealthy or unbalanced magical groups or lodges go through their own natural breakdown process.

The other thing to think about is that often the truly magically dangerous groups are the ones who appear benign on the surface. The unbalanced behaviour is hidden beneath a layer of ‘love and crystals.’

As always in adept magic, it is not about how you feel in terms of your morality, emotions, or cultural norms, but about the inner and magical consequences of a structure, and whether it will unfold and fall apart naturally in its own time.

Also, you have to think about the evolution from within the group. Often these types of groups are reactions to a culture that is itself unbalanced. Through working in such a structure, members of the group learn, evolve, and develop—often in very interesting ways—and through counter-immersion they find new and relevant paths. You have to be very careful not to interfere in that process. You also have to be very careful not to turn into the ‘morality police,’ judging from a high pedestal. Such actions are more likely to unravel you than do anything else. It is one thing to teach and advise; it is other to decide who operates magically and who does not.

### 3. Egregores

Very few magical egregores are actually constructed. Most egregores in modern magic form naturally by way of their group members’ minds, psychology, and energy. Egregores also develop around religions and political movements. When they form naturally they become a store of the energetic, mental, and emotional patterns of the people involved. The patterns that form and interlock then become a vessel.

That vessel becomes an interface with the group’s consciousness, but what flows through it very much depends on the group’s structure, the strength of its weakest mind, and the emotional stability of the people involved. A solid, healthy egregore connected to an intelligent and healthy group will act as an organic Inner Library, battery, and deity interface for them. But if there is weakness or unravelling elements within the group or the individuals involved, then the egregore will be unstable.

You can see how this can attract intelligent parasites, inner contacts, and so forth. If the group is large, or wields a lot of power that affects the culture and community beyond itself, then beings of creation, destruction, or both, will often begin to flow through it.

This is little understood by groups, who often think of their egregore simply as a 'group consciousness' rooted in their psychology. But often it expands far beyond that.

With this in mind, you come across an egregore while answering a call for help from someone involved with the group. Bear in mind that all we discuss is just as relevant to religious, political, or cultural egregores; but because this is a magical course, we will look at a magical egregore.

You have been asked to help with a magical group that has gotten out of control. One of the key members is very concerned with the direction the lodge is taking, and asks you to look and see if anything can be done.

From talking to the member, then looking further into the group, you discover the lodge has expanded beyond magic and into an extreme area of politics. The group has an extreme right-wing agenda and advocates genocide or ethnic cleansing in the population, mind control, summary executions, and tight control of education, health care, and so forth. Their overall vision is for a population of drones who will serve a 'thoroughbred' elite aristocracy.

The group uses magic to catalyse this in the population, and they are not without the magical knowledge or skills needed to achieve it. They have powerful members in key areas of government, and when you use divination to see if it will implode and fall apart naturally given time, the readings show that it will not implode; it will grow and gain strength.

In the readings you see powerful beings of destruction flowing into the egregore, as well as intelligent parasites who act as an intermediary between the destructive beings and the people. The parasites encourage extreme behaviour in the people to generate energetic food, and the extreme behaviour then draws the destructive beings closer in. In the long term it will explode, but this could take years, and it would do a lot of damage to the wider community before it finally burns itself out.

Do you intervene? Yes, but in a limited capacity. You do not take apart the group's pattern or energetic systems, but you do deconstruct the egregore. Why? People have choices. If they wish to organise themselves in such a destructive way, that is up to them. However, if you dismantle the overstuffed egregore then only the people will be operating, not the



collection of other beings who have moved in.

With such a collection of beings in an egregore it can be nearly impossible for an ordinary person to break free, as the group mind is essentially being controlled by non-human inner beings. The humans lose the capacity for choice and decision. If you take apart the egregore then it will just leave the people involved, which lets them either evolve, change, or be destroyed.

Their destructive behaviour will still attract Underworld beings, but with the egregore gone there will be no clever, powerful parasites to manipulate the humans and keep the situation building unnaturally.

Removing the egregore also prevents one possible consequence of the pattern finally imploding, where the ‘community’ of beings inhabiting the egregore move on as a unit to a new group and begin tapping into them. Usually this happens only when there is another solid ‘group mind’ for them to attach to—such as a well-formed religious, political, or magical group egregore.

Think of these things as organic hives that form slowly over time and take on a life of their own. Once they have burned out a food supply, they are freed up and can attach elsewhere if the structure is not taken apart.

