



QUAREIA—THE INITIATE

Module II—Exorcism I: The Basics

Lesson 2: Building Examination

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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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Lesson 2: Building Examination

After people, buildings and their contents are the most common reason exorcists are called out to help in a bad situation. The situations that can arise in buildings and objects are as numerous and diverse as those that involve humans.

When something goes wrong in a house or building, the owners always think it is ‘haunted’ by ghosts or an ‘evil spirit.’ Sometimes this is the case, but more often than not, the picture is a bit more complicated.

Yes, the dead sometimes inhabit or become trapped in a space, but so too can land beings, faery beings, destructive forces, and ancestral spirits.¹ Often the problem is an object in the house being a vessel containing an entity, deity, spirit or magic. Sometimes the land the building sits on is the problem: land forces awakening and flowing through a space will cause all sorts of nasty problems, as will land beings who are drawn in by someone living there. Magic or magical objects, if badly unbalanced, can affect a space and cause all sorts of reactions with local spirits: as you can see, the picture can be complicated.

More often than not the consciousness in the space is not inherently bad or ‘evil’; it is just in the wrong place at the wrong time. Or there is a clash between the humans inhabiting the space and the beings who are present. Sometimes there is a parasite infestation; sometimes it is simply

¹Different from ghosts.

the power of the land beneath the house when something has triggered a power dynamic that is difficult for humans to live with. Sometimes the source of the problem is someone in the house, who is triggering all sorts of things without realizing it, from vessels, to spirits, to different land powers.

Because of this complexity, the exorcist's first job is to walk through the house slowly, to spend some time in the space, and to look using inner senses, vision, and divination. Before talking to any of the humans in the space, it is important to get one's own first impressions.

As an initiate, the apprentice section should have given you enough skills to survey a space and get a view of the first layer of power in the building. This provides the starting-point from which you can slowly peel back layer after layer of energetic disturbance.

Problem buildings often do not have one simple thing wrong with them; one situation triggers another, one being attracts other different beings, and so forth. Frequently the issue is more complex than it first appears, and usually the answer lies not in a single solution but in a series of solutions that must be applied one at a time.

Having said that, most of the time when a magician is called out to a building there is no magical or inner issue, and the root of the problem is actually mundane. Strange noises, strange smells, even voices can often be tracked down to a simple, everyday cause. Because of this, the initiate also needs to understand buildings, how they are constructed, and what can happen when things go wrong.

People will often automatically think a house is possessed if they hear noises and smell bad smells. It will not occur to them that the drains could be blocked, a waste pipe could be leaking back into the house, or that wooden houses contract and expand, and thus make noises. One case of a person hearing voices turned out to be a radio accidentally dropped into the cavity space of a house by a builder. Bad smells and a sinister wet patch on a wall turned out to be caused by a leaking waste pipe (pour strong blue dye down the toilet and see if the wet patch changes colour).

And yet strange things can happen in a house, things that are inexplicable, and which are sometimes down to a being in the house.

The weirdest case I came across was not frightening, was not dramatic,

it was just odd. A damp patch kept appearing on a wall. A friend of mine called me to it, as she felt there was something strange going on, but she also knew that I was grounded and knew about houses in general. The damp patch would appear in the middle of a living room wall, with nothing above or below it. It was at waist height and seemed to renew itself every few days.

I checked the layout of the piping. No pipes ran in the walls or above the wall, which ruled out a slow leak. It was not rising damp as there was nothing beneath it, and there was nothing on the wall's other side that could contribute to the wet patch or that suggested there was a leak flowing through the cavity in the wall: it had not come through from the other side. I was stumped.

I then approached it as an exorcist: I went round the house in vision and also walked around using inner senses. The room's energy was very different to the rest of the house: not bad, just different.

So I got a chair and a book, and sat by the wall for a few hours, reading. Sure enough, after a few hours I felt something creeping up to me to see what I was doing. When I know there is not a dangerous being in the house, but there is probably something there, I use this method to pique their curiosity.²

I ignored the presence and kept reading. Its curiosity got stronger and it got braver, and slowly it inched towards me. Pretending that I was still reading, I sent my mind into vision (using the eyes-open method) to see what was creeping towards me.

It was a little boy.

He was a dead spirit who was trapped in the house.

To cut a long story short, I talked to him in vision and he told me he was scared to move—and when he was scared, he always wet himself. Because he found this embarrassing, he would pee up the wall as he could not leave the room (kid logic!). I asked him if he wanted me to take him from the room and show him where the angels lived.³ He said yes, and was very happy to get out of the room. So I took him by the hand and walked him through the death vision, to the Plains that you accessed through the Underworld Forest.

As we walked, I tried to tease out of him why he was trapped and

²It also works well for catching horses.

³Always talk to an entity as you would if they were alive. This was a small frightened dead boy...he knew angels were good.

what had happened to him. He did not realise he was trapped, and he was caught in a heavy emotional trap that kept him suspended in time: he was in a loop of trauma. From his fragmented explanation, it seemed that his father hit him for peeing up the wall and accidentally killed him with the blow. He had been buried under the house.

I released him into death and that was that. I took a sample of the wet wallpaper and handed it to a friend of mine at the local university to find out what it was. It came back as human urine.

The house had gone quiet after that: no wet walls, and the room felt the same as all the others. My friend did some research on the house and talked to old neighbours. It seemed that there was indeed a little boy there, one of many children, and he had apparently moved abroad to live with his grandparents—or so the neighbours had been told.

I talked to my friend and outlined everything. She decided that if the child's body was under the house, then she would act as guardian for his remains.⁴ She also wanted to do some form of burial ceremony for him.

Though this would not have made any difference to the boy, as he had gone, it made a difference for her, and it helped her come to terms with what had happened in her house.

Bear this in mind as an initiate exorcist: not only do you have to deal with the spirits in the house, you also have to help its human occupants come to an understanding that they can relate to and cope with. By doing a ceremony for the child, she 'laid him to rest' in her mind, so that she could continue to live in the house without feeling terrible for the child. The child had been Muslim, so I recited prayers for him from the Qur'an.

As you can see, not every job is worthy of a horror movie: in fact most exorcist jobs are fairly unimpressive to the onlooker. Too many exorcists, particularly the Christian ones, get into all sorts of showy drama, which does nothing to help and only hinders the process. Most problems can be solved calmly and carefully, though there will be the occasional difficult one that can seem dramatic.

So let us look at the different types of issues, their root causes, their presentations, and so forth. Obviously this does not cover all the variables, as there are too many—some of which are beyond an initiate, so we will address those in the adept section. But to give you a foundation

⁴The father was long gone, so involving police was probably pointless.

in the subject matter, we will look at the most common issues you are likely at some point to come up against.

