



QUAREIA—THE INITIATE

Module II—Exorcism I: The Basics

Lesson 1: Assessing

BY JOSEPHINE MCCARTHY

WELCOME

Welcome to this lesson of the Quareia curriculum.

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

For more information and all course modules please visit

www.quareia.com

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



QUAREIA—THE INITIATE

Module II—Exorcism I: The Basics

Lesson 1: Assessing

Introduction

Now that you have some direct, practical understanding and experience of various types of beings, and of magical and natural energetic patterns, it is safe for you to start to explore one of the most important forms of magical service: that of the occult exorcist. In this module you will learn the foundation techniques and knowledge necessary to tackle low-level problems. The major, powerful issues, which need an experienced exorcist, you will learn about and address in your adept training.

Before we get into this subject matter there is something you need to think about: know your own limitations. It is easy to get egotistical, puffed up, or eager with this subject matter as it can seem glamorous and exciting. But this realm of magical service can be truly dangerous, and what keeps you safe above all other things is knowing your own limits and sticking to them.

This is why the maxim of the mysteries is *know thyself*. It is not some obscure psychological whim; it is a hard, practical directive. If you do not know yourself, your limitations, your weaknesses, and how your ego

operates, you will quickly become unstuck in this area of magic. So be warned. Be forever attentive, constantly question your own motives, and never, *ever*, let your emotions or ego drive you.

In this lesson we will look at assessing a situation, what presents as what, and what masquerades as what. The sorts of issues that need an exorcist are similar to diseases: many different forms of infection present identical symptoms in their early stages, yet they all have different causes and different cures.

Everyone thinks of an exorcist as someone who saves humans from demons. This is like saying a doctor is someone who saves people from smallpox. The sorts of situations that may need an exorcist are wide-ranging and cover an intricate collection of different problems.

Throughout this module we will look at various methods of assessment, clearing, and removals, as well as specific issues that can affect vulnerable members of the community. We will not be looking at the more dangerous situations that can present (which are rare) as you need to have a lot more experience under your belt before you can take on such service.

Assessments

When an exorcist is called to a situation, it usually involves a person or a place, or both. In the next lesson we will look in depth at the issues affecting buildings and objects; in this lesson we will focus on people.

The first assessment by an exorcist has to do with ruling out a number of things, rather than identifying certain things. By the process of elimination, the exorcist will discount probably ninety percent of ‘possessions’ as something else. And by taking this measured approach, the exorcist does not get dragged into a drama; rather they identify a problem and a potential solution, which most of the time does not involve magic or spirituality.

To address this, we will look at the different types of symptomatic presentations by nature of the cause, and we will start with the presentations that have nothing or little to do with magic, demons, or anything else like that.

Mental illness

Most situations that an exorcist finds themselves asked to deal with are in fact cases of mental illness. The presentations of mental illness can be very similar to true possessions, and it takes a trained eye and magical knowledge to spot the difference.

Sometimes mental illness is very obvious, but some of its presentations are not, and it can be very tricky to unpick what is actually going on, particularly when the mentally ill person uses language drawn from the occult or religion. This often fools many priests and exorcists, and is something you need to be keenly aware of.

Before we look at the actual presentations of mental illness, there is something prominent in mental illnesses which you should be aware of: a lack of inhibition.

A normal person will often think one thing but say something else in order to conform and not stand out. Though they may wish to behave a certain way, they will self-inhibit in order to stay part of society. But when a person becomes mentally ill or has a lifelong mental condition, their process of self-inhibition becomes fragmented.

A mentally ill person may behave with total abandon until they find themselves under threat, at which point they can, with some effort, rein themselves in temporarily in order to appear normal. This is something many exorcists do not understand, so they can be easily fooled. Never take things at face value, and watch the subject very carefully.

Let us start with two very different presentations that both stem from mental illness, but can be mistaken for possessions. Because of the complexity of mental illnesses, and the fact that we are not doctors, I will approach this from how these conditions present rather than by naming specific illnesses.

Presentation I

This is the most spectacular type of presentation, and the one most often mistaken for possession. It can even fool a doctor if they have little or no knowledge of the occult or religion.

This type of presentation, when it is mental illness, nearly always involves someone with knowledge of the occult, religion, or both. It can also occur when the subject has been exposed to movies about possession—which is probably most of the English-speaking world!

The physical presentation is: loss of weight, sleeplessness, little or absent appetite that swings into a huge appetite, a very high sex drive that is difficult for the subject to control, a constant need to keep moving (or the tapping of feet, fingers, leg jerks, hand jerks, or tremors), tinnitus, Tourette's (verbal or physical tics), digestive upsets, talking to themselves or shouting, and being unable to create order in their lives.

Their home or living space tends to be very disordered and very dirty, with collections of trash and/or hoards of stuff. The subject may not wash or keep themselves clean and they are generally disordered.

Any attempt at communication, be it verbal or through text/writing is often nonsensical and tends to be a stream of unrelated subject matter or fragmented thoughts. Another anomaly is that the subject will often use 'clanging' in their speech, i.e. compulsive rhyming or alliteration that does not make sense.

The person can also appear to have become very strong or very weak, which is again a disorder of the energetic balance in a person. A person in a full psychotic breakdown can appear to have superhuman strength at times.

This whole picture (which can present in full or with only some of the symptoms) is a hallmark of *psychosis*. An exorcist is usually called in when such a person is also ranting the names of demons or claiming to be possessed by one, or by a deity, a spirit, and so forth. To someone who lacks experience in this field, such a physical presentation, along with the naming of demons and uninhibited behaviour (spitting, swearing, exposing themselves, sexualised behaviour or violence) can fool an inexperienced exorcist into believing they are indeed dealing with a person possessed by a powerful demon.