When you look at the magical group using remote viewing, you can clearly see the egregore as a vast organic mass of shapes with veins connecting to the humans, and a complex mixture of beings within and around it. This is what you take apart.

The other instance where it is acceptable to take apart an egregore is when it is being used as a weapon in an attack—particularly if the attack is aimed at you. Then it is like taking a gun off someone and disarming it. You still do not intervene with the people involved or with their lodge; you simply take apart the weaponised energetic structure and disarm it. But this must never be done unless it has actually affected you in an attack: the *threat* of attack is not enough to justify such an overreaching action.

#### **4. An outer magical ritual pattern**

You are called to place out in nature that the local residents are concerned about. When you get there, you find a clearing with evidence of ritual activity: carefully placed objects, a makeshift altar, evidence of a fire, symbols marked out on the ground, and so forth.

For the most part when you come across things like this, it is just kids or young adults ‘playing’ at drama magic. It may horrify the locals, but there is nothing to it, and is usually simple experimentation, excitement, and so forth.

However, this time you pick up on inner thresholds, power patterns, and other things. You step carefully into the ritual area and stand in the centre with your eyes closed: you look using inner vision and inner senses. Something has happened there, and something is *still* there, but you cannot put your finger on exactly what was done. However, as you then walk around the periphery of the ritual area, you note that the inner land beings are perfectly happy, there is no inner sense of threat, and whatever the ritualists were working on does not pose any great threat to the locals.

You tell the locals you do not think it is a threat, and is best left alone. You get a response of drama and emotion. People think ‘devil-worshippers’ were there, and that their broken plumbing, household accidents, and minor illnesses have all been caused by what went on in that ritual space. So you look again.

This time you go around each direction and feel into the pattern that has formed there. It is doing something, but it is pretty vague; and again, it has not triggered a deep or powerful inner response.

So you have a situation where the locals are scared and want action, but the magic done in that space, for whatever reason, has not triggered a deep response. It can be easy to be swayed by local opinions and fears, but you also have a deeper duty not to interfere with the work of others if it does not constitute dire and dangerous threat.

Do you take action? No. You have to stand up for the deeper justice of a situation and not be swayed by the emotions, fears, and expectations of others. To pretend to do something would allay fears, but it would also be dishonest.

If the locals choose to dismantle and clear the area, that up to them, but you should have no part in it.

## **5. Dismantling or moving a temple or work space**

Why is this up for ethical consideration? Dismantling or moving your temple or work space has a lot of responsibilities that go with it. When you have structured an outer temple or built up a work space in a defined way then you have a responsibility to ensure that you leave nothing

behind that could become feral or be tapped into and used by others.

Whether or not something like this actually needs dismantling largely depends on how it was constructed and what was done in it.

When you plan to move, sometimes the inner patterns fold up naturally and leave to take up residence in the new building before you decide to take action. The inner contacts are ahead of you in your plans, and you find your space closing down without you taking any action. If this happens in a clear way, there is little for you to do other than a ritual cleansing of the space.

But often this does not happen, and if you simply take the room apart and move on, you leave behind decaying patterns that parasites can move into, or that can unduly affect the people who will live or work in that space after you. That becomes your energetic responsibility, and besides the energetic drag it can cause on you, it can also have undue consequences for the people who will use the space in the future.

So yes, there is always deconstruction work to do in those circumstances, and what you do will depend on what is actually needed in each instance. Most outer temple deconstruction consists of working in ritual vision to fold up the sections of the temple like folding up a table cloth, and handing the bundle upwards to angelic beings: they will hold it in position for you. When you go to the new temple space, you reach up and collect the bundle and unfold it into the new space. It sounds simple, but it is hard work energetically, though very effective.

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### *Ethics summary*

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You can see from these examples that the reasons to act, or not act, can be complex and often run counter to how we feel we should act. For the most part the basic advice is not to interfere in a structure unless it poses a real, fatal threat to people or nature outside of the group involved.

It is very easy to stand on a moral pedestal and think that something is 'wrong' when in fact it only runs counter to your beliefs. Humans interface with the Divine and inner worlds in many different ways, and there will be some ways that an adept will find distasteful, dangerous, or counterproductive. However that is only your understanding based on your life and experiences. Magical and inner expression has many faces, and has both creative and destructive elements.

Suppressing or stopping an expression because you feel it goes against society's cultural norms or morals is a worse crime than being 'against the norm': remember the cutting-down of the plantings. The deeper you go in adept magic, the more you will come across the complexity of human expression, and the more you will be pushed to understand things outside your comfort zone. This does not mean that you have to partake of things you feel are wrong, but it does mean that you do not interfere with them.