Land issues

Land issues are the most common reason for the so-called ‘hauntings’ that an exorcist can be brought out to. These situations tend to be complex, and also difficult to explain to the house’s residents. The solutions can be even more complex, and often the residents are not willing to undertake them.

Land issues tend to happen where there is wild or powerful land that has not been inhabited by humans for more than a few hundred years. When you have an area that has been inhabited for thousands of years, such issues tend not to happen. But in outlying areas, countryside, etc., and particularly in countries that have not long had ‘fixed communities’ (i.e. built houses, towns, etc.), then it can become more of a problem.

In the USA, for example, the land is powerful and expressive and in some areas has been inhabited for only a couple of hundred years or less: here the problems can be significant. And the differences can be quite marked: a two hundred-year-old town is less like to be a problem than an area five miles down the road that has had fixed habitation for only forty years.

So when you are called to a building, the first thing you look at is: how old is the house? How long have houses existed on this specific area? What was here before the town was built? Has the area been inhabited by humans for thousands of years, or for just a century or less? In previous lessons you have already looked at this issue in a small way, and have learned to look at an area and what flows around it in order to ascertain what possible power is in the land.

The land’s natural features are also important to look at. Is the house on or near an earthquake fault line? Is it near mines—even old, disused ones? Are there springs or caves nearby? Are there old wells? Are there strong minerals or metals in the area?

Then you would look at man-made features like burials, ritual grounds, sacred structures, etc.

All these things can trigger problems that may have been dormant for a long time. Usually the trigger is an earthquake (releases), mining activity, astrological patterns awakening a ritual ground, an empathic or psychic person in the house, ritual activity in the house, or simply the wrong person moving in.

A change in noise levels (teenager discovering loud music) can trigger things, as can a death in the house (which is then mistaken for a haunting). The exorcist's job is to look at the situation of the land around the house, changes made to the house, new people moving in, youngsters hitting puberty, and objects brought into the house that could trigger a local response, etc.

Recognising what causes what comes from knowing what things can potentially go wrong, and what that symptomatic picture looks like. Remember the work that you did around such issues, in various ways, in your apprentice training. And remember that if a problem house is near an old but still working Catholic, Coptic, high Anglican, or Orthodox church, or a temple, Gurdwara, etc., it will rule out certain issues. Modern churches, on the other hand, do not offer local protection as they are not ritualised buildings; they are more like religious community places that have no deeper energetic roots than a shopping mall.

So let us break it down a bit further, as a successful resolution to a problem cannot be sought if you do not know the problem's exact cause.

Fault lines and earthquakes

Houses on fault lines or in earthquake zones have their own unique set of problems. In older cultures the energy and beings released from such places are usually handled by the ritual/magical/mystical aspect of the culture and tend not to be too much of a problem if the area is under active protection. However in places like the USA where there is little ritual overlay, particularly in earthquake areas, all manner of problems can occur.

Fault lines that are active from an inner energy perspective are constantly releasing pulses of energy that will affect local people and buildings. The fault line may not be outwardly active, but if its inner energies are still grumbling then problems do surface.

This issue can also happen where a fault line is now sleeping, but a massive earthquake happened in the not-too-distant past: sometimes the fault line's inner reverberations keep pulsing out to the surface world and affect everything around them.

Places such as Reelfoot Lake in north-western Tennessee still reverberate with inner aftershocks: in fact, this lake is one of the places that amply demonstrate the inner issues that can come with fault lines.

Often such places have disproportionate human or animal violence. Tribal peoples tend to leave such places alone, only visiting them for hunting or fishing. The unstable inner energy can often affect the humans and buildings in the area: they will mirror the aggressive build-up of energy by aggressive behaviour.

The energy in buildings can feel aggressive for no apparent reason, inner or outer. If you feel such aggressive energy in a building and there is no identifiable source⁵ the first thing you should check is the seismological history of the land under the house. If there was a massive earthquake in the last hundred years or so, but not much since, it may be that an inner build-up of energy is aggravating everything in its path, without there necessarily being an outer build-up for an earthquake.

The solution this issue is *regular inner release work* done in vision to create a path for the energy to release naturally, but in a more continuous and less volatile way. Usually such a job is for an adept, but as an initiate you have enough knowledge to potentially be able to work in vision with the local land beings, in the inner landscape, to create a release route through which the pent-up energy can flow.⁶

By creating various release shafts in the land and also working with beings to direct the energy, the pent-up energy can release slowly and freely, which will take off any build-up of inner pressure. Think about how you worked on bodies and organs: the method is not much different.

The other issue with fault lines or earthquake areas is the constant release of pressure through minor shakes and the regular release of energy from the plates. This can aggravate a sensitive human or space. In such an instance, there is unlikely to be any aggressive energy in the house, but it will be 'noisy' energetically.

⁵No beings, no object problems.

⁶Remember the flows of energy from one direction to another.

This can present as a house with strange noises, beings being seen out of the corner of the eye, things seemingly ‘passing through’ the house, everyone having broken sleep patterns and nightmares, and a general feeling of tension. If an infestation of beings has been ruled out, and it sits on a very active fault line, the chances are it is just ‘earthquake busy.’

These sorts of places are never peaceful and are very difficult to keep tuned magically. They are constantly moving on a subtle level, so beings are frequently releasing, being woken up, or disturbed. And the land beneath the house is subtly mobile: there is no sense of foundation in the house. This cannot be remedied directly, as you cannot stop the natural movement of the land which causes the issues, but you can teach the house’s residents how to live with such constant activity.

The first thing to teach the household is that it is a volatile energetic space and as such no magic should be done there: no vessels, no power objects, nothing that any being can move into. There is no solid ‘root’ for magic to settle on in such a house, so the magic itself will be unstable. This in turn makes the building vulnerable to all the beings in the area: without foundation and roots, you cannot build walls.

Not all buildings on earthquake zones have these problems. If it is in a city, for example, then there will be less of a problem: the city will scare away beings and its energetic noise will drown out the inner energetic noise of the land. But out in the country, particularly where any settlements are fairly recent, like the northwest coast of California, problems are more likely.

The busy, noisy energies can also affect the more sensitive residents in the area, causing far more stress, mental imbalance, depression, and adrenal problems than normal. And a stressed, unbalanced person on a volatile, shifting land with lots of beings constantly passing back and forth can make for a very unhealthy picture. The best solution for sensitive people having problems in such an area is to move. If a person has been born in that area, there is a good chance they will have built up a natural immunity to it, but coming into such an area from a peaceful land can be a major shock to some.