But they are not; they are dealing with a very ill person. And it is really important to be able to make that distinction, because such a person is in need of immediate and highly specialised medical care.

Clues

When a subject is claiming possession and is naming demons, spirits, etc., the first thing to do is to think about exposure and also magical/occult significance.

When a subject states that they are possessed by ‘Legion,’ or ‘Asmodeus,’ or ‘Samael,’ you immediately know you have someone who is mentally ill, regardless of the presentation. This is where true magical knowledge comes in. In occult texts, these beings are often presented as powerful demons—which is total crap. But they are popular names to throw around.

The idea of being possessed by ‘Legion’ became popularised by movies about possession. A similar thing happened with Asmodeus, in fact a wrathful deity, who was popularised as a possession demon by the story of the Loudun possessions, a fake group possession in France, 1634.

All these things can present either purposely or subconsciously. When done consciously, this sort of name-dropping (along with Lucifer, the devil, etc.) is intended for dramatic effect: the subject is looking for a stage and an audience. Such purposeful presentations can also be subtle cries for help, if the drama is presented in a way that says “I need attention and help.”

This sort of presentation is often accompanied by claims of terrible abuse in the subject’s past, which upon investigation often turn out to be untrue; but the claims nevertheless communicate “I am in need, as something terrible is happening to me.”

It can also be a very calculatedly created drama to gain attention, in which case it can often be brought to a screeching halt by the suggestion of being sectioned or committed to a psychiatric unit and medicated. Often the subject will backtrack on their symptoms and try to control them (and also stop claiming to be possessed).

The other simple thing that often stops the claim of possession by a known entity is to talk to the person in the language connected to that entity: for instance, a non-Hebrew-speaking person who is truly possessed by such a being will understand Hebrew—or at least the being within them will. A person merely claiming to be possessed by such a being will often be brought to a screeching halt by the use of Hebrew: they will not understand a word of it.

When such a presentation is a subconscious projection by a mentally ill person—i.e. they are not trying to act out, but rather their subconscious mind is acting out in the midst of a psychotic breakdown—they too will dredge up these popular ‘demon’ names. Again, the presentation is very ‘Hollywood’ and bears little resemblance to a true, powerful possession. In such cases the proposed beings are always from the cultural and/or religious background of the subject: you never hear of a Siberian herdsman claiming to be possessed by Asmodeus!

True possession of any kind, regardless of the type of being involved, always has certain presentations, which we will look at in a moment. But when it has become clear that the subject is mentally ill, it is time for the exorcist to back out and leave the situation to the doctors.

It is very likely, just by nature of the illness, that the subject will have a parasite problem, but in these situations that is in fact a side issue to the illness itself. Treat the illness, not the parasites. The reason for this is that the mentally ill person’s behaviour will attract the parasites and can often confuse the issue, but if they are removed without the illness being treated, they will go straight back in again. Such a situation is very complex as the propensity for mental illness attracts such beings, and only the person themselves can eject them. And that can only happen once the breakdown or psychotic incident has been stabilised.

The treatment of such illnesses is still in the early phase of understanding in medical terms, but the role of the exorcist has no place in that treatment, and can often make the situation worse.

Then there are the issues of drugs: many drugs can tip a person who is mentally unstable into full-blown psychosis, and that drug issue and dependency also must be addressed. The most common presentations of ‘possessions’ are with young people aged 19 to 35 with a history of mental instability and drug use. They are often parasited, and again in that situation nothing can be done by the exorcist until the mental situation has been stabilised and the drug issue addressed. Only then can the exorcist advise the subject on how to clean themselves up and keep themselves parasite free.

In such situations it is not appropriate for the exorcist to clean them up unless they are in close living contact with the subject: it is a long, drawn-out process that needs intensive day-to-day support over a period of months, if not years.

This is a situation where you need to know your limitations and not start something that you cannot uphold and finish in the long term. To do a simple clean-up and then leave the subject to their own devices is counterproductive: in such cases the mentally ill patient needs to learn to self-limit, which in turn will slowly help them develop an inner immune system against such infestation. The infestation itself is far less likely to threaten them than the illness itself.

Presentation II

The second presentation is another common one that is often mistaken for possession. It is one where the delicate balance of hormones, neurotransmitters, and so forth becomes badly imbalanced and presents a series of symptoms. This type of picture tends to happen the most to teenagers, people in their fifties (hormone drops), or someone suffering from PTSD or neurological organic diseases (MS, Lymes, etc.).

The picture presents a little like this: the person becomes tired and depressed, and over time begins to feel the symptoms of dissociation or depersonalisation. They feel apart from themselves, or may hear their own thoughts as separate from themselves; they may experience panic attacks for no apparent reason, feel under siege, may withdraw from the people around them, and feel as if they have no inherent control over their own bodies and minds.

Often with this type of issue there will also be physical symptoms that present: deep pain in the limbs, digestive upsets, night sweats, skin rashes, and so forth. These types of symptoms are often a picture of an autoimmune disease waking up.

This can lead some people to feel that they are possessed. Besides the general physical symptoms, they may also feel as if they have a being within them, or that someone else is looking out through their eyes. They may have personality changes and generally be in a state of suffering.

Because some of these symptoms can also indicate that a being has attached itself (usually a clever parasite) it is wise to do a series of readings to check on the person's health, and also to see if something else is really in there with them.

With this though, you have to be careful: such a disorder, which is connected to the Hypothalamic-Pituitary-Adrenal Axis, needs proper

medical treatment, but it can also attract parasites by nature of the illness. Such a chemical imbalance can weaken the person's natural inner defences, which will automatically attract parasites—and this can make it seem that the parasites are causing the problem. In fact, most of the time they are a symptom, not a cause.