The main rule of thumb for action is if something is posing a real inner threat to the lives, or inner life, of victims unconnected to the offending group or structure. And even then you do not go looking for action: you address it only if it is placed in your path to deal with. Again, this is all about taking only *necessary* action, and not standing in judgement or on a pedestal, or imposing a moral structure on something.

So now let us look at the practicalities of various deconstruction methods and the various reasons for using them. We will do this mainly through visionary work, as most deconstruction is energetic, and therefore done in vision. Some elements of ritual work are necessary, however, and we will also cover those.

## **1. An inner temple being misused**

We had a look at the way a disused inner temple can be co-opted and misused. Most inner temples naturally crumble and eventually fall into the Abyss when they are ready. However, we are at a time in human evolution when the inner worlds are explored and worked in by magicians who are not tied to a priesthood, or linked to any specific spirituality. This puts these defunct structures at far greater risk of being misused.

When you come across such misuse, and it is harming people, and the temple has no contact connections anymore, then you can take action to restore balance. The action would be to deconstruct the inner temple, then deal with the remnants of the pattern or structure planted in the inner temple.

Before you start, find the temple's main threshold or gate. Once you find it, stand on the threshold and call for the Companion to work with you. They will appear beyond the threshold, in the Desert, and will walk towards you. Once they have crossed over the threshold into the temple, then you can get to work. They may need you to stretch out your left arm across the threshold to draw them into the temple structure.

Once you are ready to work, search for any angelic beings, usually formed in shapes built in the temple structure. If you find them, trigger them by placing your hands on the walls and then your forehead: reach into the structure with your mind and commune with any angelic powers you find.

Once they are triggered, start deconstructing them one directional wall at a time. To do this you reverse a lot of the methods used in construction. Find the thresholds of the temple that bring through power. Working outwards along the walls from the thresholds, identify the angelic patterns and place your hands on them one at a time while keeping silence in your mind.

Find the edges of each shape and fold them up, like folding up paper. As you fold, they will detach from the walls: as there is no longer true activity in the temple, they will have become dormant. Take the shapes to the nearest threshold: you will feel if it is the right one. Beyond the threshold, see the Void. Release the shape into the Void. When all shapes from that area of the temple have gone, close the gates, place your hands on them, and thank each for its work as a guardian. Tell it you release it from its work and wish it to go into the Void where it will reform.

When you have done all the shapes and there are no longer walls and thresholds, you will see what was underneath them: a weave of threads that make up the construction's energetic skeleton. Find the core, detach each line one at a time, roll it up, and detach it from its construction anchor. Hand the rolled-up threads to the Companion, who will hold them until you are ready to deal with them all.

Once they are all detached and in the Companion's hands, you will find that any remnant of the temple that you could see vanishes. All that remains will be the intruding pattern or construct misusing the temple space. It will appear to hang alone in a space of darkness. You might expect to see the Desert showing, now that the temple construction has gone, but you will not: the removal will leave a dark space, the resonance of the temple. This will fade slowly over time.

The offending construct or pattern that had been hidden in the decaying temple will now appear in the darkness. You will have to be a bit more careful taking apart this construct as it will be 'live' i.e. still in use energetically by whoever is using it.

There are two ways to take something like this apart: you either take the whole thing to the edge of the Abyss and hand it to the Keeper, or you take it apart with help. If it is a simple construct, then it should be

easy to dismantle with help. If it looks guarded and complex, then you may need to haul the whole thing over to the Abyss.

Energetically, it is less of a strain simply to deconstruct it. However, if this seems too dangerous then it is worth the extra effort to haul it to the Keeper. You do neither of these things alone, as it would be too great a strain on your energy, and there is more chance of something going badly wrong if you do not have help.

For help, you turn to the Gathering of the Inner Contacts. Trigger the Gathering by circling the construct while focusing on the Gathering Place and calling to them for help.

As you circle, they will start to appear one by one, circling with you. Once enough contacts encircle the construct, then you can get to work as a team. You can, as a group of contacts, also draw on the Weaver power in the Underworld to work with you to unravel the construct. That power will reach out of the sands of the Desert and come up underneath the construct. The team will work in opposites: as one detaches a thread from the core of the structure, the other one that stands opposite will also detach one: the threads are taken in pairs. Work with the contact opposite you. Roll up the threads and hand them to the Companion.