If they wish to stay, essentially they have to learn how to be still in noise (teach them stillness meditation), and how not to be scared of the beings flowing back and forth (they are often unaware of the humans and pose no direct threat). Learning to talk to the land, to become friendly and connected with it by gardening, going into the landscape in vision, and talking to everything, will slowly help the resident’s body adjust. It

can be a long process, but that is really the only way. And also make sure that they do not have a house stuffed with potential vessels that passing beings can move into. Such a house needs to be as clear and balanced as possible.

Caves, springs, and mining

Here I have put together two very different sources of problems for a building, because although they are very different, one natural and one man-made, the results in the house are often the same.

These things often present a picture that seems like a house possession: seeing things around the house, disturbances of electrical equipment, things being knocked off shelves, the occupants having nightmares, feeling threatened all the time, and often physical or mental attacks on the humans. Any male in the house is likely to be deeply affected, either by the triggering of a psychotic breakdown, illnesses worsening for no apparent reason, or rages and temper tantrums that are out of character.

Caves and springs can be a constant issue in an area, and can be triggered by something which is often trivial and unseen. The Bell Witch story is one that is about spirits coming out of caves and springs, and we have a similar issue where my partner and I live. You have already looked a bit at such disturbances in your previous lessons, so I do not need to go into too much detail, but in short the root problem is land spirits who are aggressive and often female, and who do not take kindly to humans, particularly male ones.

Faced with such a problem, if you research the area in question, you will often find old stories about the issue, or you may find that there is a higher than normal incidence of mental illness in men in the area.

The issue with mining is very similar, both in presentation and with the beings involved, except it can often be far more vicious. Not all mines trigger this sort of issue, but those that strip silver, gold, tin, or copper do seem to trigger it. It is not about the toxicity of the metals affecting people;⁷ rather it is about spirits responding to the stripping of the metals.

⁷Though drinking water contamination can be an issue that needs ruling out.

Gold and silver mining in particular, where the metal is not panned but stripped out of the land, releases all sorts of powers and beings (dragon power included). These beings attack male humans whom they see as being the root of the aggressive behaviour towards the land.

So if you get a major presentation in a house, and the male member of the household is getting the worst of the damage, and it is a violent situation, don't automatically assume it is an Underworld, demonic issue. It is more likely to be a land disturbance that has released these powerful female land spirits.

If the family or resident cannot move, and the resident is male, there are a few magical things that can help settle the situation and ease it. However the solution is not one that non-magical people would believe in, and they would therefore be unlikely to carry it out.

The solution is as follows. Firstly, men living in the house must be submissive to the female power and honour that female power. If not, that female power in the form of female spirits will rage through the house, get into the men's minds, and literally send them slowly—and sometimes spectacularly—mad.

Secondly, a gift of gold or silver must be given to the local springs by the male as a 'giving back from what has been taken.' The men should never go near the local springs or woods, and must not show aggression to any living creature or inner being in the area. Now you can see why most men would not follow such advice.

In the valley where we live, we have raging female spirits who come out of the springs, and we sit on top of silver and copper mines. The number of men in this small village community who go mad is a local joke. As I write this, one of my male neighbours has just been hauled off to a secure mental ward—the fourth this year so far.

My partner Stuart manages to sidestep this issue as he is a long-term priest to a warrior goddess and has great respect for the female power. He never goes in the woods or near the springs, and he is very protective and respectful of the land, the spirits, and the creatures here.

Often you will find, particularly when buildings are concerned, that the people who have the issues are unwilling to make the changes necessary to have a peaceful home. The men in particular will often have a very testosterone-fuelled response to house problems and will feel they

have to challenge invasions. It is exactly this attitude that often brings the problems about in the first place.

A man might respect a huge lioness sat in his yard, and would not try to confront such a creature; many people do not understand that these feral female spirits are of a similar ilk and can do just as much damage. Essentially it is a territorial dispute where the house residents are the intruders, not the spirits.

Burials and ritual centres

Ancient burials, stone alignments, and ancient ritual centres can also cause many problems in a house. As is the case with most inner issues, the symptomatic picture is often mental and physical disturbances in the residents, along with strange things happening in the house. If the initiate is called out to a house that sits on such a place, it is very likely this is the cause of the problem.

These types of places have all sorts of issues, which usually boil down to problems with guardian spirits, astrological triggers, or someone disturbing the site in some way. It is not impossible for people to leave a peaceful life on such a place; it just means that they have to adjust how they live in such a building.

If a guardian is triggered, it will attack the household occupants. If a guardian attacks, it will manifest as nightmares where the dreamer is constantly attacked or told to leave. When they wake they may find themselves covered in scratches and bruises.⁸

No one will feel safe or welcome in the house and it will be constantly cold, no matter what heating is used. Often animals will not come into the house or will act in fearful ways. Things will get broken, and if weapons are brought into the house the activity will heighten: weapons will be seen as a threat.

These guardians are only doing their job, which is to protect their site from intrusion or destruction. The more powerful the burial or ritual site, the worse the backlash will be.

⁸Always look to see if the marks are in places the person could not reach themselves: you would be surprised at the number of people who self-harm for attention and claim they were attacked, or who simply scratch themselves in their sleep.

If it suddenly triggers in a previously peaceful house then something will have caused the reaction: new building work, digging in the garden, moving a major stone, or bringing a magical or religious power object into the building that is not compatible with the power of the burial or ritual space.

Burials only tend to cause such problems if they contain *sleepers* or people who for one reason or another kept their spirit locked in the remains of the body. This was usually done voluntarily, though sometimes it was done as a magically forced action.

Either way, such a burial will have a guardian and it is the guardian who causes the problems, not the spirit of the person buried there. Any spirit who directly causes problems from a burial is a different sort of problem⁹ and is handled a different way.

Ritual centres can also cause problems, either by nature of the ritual centre itself or by the beings who guard it.

A ritual place that was a place of sacrifice, for example, can cause all sorts of problems, and not just from bad energy that has built up from the constant slaying of animals or people. If a local deity¹⁰ made an agreement in the past with the earlier humans whereby the humans offered sacrifice in return for protection, then if those sacrifices have stopped the deity involved can cause major issues.

Such an issue can become an adept-level problem, as the deity or being would have to be communicated with and a new truce negotiated with more humane methods of making the trade-off. Sometimes an acceptable trade-off can be as simple as offering the first food of a meal, which would be within the scope of an initiate to set up, but other times it is not so easy.

If you find yourself in such a situation, know when you have gotten to the stage where it is beyond your ability to deal with it. Making a mistake in such a situation can be deadly for the people who live in the house.