Such a case should be referred first to a doctor for medication to stabilise the system—usually SSRI's or SSNRI's. Then the exorcist can extract any parasites that are in there, seal the person up, and keep an eye on them. This sort of condition is not usually lifelong, and can often happen after terrible abuse, trauma, or severe long-term stress. Any parasites attached to the person will prolong the illness by digging into the brain and keeping the imbalance going. We will look at how to deal with such beings in depth in one of the other lessons in this module.

Once the person is clear, they will need a very close eye keeping on them to ensure that they do not become reinfected. Because the risk of reinfection comes not from behavioural patterns but from actual hormonal and neurotransmitter imbalance, the exorcist has to 'take over' the inner responsibility of the person until they become stronger and the brain starts to rebalance itself. If the subject has a person close to them who can be trained to spot and deal with any parasites, that is the better way to go. The more you can empower people to deal with such situations within their own family, the better it is for everyone.

Presentation III

This third presentation is yet another one that is part of the mental illness category, though it is not often thought about in that context. It is also the most common of all presentations that an exorcist has to deal with, and that is drama. We often dismiss such presentations as people wasting time and wanting attention, but to go to such extremes for attention does indicate a mental imbalance and a need for possible psychiatric help.

The subject often presents as sane but needy. They will complain of aliens raping them, demons living inside them, and ghosts hounding them—and they will reel off a whole list of physical symptoms that show no objective signs. I guess this is the exorcist's version of Münchhausen syndrome. Some subjects will cut or scratch themselves to look injured, and will recount terrible sufferings that cannot be verified.

The major key with subjects like this is that the symptoms or situations they recount come straight from movies and books. Thankfully, very few movies have ever been made that realistically portray a real possession; instead Hollywood presents a sensational, fictional picture designed to shock and entertain the viewer. And it is these shock horror movie ‘symptoms’ that are recounted.

For example: being sucked into the white noise of a TV, being probed anally or being raped by aliens, having ghosts take over their body and demon babies shooting out of their bellies,¹ having their eyes turn all red or black,² being able to shoot flames out of their fingers.³ You may also get religious versions of such presentations. The list is long, and as spicy as Hollywood itself.

In most of these cases it is best not to engage, not to play into the drama, but to ignore them and get on with your job. If one presents that is a mix of real symptoms and silly ones, I tend to do a quick reading to see if there really is something going on, but invariably the answer is “no, they are just nuts.”

If such a person is parasited, which many are, it is their own choice of behaviour that drew the parasite in, and usually the parasites just feed off of the drama without actually hurting their host. Again, that is not your concern. If you clean them up, the behaviour will not change, and the parasites will quickly move back in.

And this brings me to a really important point for exorcists: you are not there to save everyone; you are there to help those who truly cannot help themselves, or those who are willing to change their lives to come back into balance.

Again, it is back to the laws of Ma’at. If someone wants you to clean them up but they are not willing to change their lives, then such a person should not be worked on. If you clean a person up and through their own actions they become infested again, then you do not clean them up a second time. The infestation will force them to change over time, which may be the only way they will learn. You are not to interfere with that development process.

¹Yes, really...

²This is a new one, and only started appearing as a symptom after the effect was used on TV.

³But sadly not able to repeat it for the exorcist.

Real presentations that would require an occult exorcist

So now that we have got the most obvious non-possession situations out of the way (and there are loads more, but the same general rules apply), let us move on to looking at minor, real problems that an occult exorcist may have to deal with.

Natural psychic

This is the most benign real presentation that an exorcist may come across. Some people are naturally psychic and empathic without realising it, and there is no real vocabulary for this in Western society, so people of this type can suffer intrusions that are not dangerous but still unpleasant, and which need dealing with.

This sort of issue will present as a person who has a history of being sensitive, either emotionally or physically, and is often an introvert, as that is their only way of surviving.

Something usually triggers the situation. The most common triggers are hormone changes, moving to a strange area, stress, or intense emotions connected with hormone swings: premenstrual issues, high testosterone issues, emotional breakups, and so forth. When such things happen, we all get badly affected, but for sensitives it can tip a difficult sensitivity into a real inner vulnerability.

The symptoms can be: hearing things around the house or in their ear, feeling as though a being is following them about, feeling emotions that are not theirs, feeling something trying to get into them or trying to affect their decisions, feeling something trying to trigger them sexually, or picking up a sense of exhaustion, fear, and pain that they know is not theirs.

They will usually also have physical symptoms like rashes, sneezing, heavy periods,⁴ brain fog, fatigue, and headaches. The physical symptoms

⁴Obviously just females!

can indicate a number of things when they present on their own, as can the mental emotional ones: having them together in a sensitive is usually the alarm bell of the body trying to get rid of something.

The reason for these reactions could be parasites trying to feed off emotions, beings trying to connect with them, newly dead people clinging to them,⁵ or simply a lack of 'inner skin' which makes them vulnerable to everything around them.

These people can pick up the symptoms of other people's illnesses in quite spectacular and objective ways, e.g. not being able to breathe around someone with lung cancer, high blood pressure around someone with heart disease, tremors around someone with Parkinson's disease, and so forth. It may take some careful observation by the exorcist to spot what is actually going on, but with patience and paying attention the picture can become quite clear.

What is happening in such a situation is that the person is lacking a layer of natural protection and often has an overreactive immune system: the outer immune system is triggering from an inner threat.

The main job of the exorcist in such cases is to teach them how to strengthen their 'skin' by training their inner senses and inner spirit to give them more awareness and control over them. This can be done with the techniques you learned in your first apprentice module.