Once all the threads have been taken apart, hand them to the Underworld Weaver, or deposit them down a hole you make in the sands of the Desert. Do this until nothing is left.

If no threads show, and instead it appears constructed, a particular shape, or an organic mass, then, as it is probably full of energy, it is better to haul it to the Abyss.

To do this, you again work opposite another member of the team. Between you all, you literally pick the whole thing up, and carry it across the Desert to the Abyss. You may find that cords appear, like umbilical cords, trailing behind in the Desert as you move the construct, and they will be attached to it.

When you get to the edge of the Abyss, those cords must be cut before the construct is handed over to the Keeper. Living people will be on the other end of those cords, and you must not cast living humans into the Abyss. If the construct is taken down into the Abyss and those cords are not cut, then it will drag on the spirits of those living people.

Cut each cord as you would an umbilical cord on a baby: restrict the cord in two places and cut between the restrictions. Once all cords are cut, call for the Keeper of the Abyss. When he rises out of the Abyss, ask

him to put the construct where it can do no harm.

Go from the Abyss to the Inner Library, to the Gathering Place, and circle for a while with the group. This is to rebalance their work for you: you circle for and with them. You can also then go to the Inner Temple to sit and be silent for a while to cut all connections that you may have inadvertently picked up.

When you have finished all the work, come out of vision and take a ritual bath.

## 2. Outer ritual pattern

When an outer ritual pattern is found, i.e. sigils, objects, shapes, altars, etc., the first thing that triggers in the finder is often fear of the unknown. Usually a magician is called to ‘deal’ with it, as the finders often assume that they have found something relating to a curse, a ‘Satanic’ ritual, or something equally horrifying. For the most part in Western countries, such finds are the results of young people experimenting, and no intervention is necessary: we looked at that in the ethics section.

However, occasionally someone does stumble across something real that is affecting the neighbourhood or local land in a bad way, and eventually a magician is sometimes brought in to ‘deal’ with it.

You know not to interfere with something doing no harm, but what do you do if it is?

Often the harm is not obvious. A ritual done to worship a foreign deity unconnected to the land can sometimes kick off a reaction from the local land spirits. A ritual done to ‘stop war’ on a patch of land with a natural well of destructive energy could interfere with the natural destructive flow that helps keep the area clean; or it could wind up destructive natural spirits that reside on that land.

Such events are never straightforward, and if you are called to a situation where something of magical power really is happening then you have to tread very carefully. You need to ascertain what it *is*, what it is *meant* to do, and what it actually *is* doing, as intent and result are often very different. You intervene only if the ritual pattern is causing an imbalance likely to negatively affect everything around it. That negative effect must be understood: it is never something you should approach with a cultural mindset.

A ritual for a benevolent deity on destructive land will have a negative

and often hostile effect, particularly one done unskillfully and with a 'love and light' intent. A ritual for a destructive foreign deity on destructive land will throw petrol on a fire. A ritual for raising sexual power on a parasited patch of land will feed the unbalanced situation and make it worse.

Never judge from the nature of the ritual, its magical and cultural expression, or its original intent. Make your decision based purely on the actual results of the pattern imposed on the area, what it has triggered, and if it directly threatens the delicate balance of natural and human power. So, for example, if the ritual was conducted in some woods behind a housing area with the intent of driving away the residents or attacking a particular household, and the ritual's results are doing just that, then that is a ritual that should be dismantled.

On the other hand, if the ritual had been done to raise its group members' sexual energy, and had a few 'edgy' deities or 'demons' thrown in for good measure, but was not having any true magical effect on the land or local people, then you would leave it. The energy raised, and any beings that actually emerged, will most likely have gone home with the group.

So what do you do? If the ritual is having a true effect, and an actual inner imprint of magic is there, then something has worked, so tread carefully. You do not know if the pattern was constructed with knowledge, or if it formed naturally as a result of the group's energy and actions. Naturally formed imprints can be feral to deal with, as beings usually move into them pretty quickly, but they will not be booby-trapped. Ritual patterns formed with knowledge can have traps in them to protect them, or guardians assigned to them, so be careful.

The key is the outer trappings. These comprise the vessel that the pattern forms within, and by dismantling the vessel, you break up the pattern if the dismantling is done simultaneously as an outer and inner act.

The first job is to spot the pattern. This may have been constructed intentionally, or simply because that is what they thought they should do. Often you will find ritual trappings, sigils, objects, etc. placed in specific layouts not because the group knew what they were doing, but because it was what they learned to do, even though they do not understand the mechanics of their actions. Other times, the ritualist(s) will have known exactly what they were doing: just never assume anything, and be ready for everything.