You will know that it will be a tough one if the building has a history of sudden deaths: this is the deity taking their due when it is not offered. Such a situation can quickly become dangerous and really needs an exorcist who knows what they are doing.

⁹See *haunting*, below.

¹⁰Or deities, or land beings.

Other ritual places are not so deadly, but can still cause issues just by nature of the power that emanates from them, particularly if it has gone out of focus. Very old ritual spots¹¹ tend to keep their focus naturally: they were well done and will last virtually forever.

But newer ritual spots tend not to be done so well and can quickly spin out into a disordered maelstrom of turbulent energy. Such places have to be kept tuned if the humans wish to live there peacefully. Imbalance here will attract all sorts of unhealthy beings: parasites, Underworld beings, ghosts, you name it. So such a place will have to be stripped clean first, then tuned.

The householders will have to learn how to keep the house tuned: a central candle lit each day with a silence meditation of the void, no loud or volatile music, no violence, no violent or aggressive films, games, music, etc., no cooking of meat from an animal sacred to the local culture... the list can be long. Any of these things can jar the ritual power and cause a guardian to lash out, or cause the ritual power to manifest itself through the house and people.

If the ritual area was dedicated to any sort of fire magic or religious fire deities, then it can be a dangerous place unless it is kept ritually and spiritually clean and calm.

There have been occasions when I have been called out to just such places, given advice, tuned the place in for the householders, only to have the advice ignored after a week. (It was too hard, too silly, not convenient—these are some of the excuses I have been given.)

Sadly in each case where the advice was ignored, disaster struck. On one occasion a house fire burned the place down and killed. On another, where the occupant not only ignored the advice but threatened the guardian, they ended up in hospital with multiple serious burns (a freak cooking accident in the house). These sorts of places are not to be treated lightly, and once triggered, it can take a long time to put them back to sleep.

If the residents are magically inclined, then the simple four-directional gate work, with a central flame, done every week, will calm everything right down, change the frequency of the house, and restore peace. Sometimes such places can be triggered by certain astrological align-

¹¹2,500BC and older.

ments, so if a place like this triggers for no apparent reason, check the astrological weather for the area.

If the ritual area was an old temple dedicated to a religion mildly compatible with modern humanity, then simply working regularly in the house with a system of tuning compatible to that religion would work. For instance, in modern houses on top of old Greek, Roman, Egyptian, etc. temples, having a presence of their deity in the house, in an honourable place, with a daily candle or a glass of water, can be enough to calm things right down.

If it is a very old ritual spot, or was for deities that were destructive, find a counterbalance deity power with the intention of bringing a vessel of that deity into the house. Always double check by doing readings to make sure they are in fact compatible and will counteract the destructive power, not add to it.

In all cases, the house should be ritually cleaned and tuned. You know how to do this, even if you don't realise it. (We will recap the methods in Lesson 5.)

Areas of massacre

If someone is empathic or sensitive and moves to a building on top of a massacre site, then they are going to have problems. This sort of presentation will be not dramatic, but any sensitive people in the house will have nightmares, illness, a lack of energy, and a constant sense of fear in the house. They may become parasited, and any men may suffer personality changes, such as a generally mild man becoming aggressive and difficult.

The symptomatic picture will consist almost entirely of mental, emotional, and physical issues without any of the more dramatic or weird presentations that you get when beings are in the house.

The most that will happen in terms of strangeness is occasionally 'seeing' what they think are ghosts out of the corner of their eye. These are not hauntings, but are like recordings that catch a person's extreme distress and keep replaying it. You have looked at such a thing in your apprentice training. If these sorts of things are happening along with physical and mental changes in the house's residents, it is likely that a major destructive event happened on the land at some point in recent

history. After a few centuries such an energetic black hole usually begins to heal, but it can take a long time.

Now you can see why it is so important, if you are called to a building where there are disturbances, to look carefully at the history of the house, the history of the land beneath it, the geological and geographic details, the mythic patterns on the land, etc.

Far too often when a priest or magician is called to a troubled building, the cause and solution of the problem is worked out exclusively from the presentation of the human symptoms. As a result the conclusions are often wrong, and the 'solution' does not help the people living there. Always look at the land's and the building's history in detail first before you do anything else.

When you have a situation caused by a massacre site, you need first to understand what it is about the site that is causing the problems.

When a massacre occurs, a huge amount of inner energy, emotive energy, fear, hatred, anger, etc. becomes trapped in a loop and constantly replays itself. This attracts parasites. Often the person or people who commit such a crime are themselves dangerously parasited, and those low-life beings stay on the site, constantly feeding from the loop of energy. Also, if an Underworld destructive being was involved, it can sometimes stay in the land spot: this does not always happen, but it happens often enough that you need to be aware of it.

For an empathic person, it is like walking into the midst of the massacre as it is happening, but unless they are magically aware they will not understand what is happening to them. Often the physical symptoms are connected to the adrenals and the kidneys, though a particularly psychic person may manifest injuries that reflect the nature of the massacre.

Animals will often not stay in such a place and if they are forced to¹² they will become neurotic very quickly. Any young people going through puberty will likely become violent and/or deeply depressed.

In this situation there is no option but to deal with it or move: it cannot be lived with and if it is not dealt with, the residents will become chronically ill.

¹²Indoor cat, for example.

The solution¹³ is to fully cleanse and tune the house. This cannot be done as a one-off working: it can take months to achieve.

And this is also something you need to understand as an initiate: movies have brainwashed us into thinking that such problems can be cured by one dramatic ritual, after which everyone will be just fine. It really doesn't work like that. Think of it like a building that has just been torn apart by a tornado: the rebuilding is going to take some time.

It is not beyond an initiate to deal with this, but you have to be prepared to put the time into the job and see it through. The solution is regular ritual cleansing and tuning the building to the directions, the powers, the thresholds... you have to turn the centre of the house into a magical working space by regular and consistent repetition of the basics.

The reason this works is that the tuning of the land has been knocked off severely by the impact of the massacre and the huge energetic belt of energy such a thing causes. The space must be retuned and held there long enough for the tuning to stick.

You cannot teach the method of retuning to the residents, as it needs someone who is already immersed in the pattern to make it work strongly enough to have an effect.

This is why you spent so much time doing the same basic ritual over and over, with bits added each time: it not only taught you the details of such work, it also built up the pattern within you so that the pattern could switch on.

If you think right back to Apprentice Module II, most of you will remember how the rituals had little if any impact. You would have felt as if you were doing empty movements: you needed to learn the pattern first; then the power slowly began to creep in with time and practice. You cannot expect a total beginner to slip straight into the power pattern: it just will not work. So the magician has to do it for them.