They can also be taught how to dampen their 'inner shine' a bit by way of what they eat/drink and live around. Sad as it sounds, someone like this who is also young and has little if any inner experience is more at risk if they are vegan or vegetarian: such a diet enhances the thinness of their protective layer. They may need to eat a form of meat for a while until they learn how to ground themselves properly.

Teaching such a person how to work magically with stone and the land will also help: they will ground more and also become visible to the land beings who can help protect them.

Teaching them how to make a model guard dog and work with it as a spirit vessel companion/guardian will also keep opportunist beings away.

⁵Which we will get to in a moment.

Physical disciplines like yoga, Tai Chi, or dance are very beneficial for such people and should be suggested.

It is also very important for such people to have a religious, magical, or spiritual path, regardless of what it is, to give them an anchor and inner assistance.

They should be checked for parasites and any found should be removed. Then a talisman should be made for them to wear until they have found ways to thicken up.

Just helping such a person understand what is happening to them and why is fifty percent of the cure. They are not under any real threat, but experiencing such things without knowing what is happening can be very frightening. Once they learn to tell beings who are inching close to them to go away, learn consciously to instil boundaries by saying no, and make a point of staying away from sick people whenever possible, they will slowly develop the skills to deal with the outside world without getting eaten alive.

They should also be advised to stay away from people who are dying or newly dead until they have learned to build walls and boundaries, as having a newly dead spirit clinging to you can become very dangerous indeed.

In essence, the exorcist must become an educator and mentor to such a person, and be on hand to advise them as they develop. Such sensitives can be taught to live strong, healthy lives with some adjustment and training. Otherwise they will become prey to everything and everyone around them.

A minor hostile being

This sort of problem can happen to sensitives (see above), teens, and people who are going through massive changes or disasters that make them emotionally or physically vulnerable. This form of possession is fairly common and often mistaken for ‘demonic possession,’ which it is not, though it can be distressing for all concerned.

This type of problem occurs when a hostile spirit or being from the land—or a clever, intelligent parasite—first hounds and then infects a

person. The progression is usually a slow decline rather than a sudden change, as the being inches its way in a step at a time.

The actual situations that can trigger such an ‘infection’ can be drugs; being around—though not necessarily involved in—ritual, religious, or occult behaviour that is unbalanced; or behaviour that threatens local beings—building fires in the wrong place out in nature, for example.

Not all drugs affect people this way, but some can lower or completely devastate the inner immune system,⁶ or can make someone suddenly very visible.⁷ Some people are not affected by such substances, but others are, and that needs taking into account.

The same goes for certain unbalanced ritual behaviour which can seem benign but in fact sends local spirits and beings into aggressive rages. Silly ones⁸ tend to do nothing, but trying to summon, establish, or work with certain deities or beings who are incompatible with the land, or doing so in the wrong place, may trigger a hostile response.

I have come across these situations with Buddhist rituals, magical summonings done by people who are idiots, rituals for destroying deities or competing deities, trying to ‘raise demons’—essentially any sort of ritual practice that is immature, unbalanced, hostile, or in the wrong place.

By ‘wrong place’ I mean on an area of land that is powerful, on an area of land that is already powerfully tuned to different deities or religions, tribal land protected by guardians, and so forth.

Often this sort of behaviour is done by young people who know no better and are simply experimenting. Often drugs are also involved, or alcohol, or both, or sex: all these things create a situation where the inner safety of the person is lowered, hostile beings are triggered, and/or parasites are attracted. The end result can be messy. This is a relatively new phenomenon that is becoming more common because of the availability of substances, in-depth occult or religious information, wild land, and kids who are trying to experiment while also being vulnerable.

The person in question will slowly withdraw from their family and also sometimes from their friends around them. They will become secretive, be constantly trying to cover their heads (like keeping hoods

⁶Amphetamines, meth, ecstasy.

⁷Like hallucinogenic substances.

⁸“I am going to raise Satan”... good luck with that one.

up over their faces), will not be able to sleep, will hear voices, lose weight, stop eating, self-harm, and stop communicating.⁹ This is a common picture that can be caused by anything from depression or mental illness to hormone swings: those things have to be ruled out first, along with any physical symptoms.

They will also become very pale, may display rashes,¹⁰ have digestive issues,¹¹ and will be hostile to everyone around them. A lot of the time such a presentation is down to a bout of mild mental illness that will simply need medical treatment. However, this is also the presentation of an inner infestation by something more than a simple parasite.

There are a few ways that the exorcist can tell the difference, as a person infested with a being will react to certain things that a mentally or physically ill person will not. The key here is *not to let the subject know they are being tested or that you are expecting a reaction.*¹²

Once it has been shown that there is an actual being involved, the exorcist needs to backtrack through the subject's recent history to try and ascertain when the entry happened and under what conditions. This will give you clues as to the direction to take in the removal.

When questioning someone about their recent history, be very careful not to be judgemental in any way: it is important that they feel able to speak freely to you. And besides, we have all done stupid stuff in our time—and if you haven't, you still have time to!

The horrible experience of possession is enough of a learning process for such a victim: they do not need self-righteous lecturing as well. Being open and balanced with the subject will let them unfold and speak clearly so that you can potentially identify the being.

If you are lucky (and the victim is unlucky) the being may be intelligent enough or have embedded itself enough that you can speak to it directly through the person. In those cases the beings are usually land or ancestral spirits who are enraged at the victim's behaviour and are trying to stop them behaving that way again: they are trying to protect their land or the surrounding community of spirits.

Sometimes it is a spirit who is opportunist and destructive and who wishes to destroy the victim; other times it is an intelligent parasite

⁹Yeah, I know, sounds like most teens!

¹⁰The immune system trying to get rid of something or reacting to something.

¹¹Trying to process something.

¹²We will cover these methods in Lesson 3.

feeding off the fear they are generating.