Does the pattern work in a known directional layout? Or is it all gathered around a central point/altar? Is it centred around a shape like the popular pentagram?

Are there deity statues or images, blood, objects, dead animals...? If dead animals are present, then photograph the scene and the carcass in case animal welfare need to get involved, before you start dismantling everything.

Once you have surveyed the ritual layout you should start the dismantling process. Remember, you work in inner vision as well as outer ritual movement in such acts. It is not always necessary to work in vision, but when you are faced with something you do not fully know, always work both inwardly and outwardly, just in case.

If a deity statue or image is present, then it is the energy core and should be the first thing removed. If it is a statue then there may or may not be a presence within it. There is a good chance that whatever is resonating through the statue is not the depicted deity, but another being masquerading as it, usually for an energetic meal. It would take too much time to look properly, so always treat such a statue as if it were the deity presence, but do not get into any conversation with it, just in case it is parasited.

Treat the image with respect. Wrap it in a ritual cloth you have previously worked with—something that should always be to hand in your exorcism toolkit. Then take it out of the ritual area and place it in a box. Tie up the box with string, and as you tie, reach up in your mind and call for the Weaver/Neith/Ananke to work through you. Also, as you tie, use utterance: "I restrict this object, I limit this object." In your mind, you are uttering the east wind in the Inner Temple. This does not restrict the deity; it simply temporarily limits the vessel/window.

Place the box in the trunk of a car, or well away from the ritual space. Now go back for the next layer.

The next layer you should deal with is any blood or carcass. The shedding of blood in ritual is powerful, as is the shedding of a life. It will immediately draw in parasites and any destructive beings in the vicinity. When dealing with bloodshed or carcasses, you have be aware not only of the magical threat, but also the health threat. Blood and carcasses can carry all sorts of diseases, and you do not know the source of the blood or the animal carcass.

Fill a bucket with water and have a large bag of salt. Pour the salt into

a container. Anything will do: when I did these sorts of jobs I always took a couple of buckets and various sizes of Tupperware containers. You don't need glamour, you need practicalities! Consecrate the water, then the salt, using the methods you learned in your apprenticeship.

Pour some of the consecrated water and a handful of salt into a smaller container. Then, as you are dealing with blood and/or carcasses, put something on your eyes, like sunglasses or goggles, and put on rubber gloves to protect you from any splashback. Sprinkle the mixture on any blooded areas and liberally over any carcass. This will immediately break any magical content or connections to them. Just be careful, as salt water kills anything it touches, particularly plant life, so don't overdo it.

Wrap any carcass in a plastic bin liner and take it out of the ritual circle. Place it somewhere away from the immediate area until you can take it away and deal with it. If any inner beings show up and try to stop you, ignore them and focus on what you are doing. The carcass should ideally be burned to break any final connection of magic to the body, as it could have affected or trapped the animal's spirit. This burning, however, will need to take place well away from the ritual area. If burning is not possible then bury the creature—again, well away from the ritual area.

Now you are left with physical objects and the ritual's inner pattern. Collect up all the ritual objects. Take this to mean *anything* left in the ritual area, no matter what it is. Place each object, stone, offering, etc. in a bucket with consecrated salt in it, and sprinkle the salt over each object as you place it in the bucket.

Take the bucket out of the ritual area and do the exorcism of earth, that you learned to do over salt as an apprentice, over the bucket's contents, but do not consecrate. Simply replace the word 'consecrate' with 'cleanse.'

Go back to the ritual area. This time, enter by its east side. I always take a compass to such outings. Use the consecrated water and a bit of the salt, and pour this over any marked-out sigils, ritual shapes, etc.. Then break up the shapes. If they can be rubbed out, or are made from stones that can be moved, then disrupt and break up the shapes. If they cannot be removed—for instance if they have been burned in grass—then dig into the shapes to break them up. If paint has been used then you will have to get out a steel pan scrub and soap, and scrub enough to break up the lines.

Once all the outer evidence of the ritual has gone, then you can work on the inner pattern itself. Stand in the centre and close your eyes. Using

inner vision, look at what, if anything, is left. See any energetic patterns, threads, weaves, odd-looking areas, and so forth, and take note of them.

Start in the east and walk to the east. You will work in the directional pattern of four, regardless of what pattern was used: this pattern resonates strongly with nature, so it will be easy for you to trigger nature's natural immune system. The reason you look at the inner pattern is to see where its points of power are, and where those points are in relation to the four-pattern that you will use. You will know when you may have to do heavy lifting.