A place that is as close to the centre of the house as possible should be identified and the four altars and central altar placed there. The house should be ritually cleaned with the salt water ritual, music should be used in the space to start the process of frequency changes, and the house should also be cleaned with frankincense to drive out any low-level beings. Also, all the house's residents should be given a ritual bath or cleaning. Do not at this stage try to do an inner visionary clean-up

¹³Apart from burning the house down.

to get rid of the parasites, as there will be too many and it will be too dangerous.

The altars will need to stay out all the time and not be put away, so they need to live in a room where the residents are willing to leave them all out and keep an eye on them. The four directions and the central flame, the powers above and below, need to be established. The first session should have the magician's ritual cloth on the floor to 'set' the pattern, and the magician's sword, stone, and vessel should be placed on the altars, again to establish the pattern.

The magician will have to go round the directions, open the thresholds, ask for their own contacts to come to the thresholds, and then for a guardian being to come into the space and stay there to guard the pattern. The magician will need to do the Anchor ritual to re-establish living human energy on the space.

This work needs to be done at least three times a week, preferably every day, for a week or so. The difference in the house's energy will be felt after a few workings as it becomes the dominant pattern in the space. Essentially you are retuning the space with a louder, stronger frequency and pattern that will overwrite the one that the massacre imprinted on it.

Once that shift is felt, you do four more sessions, and *then* try to work in vision to get rid of any lingering parasites. This visionary work should be done via the Inner Library, and with some of the inner contacts from the Library: never attempt it alone. If more than one initiate is available, a group of you could clean the space up, again going through the Inner Library, which affords you protection and also direction.

A rhythm needs to be established of ritual cleaning and the tuning of the space. The cleaning should be done weekly and the ritual work in the space should initially be done every day, or at least three times a week.

In between the ritual workings, candles should be kept going and the gates left open all the time. In practical terms this means that the house's residents must keep up with renewing the candles.¹⁴ Seven-day vigil candles are excellent for this, but always make sure you attend to any safety precautions: burning candles in energetically unhealthy spaces can cause fires.¹⁵ Always place a candle in a container that does not

¹⁴Eight-hour tea lights on a fireproof plate or dish or a long-burn candle in a glass—and not perfumed!

¹⁵Beings trying to put them out, the flame flaring with too much inner energy, or the glass holder cracking.

accumulate heat (a deep dish will do that), and on a surface which if it cracked or exploded would not set fire to anything. Placing a candle in a bowl of water is one way to do that, and it also brings in the added element of water, which can help. In any exorcist setting, when lighting a candle, always look around to see if anything could catch fire.

I cannot reiterate this enough, as I have seen so many freak fires start from candles in magical situations. A small flame can flare very high if it is energetically disturbed: it can set fire to wallpaper, curtains, cabinets: such a flame in a magical situation is like a potential jet engine. Never, *ever*, take for granted that it will be safe.

The flames should be kept lit all the time. Lights should be left on in the house overnight (hallways etc.), and where possible the light bulbs should be swapped for bulbs which have a strong blue-white frequency to them (like full-spectrum bulbs). This simple act also helps, along with many other things, to change the frequency of the house. Smells are also important. Smells attract or repel, they lower or raise a frequency in a space. An exorcist should always pay special attention to the smells in a space.

Any chemical air fresheners¹⁶ or scented candles¹⁷ should be removed. Chemical smells can repel the helpful beings and draw in parasites; they can also interfere with the natural signals that human scents put out and therefore send confusing messages to the beings in or around the space. This is the reason that most adept exorcists do not wear perfumes, deodorants, or colognes; rather they use specific essential oils.

Chemical smells in a disturbed space will only make a bad situation worse. Using oil diffusers/burners and dropping essential oil into dishes and leaving them out will help slowly flatten the space out. You learned right at the beginning of your training about smells and oils, so go back and look up that work. Also, lavender oil has a very interesting ‘decontamination’ effect in such a house, as does myrtle oil; but Frankincense is always the king of space clearing.

Each time you go back to the house to tune it ritually, it should feel easier and easier. It may only be a tiny difference each time: it all depends on how powerful the impact was on the land. And there is no set length of time that it can take to fix such a problem. I have worked on a few massacre sites: some have retuned within a month, whereas one took nearly six months of regular work to get it properly tuned.

¹⁶Plug-ins, etc.

¹⁷Chemically produced smells.

You will know that the frequency is settling when you come to work in the space and the tuning is still there from the last working. There is no theoretical way to explain how that feels, as it is one of those direct experience things: the more you work in different spaces, the more sensitive you will become to feeling frequency changes. This is again why real magical training is not about studying books, but about *doing*. It is only through regular practical work that you will learn how to draw knowledge from direct experience.

Once you have felt the 'holding' of the balanced frequency, you can start to lengthen the time between visits, to once a week, one every two weeks, once a month (time it in with a full moon, when the power pull is strongest).

If the people in the house have any religious or spiritual belief at all, or are that way inclined, teach them the basic act of stilling themselves: the father above and the mother below, and to then light a candle. This simple act can help them if the house kicks off and you are not available.

The house will need a monthly tuning at each full moon for a year at least, to establish a new pattern. So you can see how it can be a long and involved job. The only other solutions are for the occupants to move—which just hands the issue over to new residents—or to demolish the house and clear the land with a large fire. As you can see, there is no easy solution to such a problem.

Objects

Problematic objects in the house are probably the number one reason for house disturbances. It happens a lot more than people realise. Because such a thing can be so subtle, it can often be overlooked by an exorcist looking for something juicier.

A subtle reaction to a problem object can be simple exhaustion: the person's energy is used up defending their inner energies against the object's presence. Or it can be a spectacular presentation of someone in the home being targeted and attacked in their sleep, night after night.

An experienced magician who is used to inner work should be able to feel such an object almost immediately when they step into the house.

The energy put out by such a problem object will be strong and focussed, regardless of what it is or what is 'in it.'

The room where the object lives may be the focus of the disturbance, or if a powerful being is in a vessel it can rampage through the house causing physical and mental disturbances to everyone living there. The objects can be anything from statues, weapons, tools, masks, instruments, to bones...in fact it is quite a long list, and often the object itself, once identified, will tell you a lot about the potential being or energy connected to it.

Tribal ritual objects are quite the fashion accessory these days, but people do not realise just how much trouble they can cause. Fakes are not usually a problem at all, but original pieces can make for some really nasty problems.

In the nineties I had to deal with a lot of household disturbances that were traced to African objects, which were extremely fashionable at that time. Ritual masks, statues festooned with nails, dried blood, body parts,¹⁸ spirit statues, spirit animals with big teeth...for a while I spent a lot of time just going from house disaster to house disaster where each one tracked back to a tribal ritual object. Hopi Kachina dolls were another favourite, as were Tibetan masks and original paintings of Tibetan destroying deities, Balinese ritual masks, African artefacts, and so forth.