There is also the situation where a being has been sent at someone using magic. This is usually done via tribal/folk/raw magic (i.e. not Western modern magic) and it can be a serious issue. In such cases the being moves into the person, as instructed, and is there to manipulate or govern their actions and deeds. These beings are not intentionally sent to harm or destroy the person, but to control the person's actions and the situations around them. This is usually apparent in cases where arranged marriages are an issue, and as the world gets smaller it is up to the exorcist to learn about different types of magic from around the world in order to be helpful.

Usually such a being is sent to try and stop an arrangement going ahead, or to stop someone from being able to work, marry, or function. The being is sent with the intention that it will stay with that person for the rest of their lives (unless it is removed) and that it will trigger every time the host does something that the being is trying to stop happening. The ones like this that I have dealt with tend to have been sent to stop a person getting married (inheritance feud) or to stop them having children (cursed, and the reasons are endless) or to stop people going into a family business. In some communities stopping a person getting married will switch the course of the line of inheritance. Or someone else may be plotting to marry the victim's prospective spouse (usually there is a large amount of money at stake, i.e. the spouse is potentially rich).

These beings are told to behave a certain way once they are in the victim and will trigger, for example, when the person meets the potential marriage partner. The being will trigger and the victim starts to act strangely, or becomes hostile to the potential marriage partner, and will act out of character. Often such a victim will go through subtle (or not-so-subtle) personality changes that tend to be permanent.

The same mental and physical presentations are present as with the beings described earlier; the main difference is that a spirit like this will be bound to the victim until the victim dies, unless it is taken out magically. In general when a body is invaded by a spirit, the inner and outer immune system will react and eventually kick it out. But when it is magically bound into the body, the immune system cannot get rid of it. Unless helped, the victim can struggle on for years of suffering, as only death will separate them.

The removal process of beings is explained in detail in Lessons 5 (ghosts and spirits) and 6 (parasites). After the removal, the victim is

likely to be weakened for quite some time. They will need to follow a strict regimen in terms of their behaviour, what they put into their bodies, and where they go.

Ghost clinger

Dead or dying clingers tend to happen only to people who are natural empaths or natural psychics: people who have thin or extended energetic boundaries. It tends to happen when someone who is at the point of death (or who has died within the last twenty-four hours) panics and their spirit grabs for the nearest person they can latch on to.

This situation is very dangerous and can kill the victim, but the remedy is within the capabilities of an initiate, which is why it is listed here. Again the methods are discussed in depth in Lesson 6, but we will look at the situation here. Usually the victim is around the dead or dying person, or crosses paths with them as they are dying. This has happened to both me and my daughter, and is also one of the commonest issues I have been called to deal with as an exorcist.

The effects are strong and immediate: the victim will slump in energy suddenly and severely, and their body will mimic the organ crisis of the dead or dying person. This could be a sudden disturbance of the heart,¹³ a disturbance of the brain,¹⁴ or an organ failure. It is a deadly situation and if it is not remedied quickly and the victim is not very strong, they can die.

A ghost clinger should be suspected if a person collapses for no apparent reason, has a massive drop in blood pressure, or falls unconscious for no medical reason, *and they have been in close contact with a recently dead person or a dying person who has subsequently died*. The methods for diagnosing the situation are vision and divination, and the diagnosis must be done quickly. Vision and divination will usually make it very clear what is going on, and once the connection has been cut the victim's health will improve immediately.

And this is one of the hallmarks of true phenomena: as soon as the inner situation has been dealt with magically, be it a possession,

¹³Irregular heartbeat, a mild heart attack, a sudden drop in blood pressure, etc.

¹⁴Sinking into a coma or becoming unconscious.

intrusion, clinger, etc., there will be a stunning change in the victim's health and presentation. If after magical intervention nothing improves within twenty-four or forty-eight hours, then you are likely looking at a physical condition and nothing more, even if possession is highly suspected.

In most suspected possession situations it is wise first to discount any form of mental or physical illness, but when a clinger is suspected the magical work should be done immediately, without any delay. If it not a clinger then doing the magical work will not harm the victim, and it is better safe than sorry: better a confused victim than a dead one.

With a clinger there are very few, if any, mental disturbances: it is a purely physical presentation that is severe and immediate. Unless you know the people involved, the exorcist is often not called in until the doctors have admitted defeat. No amount of medical intervention will save a clinger victim, as essentially two things are happening: the body is collapsing under the strain of trying to accommodate two human spirits, and the imprint of the physical collapse that caused the death carries with the dead spirit and imprints as a pattern of behaviour on the victim's body. The two fates merge as one: if it was fated for a human to die of a heart attack, then when that human clings, their fate pattern carries with them and triggers the victim's body. A perfectly healthy heart will suddenly give out.

If you are ever called to the bedside of someone who suddenly collapsed for no medical reason and who cannot be treated by doctors, then the first thing you should do is to suspect a clinger and check. If you try to offer 'healing' instead, you will simply pour energy into the vessel, which allows the clinger to cling tighter. They will try to nudge out the victim's spirit so that they can take over the body. For this reason, you never, *ever*, try energetic healing on someone until you know exactly what is going on: you could end up energetically healing more beings than you realised.

The most common presentation of clinger is where one partner of a couple has died, and the other partner suddenly collapses shortly after. Often a clinger was an immature or selfish human, or was highly dependent upon the living partner; they cling in death as they clung in life.

Bound or cursed

This is a particularly sad situation that does happen, though rarely in the Western magical community, simply because the skill level is not there (except in their own heads). This sort of situation usually happens in ex-pat tribal communities, Central or South American people, African communities, some Jewish communities, and some Sufi communities, usually Egyptian. It can also be seen in Far Eastern communities and Himalayan (Tibetan ex-pat) communities. I have also come across it in Native American communities, but not as much.