You may do this alone if the power is not too much. In most externalised ritual patterns, it is not too strong. But if you find more power than you expected then pause your work and draw the inner contacts of the Gathering to you. By doing this, if more powerful beings are needed, they will flow through that circuit for you.

Work around the directions and detach, fold up, or wrap up, any energetic threads, constructs, or lines that flow to or from the direction. Deposit each bundle from a direction down into the Underworld, through the centre of the space.

Once all directions are cleared, start again at the east and mediate the wind of the east over the east threshold and into the space. Do the same with the path in the south, the water in the west, and the rocks in the north. Do this regardless of what is physically in the directions. Then go around again and mediate the outer landscape back into the space. Mediate the inner flow of the landscape's rocks, water, trees, desert, and so on: whatever is in each direction, mediate it into the ritual area. This will bring the inner circulation of the land back into the space, which may have been disrupted by the magic there.

To finish off, stand in the centre, breathe the wind, and then silence yourself inwardly. Mediate the deep Void, the stillness and silence, into the space and into the land around you. Let it flow from you in all directions, so that the space is tuned not only to nature, but to the silence.

When you leave, dispose of the objects, carcass, or anything else, well away from the ritual space, and whatever you can, burn. Whatever you cannot burn, break up if possible. Then bury the remains with the intention of sending any inner resonance within them down into the Underworld.

Get a ritual bath when you get home, and put on clean clothing. Have a safe candle burning in your room that night as you sleep, and place your

stone shield at your feet in the bed as an anchor. For the most part, little other than inner dirt will have come back with you, but don't assume that: I have been caught out by thinking there was less to a job than there actually was. So clean up, and keep yourself anchored and safe as you sleep afterwards.

### 3. Feral Egregore

Rather than outline in detail the steps of taking apart a naturally-formed feral or misused egregore, I will give you a short checklist, as you already know how to do this, even if you do not realise it. You know why to do this and why not to, and if it seems like you have to do this work, then work from within the Inner Library: work with the beings and contacts that flow around you and come with you as you go through the Library and to the problem egregore.

Look for egregore's core. This is sometimes a large unguarded parasite at its centre, or it may be a ritual construct, but whatever is at the centre will be holding it together. If no beings or contacts come with you out of the Library, or they refuse if you ask, then the issue is likely already being attended to, and you should probably not interfere. To do so may trigger an attack on you. But if they stream out of the Library with you then they have been waiting for a human magician to trigger the action.

Remember, all collected crap goes down into the Underworld for composting, so when you put anything 'down,' do it with that intent, so that the beings of the Underworld are triggered to respond.

Once the egregore's core is taken out, work from the outside in and use binding, cutting, and limiting to segregate aspects of the egregore and dispose of them one at a time. They often appear as clumps around the core—the egregore can sometimes appear rather like a clump of cancer examined under a microscope.

Once all parts of the egregore are gone, it will leave a dark space, like a void. Go into the centre of that void and tune it to the silence, which will stop the egregore reforming. Tune above and below, and the silence within: the main axis of creation and destruction with the fulcrum in the middle.

Taking apart an egregore is a tough, demanding job that can take hours and sometimes days, so be ready for that. This is the most common deconstruction job for a magician, so you are very likely to have to do it at some point. Just remember the reasoning process of deciding whether or

not to act; and as I said earlier, if beings refuse to work with you they have a good reason, so back off. It may be that a rancid egregore connected to something is part of its natural breakdown destruction process, so by taking it apart, you would circumvent a natural learning process for those connected to it: they have to go through degeneration to learn. So use your common sense.

It is also a form of deconstruction which you will learn all sorts of individual and unique ways to accomplish. It is often a 'learn on the job' situation, and you will develop lots of different ways of approaching it by actually doing it. This is why I have not gone into too much detail here. You know enough, and have skills enough, to do it yourself and learn more as you are doing it. Just think about the various different ways you have worked in your studies, and you will discover the techniques buried in that learning.

There are many other forms of deconstruction, but by looking at these key aspects you will figure out the rest as you go. When in doubt, refer back to construction, then reverse it. Always match power to power: if humans constructed it with their own energy, then humans must deconstruct it. If angelic forms were used, then use angelic forms to dismantle it...you should get the idea by now. Always question your motives and reasoning, and never act until you are sure it is the right thing to do.

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