People give no thought to the fact that these ritual and sacred objects hold real power, and often also hold beings within them, and many times the objects bought are attackers, curse objects, or hostile spirits. Some of the tribal traders who sell these objects also have the mentality that the hapless people buying them deserve everything they get: it is seen as payback to sell a while middle class person a tribal attack doll who will hound them.

Even where there is no bad intent involved, often such objects have been stolen or conned from their original owners. And they have been taken out of their ritual context and placed on a land that aggravates the indwelling spirit, along with a living space that is not respectful of them. These objects are not ornaments or curiosities, and they should not be treated as such.

In a magical household, they may be treated properly and with respect, and tended to. Unfortunately, they are also sometimes used

¹⁸What were these people thinking?!

in ritual work that is totally inappropriate for the indwelling spirit. In those cases, it never ends well—in more than one case I have dealt with, it ended in death from fire.

The way to spot if an object is causing problems is to use inner vision, inner senses, and divination (as outlined earlier). Once the object has been found, the exorcist must then ascertain whether it is a known tribal or magical/ritual/sacred object, or whether it is an unknown quantity that must be further investigated.

If the object has been identified as from a specific culture, and there is indeed a being within it, then it must be sent home to the culture from which it came. There is no way around this, as trying to strip it or change it is likely to cause a 'war' between the spirit in the object and the owner. Usually the spirit wins.

When at all possible (and it may take some research), identify someone from that community and ask if they are willing to take the object and give it a proper home. With tribal artefacts, choose very carefully: there are a lot of 'fake' tribal shamans/magicians/priests who are not of the blood of the culture and are not truly connected to that land and blood. Even a white person who has been 'accepted' as a traditional priest/healer/whatever will not be suitable. These types of spirits need to be under the roof of someone with the right ancestral bloodline. Because they have already been uprooted and mistreated, they are likely to turn on anyone from the same blood line as the current owner.

For example, the spirit in an African tribal statue owned by a white American is likely to be very pissed off at not being on their own land—a lot of tribal spirits are deeply tied to a particular land spot or human bloodline. Even if a white American has trained and been accepted by a tribal community, they will hold bloodlines similar to the person who abused the object. Good intention counts for nothing. Regardless of what a person may have learned and who they have been accepted by, these types of spirits only recognise blood and land.

If a potential new owner cannot be identified and contacted, then if the owner lives on the same landmass (e.g. Native American objects owned by someone in the USA), then a road trip is in order. The object must be taken back to the land from which it came, and placed by a river, or on a mountain, or in a cave: often when these objects come back to their own territory they spring to life and will tell you where to put them. Put them back into nature on their own land.

In the past I have sometimes done such a thing on behalf of terrified owners, and when I have driven to the land area that brings the object to life, I have been guided to connect with someone who is the perfect person to take them.

In one such instance, I was guided to a small trading post on a reservation in the south USA. I went in and got talking with the guy who owned it. When I got the feeling he could help, I told him about the object in my car, about the road trip to find it a proper home. He broke out in a large smile, shut up shop, and took me to meet his grandparents, who agreed to take the object into their care. I asked the spirit in the object if this was okay. It was delighted.

I was very lucky that time. Sometimes you cannot find a home for such an object: in that case you have to build a fire and burn it. As the magician places the object on the fire, the being inside the object is told (nicely) to go back to where they came from. The fire and dismantling of the object frees the spirit and lets it flow back into the inner realms, after which it will likely re-emerge in the land where it came from. Sometimes, particularly if the being was trapped in the object, it stays in the inner worlds.

The owners are often not too happy about such destruction, but there is no other way of releasing the being or stopping the problem. This is why it is important to learn to let go of things. The proper placing of the being is far more important than money.

Don't look on these objects as nasty, dangerous things to fear, but more as lost kids whom you have to take back home. The same goes for non-tribal objects that have beings in them: they are just in the wrong place most of the time.

There are also objects that can cause problems not because they have a being or a curse, but because of what they were exposed to. This can be any object, from a piece of clothing to a bit of jewellery: it is usually something that has been worn.

The exorcist will see it in inner vision as a dark or black space where the object should be, or they will see a strong red energy around the object. It will also feel dirty, sticky, and horrible. This can happen when a person has had a violent death while wearing that object, or they have been in a place for a long time that is seriously disturbed.

If the disturbed energy is strong enough, it will radiate out in the room where it is stored. Or the disturbance can be from the person in the house wearing the object, and local land spirits or beings close to the person who are trying to warn the human to get rid of it.

I came across this once with a dress. The woman in question had a vintage dress that was beautiful, but when it was handled it felt terrible. No matter what we did to it, it exuded destruction. After a lot of research and inner work, we found that the previous owner had been raped and murdered while wearing that dress, and the family had cleaned it and sold it (???) to the local vintage shop. We burned it, and also did a mass for the victim (she was Christian) and the disturbance settled down.

Before that, I had not been aware that such objects could cause disturbances in the house. After that, once I had been alerted to it, I came across more objects like this in some places I had been called out to.

As an initiate, you will come across situations you did not previously know about, and you have to use all the skills that you have learned to pinpoint the problem and deal with it. The basic steps and rules (Lesson 5) of exorcism will give you indications of what to look for and how to deal with it.

When you come across something unusual that you have not experienced before and cannot find reference to, take detailed notes of each step of your work so that if you are successful, you can share your experience with other magicians/exorcists.

True hauntings of a building

These are rare, but may be put in your path to deal with. You have already looked at some instances of hauntings in your apprentice work, so you already have some background knowledge.

Of all of the rare, true hauntings, a large proportion are not real hauntings of dead people, but are recordings that keep replaying.

If you identify an apparition to be a recording, the first step is to explain the concept to the people of the house and let them know that they have nothing to fear: nothing can hurt them, it is simply a snapshot

in time.¹⁹ Most of the time once people realise they cannot be hurt, they are happy to live with the recording and will find it a curiosity.

If it still freaks them out, the only way to get rid of recordings is to tune the space properly and regularly, and regularly change the set-up of the house.²⁰ They can be quite stubborn to get rid of, but usually retuning and keeping the energy of the space moving helps a lot towards rubbing the recording out. But some just cannot be gotten rid of, and they will occasionally trigger. In which case you have to work with the residents to change how they think.

A true haunting can present in a number of ways. You have already looked at some of those presentations and reasons in the past, so there is no need for me to repeat them. To sum up that set of reasons, a haunting will either be a long-term person who is tied to the house or who is not yet ready to step deeper into death, or a short-term haunting of someone who has recently died and is either connected to the house or its residents.