You may come across some cursed people in the Western magical community, but such curses are usually weak and easily dispensed with—and the same goes for the Western witchcraft and Christian communities. Most modern magic that draws from the Golden Dawn, the Goetia, Grimoire magic etc. tends to be weak, poorly defended, and easily broken up without much effort. But some other forms of magic from around the world can be devastating, and can kill or seriously limit a person for the rest of their lives if they are not dealt with properly.

Some forms of ritual binding are designed to stop a person doing something, and will only trigger if the victim unwittingly activates it. There are two issues with this. The obvious one is that the binding limits the person's actions; the other is the physical reaction of the victim to the binding itself.

Often the physical immune system will activate when the bindings are triggered, and the person will suffer a symptomatic picture of being restricted. They will be unable to eat, sleep, think, or breathe; they may have constipation; and they will often suffer terrible and inexplicable muscle or bone pain *as if bound*. The longer the bindings stay on, the more damage they will likely do to the physical body, and the more the victim triggers them, the more damage they will do.

The keys to recognising this situation are many, and it can be a complex picture to observe. The exorcist must look at the personal situation of the victim: are they involved in magic, or do they come from a tribal society where there is hostility involved or major family conflicts? Are they dabbling in tribal magic or involved financially with people from these sorts of cultures?

The tell-tale sign is that the physical symptoms only trigger when the victim does something specific, and that their mental health is stable and untouched. A reading will quickly identify if bindings are on a person, and the exorcist may have to look closely through divination to see if particular organs have been bound to restrict their health and their inner/outer actions.

If any organs have been bound, then you can often identify what type of magic has been used by which organs have been targeted.¹⁵ For instance, sometimes bindings come along with cursing. If it is particularly nasty, then the person will have been cursed to death and the heart bound and limited from speaking on the victim's behalf: they are being condemned to eternity. Very nasty.

When you come across something like this (and I have a few times), your first action must be to research which religions, magical systems, and tribal systems consider the heart to be the voice of the spirit.

That information, along with the victim's ethnic background, will give you a good idea of what you are dealing with. A lot of complex magical curses and bindings are beyond the skill of an initiate, but as an adept you will learn more complex presentations and removal methods. As an initiate, knowing the presentations allows you to test the waters to see if it is something you can in fact deal with.

About seventy percent of such curses and bindings are indeed devastating, yet they are magically unguarded and therefore easier to take off. So do not presume that just because it is a powerful presentation, you cannot get rid of it: sometimes overconfidence in the attacker can leave many open doorways.

Cursing is either directed at or placed on the person themselves, or it resides in an object kept nearby which they have been deliberately given, or which has been hidden in or around their house.

A curse on a person can present in loads of different ways, as there are numerous methods of cursing: the method used will depend on the attacker's culture and background. The whole idea that cursing is psychological, and the victim must believe in it for it to work, is wrong and is folly (as I know from direct experience), so bear that in mind.

¹⁵Now do you understand why, besides the obvious health benefits, you learned about working with organ spirits?

Many times people think they are cursed and they are not, but they can worry themselves into illness: the exorcist has to draw on all their knowledge and skills to make a proper ‘diagnosis.’

As a young magician, I waved away a person who thought they were being cursed to death: that person died in a freak accident a few days later. I could have helped them, and if I had taken the time to look more closely, I would have seen it and dispensed it. Lesson learned.

A curse can manifest in a great many different ways, too many to list, as it all depends on the culture from which it hails, the method used, the type of curse, and so forth.

A presentation may show physical illness, strange immune reactions,¹⁶ a major drain of energy,¹⁷ frequent freak accidents or near misses—and by this I mean serious accidents, not minor issues—nightmares, animals attacking them frequently,¹⁸ people suddenly becoming hostile to them without good reason... the main picture is one of everything suddenly attacking them, people not seeing them in dangerous situations, and a physical feeling of being poisoned without the physical presentation of a poison reaction. When a being is involved (as we discussed earlier) the victim’s mental health is usually affected; when it is an actual curse or binding without a being involved, then everything around them reacts, but their mental health stays intact.

To spot such a curse, the exorcist has to look in vision at the person and also use divination. Any curse or binding will appear upon, around, or within the person, and its appearance will be dictated by the type of magic used. If the curse/binding is upon the person, then the job is best left to an adept, as some magic will have ‘trip wires’ to prevent it being taken off. *If you do not know what you are doing or what you are looking at, you can injure yourself and the victim by blundering through the magic and kicking it into action.*

There are some passive actions that can be taken by the initiate that will not make the situation worse, and if the magic is not properly guarded, then such methods can indeed dispose of the curse. We will look at the practicalities of this in lesson five.

However, if the curse is on an object that is around the victim, then a focussed initiate should have a good enough skill level to deal with

¹⁶The immune system reacting to the curse.

¹⁷The curse draws on the person for energy.

¹⁸Animals pick up on the curse and become aggressive to it.

it. Such things can come into a person's possession deliberately or by accident.

A deliberate method is to connect the person to the object using magic, then place the curse on the object. While ever the object is in the victim's possession, it will dispense the curse at them. If the object has been designed to look like the person or to mimic their vessel (body), then no matter where that object is, it will keep dispensing the magic until it is carefully destroyed. This is why burying such things does not get rid of the magic: it will simply keep radiating out its venom until it is destroyed.

The obvious objects are shaped like a human and may have pins, nails, bindings, or lettering over them. They may be modelled in a bad position (kneeling or hog-tied) with string around them, or they may be bound up in strips of cloth with lettering on them. All these are very obvious and cannot be mistaken for anything else. These types of things are often hidden around the house or outside it, buried in the garden or on nearby land: they will be within range of the victim.