The problem with trying to ascertain what sort of haunting it is comes from the living residents. People like drama. People will embellish, particularly over something like a haunting, so getting a true picture can be tough.

The exorcist needs to be able to work out if it is a short-term or a long-term haunting, and whether it is dangerous or benign.²¹

If the haunting is benign and is a long-term one, then the easiest solution is to teach the residents not to be scared and to learn to live with their resident ghost. Usually they are harmless and can become a member of the household. The living residents can be taught how to impose boundaries by talking to the ghost, and also asking the ghost to earn its keep by warning them of potential danger.

If the haunting is not benign and it is a long-term one, things get a bit more complicated. It really helps if you can identify either the person (through research) or at least the religion they were raised in. If you know that they were aligned with a particular religion, you can use that information to conduct a religious ritual, open the gates, and basically push them through. In Lesson 5 I will outline all the different methods that can

¹⁹Remember the Roman soldiers marching through the basement of a school in York, England?

²⁰Move the furniture, change how the room is used, etc.

²¹Though scary, most human hauntings are benign, with the ghost more scared than the humans are.

be used, and you will just have to go through them until one works. There is no real way of knowing beforehand what will work, as each situation is unique.

There is something you can try before you go through all the more complicated actions, and that is to sit in the house and go into vision. Go around each room until you find the ghost, then sit and talk to them. Ask them why they are stuck there, and if they are willing to *move forward*²² if you help them. Often they are trapped and distressed, or they are frightened of moving into death, or they are lost. Some don't even know they are dead. When working in such a way you must hold stillness within yourself, and have patience and compassion without being emotive.

If the dead person has a parasite connected to them (you will see it), then that is what is preventing them moving forward. You will need to remove the parasite (a later lesson in this module).

Then take the person into death. You can do this by opening a vista for them of the Plains of Death that lead to the River, or by taking them in vision down into the Underworld Forest and out to the River/Desert.

Or you can, if they are religious, open all four gates, walk them round the gates, and stand them before each one until a contact comes forward whom they recognise as a religious figure or person who featured in their lives (an angel cross-dressing for them). They will step through one of the gates that draws them.

Another option is to set up an altar in the west in the house, build up the directions by walking around them and acknowledging the gates, but only having an actual altar in the west. Commune with the contacts in the west and let the power build. The west gate will pull many ghosts and they will usually step through on their own without prompting.

Though hauntings are rare and can be dramatic at times, they are not usually difficult to handle: it is just a matter of getting the dead person to move forward. If they are connected to the family, they may go but come back a few times, usually when the family is under threat, and sometimes for no apparent reason. They will come back and forth and eventually fade off in their own good time. If they are not doing any real harm, it is kinder to let a soul find its way in its own time.

²²This term is very important, as a dead person's instinct is to step forward.

There are other types of problems with buildings and entities, but some of those are dangerous and will be dealt with in your adept training. If you find yourself called to a building to help someone (and you have not gone out looking for jobs) then it is very likely to be within your skill set to help that family. Never go looking for this type of work, and certainly never advertise yourself as a magical exorcist, as this will short circuit all the protection and inner workers around you.

As a magician-initiate, if you are needed you will be placed in the situation: someone will ask for help or you will find yourself in a haunted building. If you learn to let the inner contacts guide you and place you where you need to be, you will learn a lot, get a few bruises, and make mistakes—but you will also do a lot of good and you will mature as a magician. If you advertise yourself, and particularly if you take money from people for helping them (if you charge) then you will find yourself without inner support. This is not a business, nor is it an ego pedestal: it is magical service.

While I was actively doing such work I never mentioned that I did it, and I certainly did not list myself as an exorcist. I didn't need to anyway: I was constantly put in the path of people who needed help, and once my body had enough of the hard work, the inner worlds stopped sending me jobs. Only then did I ever mention that I had worked as an exorcist.

It is a very demanding form of service and can really take a toll on your body, so either you will find that you only have the occasional issue to deal with, or like me, you will be put to work intensively for a span of time and then, when your body can no longer deal with it, the inner worlds will back off you.

About the practical work

Obviously I cannot produce a situation where you can test out your skills. Life and the inner worlds will provide those situations as and when they are necessary. However there are certain skills that you can practice,²³ and the ones you can do now are readings and research.

It is really important to have good research skills as they are an important part of diagnosing a problem: you need to learn how to gain the information you need. Some of you will already have good research

²³The more practical ones will come in Lesson 5.

skills in which case you can test them in this practical section. If you do not, you can really start to learn through the exercises I set for you.

In the research exercises you will look at a place in depth. Then you will do readings on that building to compare them with what you have already found from research.

Walking into a potential situation that needs an exorcist without first doing background research could potentially put you and the residents at risk: you can stir up a lot of trouble if you handle a difficult situation badly. The key to approaching a situation properly is to know as much as you can before you walk into it.

And remember that in a real situation, its effects start on you from the moment the person makes contact with you and you agree to help. If there is a major, powerful, hostile being involved²⁴ it will pick up on you as soon as the residents or victim make contact. It will try to stop you intervening, so you need to be on your guard straight away.

Keeping up your own regular practice in your magical space, working the directions, and doing your grounding rituals and meditations will afford you a great deal of passive protection. Though you are unlikely to be put in that sort of situation at this stage of your training, you need to be aware of it. Always tread thoughtfully and carefully.

Task: Research

You are going to choose a building that is known to have ‘issues.’ If you can find something in your own area, it will make this exercise a lot easier. If you can’t, choose somewhere by researching online places known to be ‘haunted’ or which have major problems.

If you find a place but something is stopping you from looking—your computer crashes, you lose links, the pages won’t open, you get a strong instinct not to look, or you have a sudden major drop in energy—then forget that place and choose somewhere else. Those are all signs that it is out of your league and you should leave well alone.

You did some research work on similar themes in your apprentice section, so now you can learn to expand them. Once you have identified

²⁴Which you are unlikely to come across before you get adept skills.

a problem building, then first research old stories of that area. Also, if something particular happened there, research old news stories, obituaries, and so forth.

If you live near the building (in travelling distance), go to the main library in the area and look at old land maps (for burials), old news reports, census listings, births and deaths at that address back in time, and also look for geology/mining maps/reports, and the general local history of the land that the house sits on.

Find out when the house was built and from that time on, search for things like a house fire, deaths, murders, etc. Some of this you can do online, but for the rest you will need to look at local records that have not made it to the internet.

Also find out the religions of the people who lived there, whether it was a religious ghetto at some point,²⁵ and any tribal legends or histories.