This type of method is often copied by people who do not know what they are doing, and they will keep the object in their own possession and attack it daily. But unless it has a properly constructed, and a functional magical pattern connected to the victim's fate, or unless it is in the hands of someone who really knows what they are doing, then such a distant poppet will be ineffectual.

The more dangerous and insidious vessels for curses are seemingly harmless objects that have been heavily worked on and then sent to the victim (often as a gift) or hidden in or around their house. Very occasionally the curse will be in a piece of jewellery given to the victim, or in a picture sent to the victim. I have found such things in children's dolls, coats, vases, statues, handbags, pictures... they can be in absolutely anything. This makes locating such an object difficult, but they are easier to dispose of once found.

The method for finding such things is as follows.

First trawl through the house using vision and your inner senses.¹⁹ The property, both inside and outside, should be methodically checked room by room,²⁰ cupboard by cupboard, and the land around the building in sections. Check any outbuildings, any newly dug areas, any attics. The

¹⁹Do you see why your very early exercises were so important?

²⁰Where one room used to be two rooms, check both sides as individual rooms.

victim should be questioned about any gifts or objects given them just before the situation started.

Once suspect objects have been identified, they need to be narrowed down using divination to check each one. The reason why you may find more than one object is not because there would be multiple cursed objects, but because sometimes objects have their own odd energy that can make them stand out. For instance if someone has a tribal artefact it could potentially have something connected to it, and that would stand out in vision.

When you are checking a property, first walk around the property to get a feel of each individual space, and note any subtle shifts in your senses of energy as you walk around. As an active magician, you are far more likely to pick up on something than an ordinary person would.

Once you have walked through the building and familiarised yourself with each room, then sit down and draw out a map of each room and the areas of the house and land. Close your eyes and use your inner senses to 'remote view' each room in turn. If any suspect objects, areas, or rooms appear weird/bad/threatening, open your eyes and mark them on the map and where in that room there is a potential issue.

When you have finished, go in vision into the Inner Library, tell the librarian what you are doing, and then go back the way you came, back to the house but with the intention of staying on the inner threshold. From the threshold of the library you can peer into each room in turn and look at it with the strength of the library behind you. Any cursed object will stand right out, and if there is a being connected to it, you will see the being as well.

Again, open your eyes and mark down the area on your map. Bear in mind that what may look terrible in vision may appear totally innocuous in the flesh: I once spotted a terrible cursed object in vision, in someone's wardrobe. Physically it was a Barbie doll. It was heavily and very nastily cursed.

Then the exorcist checks out each area outlined on the map. Each room is again checked using inner vision as the exorcist stands in the suspect room itself. Each potential object is then identified and moved to a central place.

Once all the objects have been collected, they are separated out around the directions of a room. In turn, each object is looked at using readings, using the Tree of Life layout. Regardless of the rest of the

reading, the final card will give you your answer.

This can be double-checked by looking at a six month projection of the victim's life if that particular object is dealt with and destroyed. A major improvement would indicate that the object is indeed the right one.

You can triple-check this by asking what the next six months of the victim's life would be like if the object was not dealt with. The two projection readings should have major differences if you have found the right object. Beginning to see how complicated this can get? Different objects can affect a person without being cursed, and you need to differentiate between the two.

Once properly identified, the object must be wrapped and bound in a piece of consecrated or magical cloth²¹ to separate it from the victim. This immediately limits the object's scope, but it will hold for only a short while, and does not actually destroy the curse: it is a simple barrier, nothing more. Then the object should be plunged into consecrated salt and water and kept there for at least an hour to strip some of the layers of magic without endangering the victim.²²

From the salt and water, it should go immediately into a fire that has been lit—and the fire must be big enough to totally burn the object. Before the object is put into the fire, the exorcist stands before the flames and first tunes the element,²³ and then visualises the shape of the magic into a form they can hold in their mind. This shape is moved into the fire (using visualisation) and held in the flames while at the same time the object is cast into the fire.

Utterance of power is of no real use unless you are working with specific deities (Adept level) but you can use your voice as a directive. Once the object is placed in the fire, and a visual of the shape of the magic has been formed in the mind and also held in the flames, then you can use utterance and sigils.

Seeing in your mind the east altar behind you and the flames of the fire before you, say:

“With the power of the Limiter I bind you. . .”

²¹Lesson 5.

²²Weigh it down with something to keep it underwater.

²³Tuning it to the central flame.

Mark the sigil of the Limiter in the air over or projected at the object in the fire.

“...by the power of the Scales I weigh you...”

Mark the sigil of the vessel in the air over the object.

“...and by the power of the Divine fire at the centre of all things I destroy you and cast the pieces into the Void.”

Once the object is destroyed, the ashes must be taken away from the property and scattered in a river, the sea, or mixed with water and cast down a drain or flushed down a toilet. They must be placed into moving water to disperse them; they should not simply be buried.

The victim must be given a consecrated ritual bath, each room in the house must be ritually cleaned (lesson two) and the exorcist must also ritually clean themselves.

After twenty-four hours do readings²⁴ to see if everything has gone and to make sure there is nothing left. After the readings the cards must be cleaned by putting them in a bag with dry salt and shaking them, rubbing them, and making sure they are properly cleaned.

As an initiate, these are all things you can do if you apply yourself properly and think carefully; just know your own limitations and do not get overconfident. And always clean yourself up afterwards: curses can leave nasty trails of resonance behind them.

²⁴In your ritual space or a protected space.

Inner contact invasion

This is the rarest type of invasion that can happen, and it only happens to adepts who are working on specific jobs or projects. It is one that magicians need to be aware of, but the solution is not difficult and does not require advanced adept magic.