Also look at the building and area on Google Maps and see what is around it: take a very close look at any fields in the surrounding area to see if there are old or ancient features such as burials, settlements, etc. They will stand out, particularly in drought situations, as you look from above.

Look for any religious buildings nearby (which could be out of balance, drawing things in), any power stations or substations (the energy from such places can draw in beings), and also look at underground water courses, springs, and aboveground for any rivers that have been dammed up or diverted. Look for mining, current or old, disease camps in history (in epidemics, ill people would often be herded into one space), and also look in old newspapers at dates around the full moon for any spike in violence in the area.

Get as detailed a picture as you can of the house/building and area, both past and present, and look into any potential anomaly, historical event, or pattern of disease, violence, madness, etc., that seems to happen more than it would normally.

Write down your findings and draw a map of the building and area with any potential triggers on or in the land marked out. Look at the map: is there any pattern around the building? Is it surrounded by potential triggers?

²⁵The Pales in Ireland and Russia, for example.

From what you have found, write down what you think could potentially be a cause. Don't worry if you do not find anything major, but the building is renowned for having issues: it could be someone or something in the building causing the problem, not something under or around the house.

Task: Research II

Before I move on to other tasks, you need to do another layer of research to arm yourself with foreknowledge for such events. And that is knowledge of tribal objects.

If the problem is in the house, it is potentially down to such an object and you need to learn how to recognise them—some are not so obvious. To learn this skill you need to spend time looking at various tribal, ritual, and historical objects²⁶ so you can learn to spot one in a building.

Start by looking from country to country. Remember continents like Africa have many different countries and each one has its own tribal history with specific spirits involved. If you search terms like 'tribal artefact' and then add a continent or country you will see a whole host of different types of objects.

Then you have to learn how to differentiate between objects that could be a problem and objects that are probably okay.

If it has a face, then it can be a problem regardless of whether the object itself is supposed to be 'good' or 'bad.' The same goes for things like deep jars or bowls that have or had lids (vessels that could have been used to trap a being or store one), old drums (they often have their own spirits), and of course weapons, even miniature ones.

Sometimes it is hard to differentiate between a tourist piece with nothing in it and a working tribal piece. I have been caught out with that one, so be careful. I had a 'tourist' piece in my house that ended up attacking my daughter (a Ku from Hawaii). I have also had to deal with a few tourist pieces that were recently made which still brought something in with them. And occasionally, in some tribal cultures that now have tourism but hate the tourists, it is not that unusual to find a modern piece

²⁶Thank goodness for the internet!

that has been activated with the intention of it attacking the tourist when they get home (old grudges and payback for colonisation).

If you learn to recognise the country or at least the continent of a tribal piece, it will make it much easier for you to discern what is causing problems, and also how to handle it.

Say for example you have spent time researching tribal pieces from Africa, and then you have to deal with a tribal piece from Africa in a problem house. Knowing immediately where it comes from gives you the lead to research the exact country and what it was used for, which in turn tells you what type of spirit is potentially creating havoc in the house. If you are lucky you may also find, through your research, how to deal with it. Some anthropology sites also list local practice and beliefs, which can be helpful.

Once you have an idea of the styles used in the various continents around the world, choose one just from its picture and research what you can about the type of object, what it is supposed to do, how it was used, what spirits were involved, and what spiritual or cultural practice involved that object.

And think carefully. For example, you can find some pretty ferocious-looking statues from central Africa that are said to be protective. Many people would think, "oh, it's protective, it will not cause harm." Wrong. It is protective *of a particular group of people or bloodline, when it is in its own home, on its own land, and treated the right way*. If it is placed on a different land, among strangers, who live their lives in a way that is very different from the originating culture, it can trigger a dangerous response from the spirit within the object.

Get a picture of the chosen object and write notes on computer about what you have found out about it and how it was used. Think about what could go wrong with it. See if you can find out what type of spirit is worked with in such an object, what element/s it tends to align to, and what land area it belongs in. Also find out its power (snake power? fire power?) and how that power is used in ritual.

By doing all this research and keeping notes/compiling a dossier, not only are you learning about tribal artefacts, but you are also learning how to properly research something in the style of an exorcist.

Write up your research from both tasks on computer and include any maps or images that you have researched. Keep them in a file if you wish to be mentored.

Optional Task: Readings

1. Building readings

Now it is time to compare inner and outer findings.

Do a Landscape reading for the building you have chosen to look at. Look at what is in the inner worlds, what is in the land (first card), and what power that land is interacting with (second card).

Look at the long-term picture of the building and if all seems well, then read for the time when it was known to be a problem building. Ask:

“What was happening at an inner level in this house?”

If you still draw a blank, then it is likely that nothing was there, and it is all drama.

Also do a Landscape reading for the surrounding area and ask about the energy and power of the land area. Then do a Tree of Life reading and ask if inner beings have been causing problems in the building now or in the past.

Remember the readings around such activity that you did in the apprentice section. Use what you learned then to look at the building with readings, in a way that looks at it from different angles, different times, and with different questions. Sometimes you have to look carefully and in detail before you can pin a problem down.

2. Tribal object readings

Do readings for the tribal object you have chosen to research. Ask first what sort of power flows through it, then do another reading to ask what

sort of being is in the object. These are two very different things. Then do readings to look at how the object would affect a house in a Western culture, far from its home.

These readings will give you a lot of information about how the object operates. Do as many as you need, looking from different angles with different questions to get a clear view of the powers and effects of these objects. Type up your conclusions and add them to your file on this subject.

Note: After all these readings, wash your hands with soap and salt. If you still feel dirty, take a ritual bath/clean up. You may also need to smudge your cards with frankincense smoke or put them in a bag of dry salt and give them a good shake.

Optional task: Remote Viewing

This is an optional exercise, and you have to use your own judgement as to whether or not to do it. The safety of this exercise depends on what building you chose to look at in detail: if it looks like a heavy situation that happened and you get a bad feeling about it, then don't do this exercise. If it feels okay,²⁷ then go ahead.

Either walk or fly using inner vision to get to the building. If it is a potentially dangerous situation but you still want to look, go in vision via the Inner Library.

First walk round the building in vision and see what you can find. Then go in, and move through it room by room. Take a mental note of anything strange or out of balance, or any beings you see. When you have finished, type up a report of what you found (if anything) and also how you got there and back. Also note how you felt in the twenty-four hours after the exercise.

If you feel drained, sticky, or dirty afterwards, clean yourself up ritually with the salt water bath. Again, put all your notes in a computer file if you are being mentored.

²⁷This is why you need to develop your own inner senses: sometimes you have to make important safety decisions based on them.

QUAREIA

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