This type of situation happens when an inner contact, nearly exclusively human, turns up in the life of a magician to assist them. If the relationship stays at that level then there is no problem and the inner contact will stay around the living magician and guide them, teach them, or nudge them towards certain actions.

This happens when the magician is undertaking an important or key round of work that is also of key interest to the inner contact. The living and the non-living magicians work together as a team to achieve something. Usually the inner contact, when living, was a magician connected to the same stream of magic and they now, in death, work in the inner worlds to continue that work.

The problem occurs when the inner contact wants more than just to be a member of the team. We tend to think of inner contacts, inner adepts, as being all-knowing and all-wise: that is not correct. We tend to forget that these magicians, when they were alive, were normal human beings with all the good bits and bad bits. Becoming inner contacts does not automatically make them all-wise and balanced: it really all depends on the person, what they were like in life, how they conducted themselves, and so forth.

What happens when this goes wrong is that the inner contact feels that they have to have more control, or that they want to join the magician within the body vessel so they can experience life again—or take control. Control issues in magicians is a major issue in general, and it can become a real problem once they die: often they cannot let go and let the next generation make their own mistakes.

This manifests in a variety of ways. It is something I have had to deal with personally, and I have also helped other magicians with the same problem.

First the inner contact engages with the simple communion that is normal for an inner contact: they talk to you in vision, and also through

your mind in order to guide your actions. This is normal and not a problem.

The first line is crossed when the inner contact decides to stay in the magician's home and hang around: essentially this is a form of haunting and is invasive. This invasion (unless they are invited to stay) will trigger the house guardians and affect the other members of the house, its animals, and the deities that are working in that space. The house will become troubled, and the magician will often feel that the contact never leaves them alone.

If this sort of contact is useful for your work and you are happy to have them around, then it is wise to set very strict boundaries. Give them a window (a picture of the contact when they were in life), and make it clear that stepping beyond that boundary is not okay. Sometimes this works acceptably, and sometimes it doesn't.

The next line is crossed when the inner contact starts to draw on the living magician's vital force, leaving them in deficit and letting the inner contact become stronger. The magician will feel the drop in their vital force and the concurrent growth in strength of the inner contact. When this becomes apparent, it is time for the magician to show the inner contact the door and kick them out.

If the inner contact is allowed to continue their behaviour, they may try to actually invade the living magician's body in order to live within them. This gives them a body to operate within and a chance to live again. Not only is this degenerate, it is also dangerous. A woman's body is designed to hold two souls; a man's body is not. Because of this, female magicians tend to have this sort of problem more often than men: the inner contact knows they will kill a male magician if they try to move in, whereas a strong female may be able to hold them.

I had this problem once with a male inner contact. At first he hung around the house and was really helpful with the magical work. He taught me a lot. But then he decided we could achieve far more if we were both in the same body (excuse me!). It took a bit of a struggle, but he was pushed out and sent packing with a good telling off.

As soon as I got rid of him, after a week of feeling like I was dying, my energies came flooding back in. He was an inner contact who was a magician in life and who died in my lifetime. I knew who he was and I also knew that he had no bad intent; he just thought it would be a good idea and had no clue about the long-term effects it could have on

me—besides the fact that it never occurred to him that I might not want to be possessed!

The other thing that can happen with this sort of scenario—and here things can end badly—is the inner contact deciding that the living magician would be far better off and far more effective if they died and came to work with them in the inner worlds. Usually this is not done with bad intent: the inner contact just fails to understand that the magician may not want to die yet, or that it is inappropriate to mess with people's fate in such a way.

When this happens, the magician loses vital force suddenly and quickly, and a death picture quickly emerges in the fate pattern around them. They will become very weak, cold, sleep a lot, and will literally die slowly before your eyes unless the problem is dealt with.

The key to recognising this is if they are an adept and have been recently working with a known inner contact who has stepped from the inner realms into our world to operate from this side of the threshold.

When the exorcist looks from an inner perspective they will see the inner contact, and they will see that the contact is trying to hold the gates open and encourage the magician's deeper spirit to step through the gates.

When this is spotted, it is up to the afflicted magician (not the exorcist) to reject the contact, cut the links/cords to them, and shut the gates.

I have come across this a few times but I have never come across an inner contact maliciously trying to force a magician into death; as soon as the magician rejects the contact, the contact leaves and the problem is solved.

This all happens when you have an inner contact who was a skilled magician in their lifetime, but who was also selfish or just thoughtless. Inner contacts may have wonderful magical knowledge, but often their social skills were not up to much in life, and if they stay as an inner contact, and retain the 'image' and personality of that person, those traits will carry on in death.

This is why it is important for an adept to choose their inner contacts wisely. Usually inner contacts tend to be more established in the inner worlds (i.e. they are from the ancient past), but if you reach out for a

known inner contact, a magician from your own time, then you are more likely to get issues.

Summary

This first lesson on the subject matter has given you an overview of the different types of simple presentations that can occur that an initiate can deal with. Obviously the more complex and powerful issues and situations will be dealt with in the adept section, but there are still a lot of things you can learn at this stage, and that you can also help deal with.

In the next seven lessons we will look at different aspects of this subject matter. Because it is such a complex and massive topic I have broken it down into subtopics and various aspects of the subject matter. The main focus is on situations that you, as an initiate, can handle if you use your common sense. This also lays a foundation of knowledge for the more complex situations you may face as an adept.

Work your way through the lessons and understand that they are all intimately connected: they are not standalone subtopics. You will see where the many different skills you learned in the apprentice section now start to come together in practical application. You will be given exercises to do, but don't go out looking for things to fix: as soon as you have gained a skill, when the time is right, work will be diverted towards you for you to deal with.

QUAREIA

COPYRIGHT

© Josephine McCarthy 2015

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher.