



QUAREIA—THE INITIATE

Module VIII—Magical Healing

Lesson 6: Magical Impact, Attack, and Curses II

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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 6: Magical Impact, Attack, and Curses II

This lesson continues on from the last one. In this lesson we will cover health issues related to curses, tangles, and scapegoating, all of which are forms of attacks that can directly affect on a magician's health.

Towards the end of the last lesson we looked at serious magical attacks and how to help the body deal with such an onslaught of disruptive energy. Now we will look at serious curses. Though some of the health methods for dealing with a curse are the same as for a magical attack, certain details are specific to curses, and you need to understand and be aware of them.

Curses

Most people confuse a magical attack with a curse. In fact the two operate very differently. As such they need to be handled differently, both magically and in terms of health. A proper, skilled curse can have devastating long-term consequences for a magician, and many serious curses cannot be removed—they can only be 'outlived.'

Regardless of whether a curse can be removed or not,¹ the bodily reactions and effects must be addressed if the magician on the receiving

¹Covered in the adept section.

end is not to be destroyed. Some curses are stronger than others, others affect only a very specific part of the magician's life, and some are weaker and can be fairly easily disposed of.

So what makes a curse different from a magical attack?

Whereas an attack must be recharged regularly, once a curse is formed and set in motion it takes on a life of its own. Often beings are involved that weave themselves into the person's pattern. Essentially a curse permanently locks down some area of a magician's life. If it is a curse *to the death*, which is rare but does happen, then it causes a slow cascade through the victim's inner and outer body which ultimately destroys them. Imagine throwing a skin round a person, one that tightens until they can no longer draw breath.

If the curse is heavily crafted with a specific being then they will slowly absorb the victim until their spirit is squeezed out; or the being will attack the person until first their inner and then their outer defences crumble and they are consumed.

Sometimes a curse is heavily interwoven with the powers of creation and destruction, in which case deep angelic beings are drawn on. Such curses are *patterns of false creation*. The victim's spirit becomes entangled in the pattern and then repatterned by it until there is nothing left of their original fate pattern. Such curses are rare, as they take great skill, and a magician would need to have a lot invested in such an act for it to be worth it.

So let us look at different presentations and structures of curses, how they present bodily, and how to upkeep the body until the curse is removed, if that is possible.

Strong, skilled curses

A strong, skilled curse will look at first like a sustained magical attack. But it will not wax and wane, as it has its own power that in turn taps into the victim's vital force. Essentially the victim's own energy powers the curse and keeps it running until it is removed, they die, or they become immune to it.

This is an important aspect of real and heavy curses: they can be made irrelevant over time, but it takes a long time and a lot of life adjustments.

Contrary to popular belief, some curses cannot be removed. Most lesser ones can, but a well-crafted, serious curse is with the person for life. It may even cascade through to future generations.

It is important to know this, even as an adept. As an initiate your job is to modify the bodily effects and help with healing. It is an adept's job to deal with the actual magical construct. Sometimes they cannot be deconstructed. Knowing that is essential if you are to help someone. In such cases the cursed person has to learn to transform the curse into a *grindstone*: they develop and grow not only *despite* the curse, but *because* of it.

For some magicians, ones whose long-term development holds great magical prospects, it is likely that a serious curse will be in their fate pattern. At some point in their life path they will be heavily cursed, and that process will push them to the extreme in their magical development. This may sound unfair, but real life is not fair. These difficulties come to push the adept's development and knowledge.

In many countries some magicians will claim to remove a curse for a fee. What they are actually doing—if they are doing anything at all—is removing an attack or a minor curse to make money. This has caused modern magicians to misunderstand the nature of real curses and to feel they are something that can be dealt with easily.

When a person has been seriously cursed, everything will fall apart round them. They will have a continuous stream of freak accidents, strange illnesses, and people will start to be repelled by them. Such curses affect not only their body, but every aspect of their life.

They will become quite seriously ill for no apparent medical reason. Their energy will be jarring, their minds are often tangled or scattered, and they will not be able to clear themselves nor muster the energy to help themselves. Likely both their mind and body will be affected, which can cause quite a shift in their behaviour. They will probably be in adrenal mode, rebuff attempts to help them, and be unable to function rationally; at the same time their body will have constant night sweats, pain, immune reactions, and so forth.

The magician's first step is to use in-depth divination to establish if there actually is a curse, and if so whether it can be removed. They must also discover what effect the curse will have if it is not modified, the best approach for modification, the elements and beings used, and how the body can be best upheld until the person adjusts round the curse.

A serious curse is like a chronic illness: it cannot be cured, but it can be survived and lived with. This is important to get across to the victim. Often people just want rid of it and will fight the idea of having to live with it. Such resistance will just make things worse.

Impress on them the mental approach of “how do I live with this and still flourish?” In such a state of mind they can be helped. If the curse can then be negated or removed, so much the better. But if they are stuck with it then they must understand that their life will change and they must change round it.

So how do you *survive* a curse?

Besides the various methods outlined in the last lesson, all of which also apply for curses, here are further approaches that can help the body contain, dissipate, and convert a curse’s energy until it finally has little, if any, effect on its victim.

These methods can take time. It took me several years to adjust around a serious curse. Others can adjust more quickly. It all depends on the curse and the circumstances. What this approach does, however, is greatly strengthen the magician, so that you become far less vulnerable to such attacks and eventually become immune to them.

Fuel

How you fuel the body is very important in magic. If the physical body has good sustenance to work with then it will stay strong. This is very individual to the person, despite what we are told from health authorities. It is literally a matter of “one man’s poison is another man’s fuel.”

Learn to listen to your body, and to feed it according to how it copes with food. One good way to experiment is using traditional Chinese medicine. The Chinese approach to food is about balancing the elements, moving things round the body, and countering energies through the Ying–Yang system. If you are attacked by fire then eat water foods, and so forth. If your digestive system is operating well then it will process a great deal of the energy generated by a curse or attack.

Walking the Plain Path

This can be very hard for younger people, or Westerners used to a life of plenty and free choices. When you are a magician working with deep or/and mystical magic, you reach far into the powers of

creation and destruction. This brings you into line with the ‘Sword of Damocles’...remember all that?

Walking the Plain Path is a very effective and very ancient way of dealing with situations like serious curses or attacks. It boils down to doing what is right and staying away from places and people who are badly parasited. It is a matter of living a very disciplined path focused on your work and everyday responsibilities.

This is why a bad curse, for a magician, can become their personal trainer, and why it is therefore often in the fate paths of many potentially great magicians: it leads them to the Narrow Path of Hercules. Such curses create restrictions that you learn to operate in, then flourish in. It also leads you away from the mundane and into the depths of magical service, learning, and power.

A badly cursed magician cursed cannot live a mundane life: they cannot do magic on the weekends and whatever they wish the rest of the time. However they can walk the Plain Path. This means everything operates around necessity and not want in a very powerful way, and their life is very much about everything they do being a mediation of magic of some sort. No matter what you do in life, you live it as a magician, within the ethics and boundaries of Divine magic.

This takes you out of the mundane pattern and puts you in a Divine one. If you are doing the work and challenges of the gods then anything that would interfere with that, curse or something else, it is held off of you so that you can do what you need to do. It truly switches the magician fully onto the Path of Hercules.

This in turn protects the magician’s body and health. If the magician does everything in their power to uphold their health then the gods will deal with what you cannot. This is not a theory; I have worked with it for years, and I know other adepts who have also been very badly cursed. They, and I, chose the Plain Path, and we flourish despite it.

At the end of this lesson I will include something you have looked at recently, but now in the context of curses, and how to work with it as part of the Plain Path.

Doing and being where you are supposed to be

This links into the Plain Path. And it underpins the complexity of the adept’s fate pattern.

When an adept has a strong magical fate, a curse becomes a grindstone to get them where they need to be and doing what they need to do. It is used by the fate pattern to bring necessity into sharp focus.

The curse will often bring massive changes to the magician's life pattern, changes that get you where you need to be and doing what you are supposed to be doing. If you are on the right bit of land and doing work you are fated to do then the curse will have a minimal effect on your life. Instead of being deadly it becomes an annoyance. Often the land you are driven to, if you are not already on it, will contain magical signals to show you that you are in the right place. And no matter how hard you try to take up different jobs or magical service, you will be blocked until you step into the right one. As soon as that choice is made, everything comes rushing in to help you and events take on a life of their own.

All this really calls into question the meaning of free will. A badly cursed magician, if they handle things correctly, will learn that in fact a lot of their life path walked them towards their curse. Such curses can become difficult tools that, if handled properly, make you the best magician you can possibly be. But if you struggle against them or ignore them then they will degrade and ultimately destroy you.

If you are older, getting into your late forties or beyond, and already have some health issues, then a curse can be tough to carry, regardless of the actions you take. In that sort of situation, learn to back off everything in your life that takes unnecessary energy. Learn to say no to jobs that will drain or weaken you, and learn to back off magical work that your body can no longer uphold.

You will know when you are doing something that threatens your health as you will get an immediate energy deficit that you do not recover quickly from. Repeatedly putting yourself in such situations will seriously weaken you to the point of destruction. It is about knowing your own limitations and also knowing when particular part of magic is no longer suitable for you.

Other aspects of magic will surface, ones you will be able to work with safely and strongly. This sort of situation, in older magicians, is also part and parcel of the mature adept learning that they really do not have to do much in terms of magical action: they have *become* magical in themselves.

A mature adept under a curse, and there are many of them in the world, must learn to shift into a different space, a different way of being magical, and this steps them into another phase of magical life. It is a phase far more powerful than their active magical life, which was in fact,

lesser.

Specific target curses

Such curses are aimed at doing one particular job: to stop you working, to stop you living somewhere, to silence you, and so forth. Having one is like having a huge weight focused on one aspect of your body or your life. You can either collapse under the weight or learn to weight-lift. Such a target curse will only trigger when you actively do whatever the curse is designed to stop.

Such curses can be quickly recognised: doing the proscribed act causes your energy to suddenly drain off. You are blocked from doing it, and anything connected to it goes badly wrong. If part of your body is directly involved, for instance the throat to stop you communicating or your hands to stop you writing, then they will become inflamed and painful.

If whatever has been targeted is magical service that you should be doing then you will still be able to continue with it, but the curse will still affect the related body part. This should be dealt with using the last lesson's methods, while continuing your work.

For instance, I have had numerous attacks on me in the past, for lots of reasons. One curse aimed to attack my hands and voice and stop me writing. Obviously it didn't work, even though it was a skilled attack. But it did cause months of pain in my hands and throat. Because I was doing what I was supposed to be doing, certain deities turned up almost immediately and told me they would help me. They guided me in how to work with them to lessen the impacts and gave me energy to keep up my work. This curse also set my determination not to be magically bullied.

What had triggered the curse—which had been placed on me and was dormant until I started to work—was the writing of a particular book. I have voiced publically that I was going to write that book and I was immediately attacked, hard and fast. I knew who it was and made a choice not to play into that drama. I started writing the book. My hands hurt like hell and my throat was constantly sore. So I did magical work to unbind my hands and throat, and the goddesses gave me strength and protected me in my sleep. I got to work. I finished the book in twenty-one days... mainly because it pissed me off that someone had tried to stop magical information getting out.

I worked throughout the day, every day, took remedies, used painkillers, and stayed away from everyone while I wrote it. It became the book *The Work of the Hierophant*.

By going through that process my body learned to handle this sort of focused attack. This in turn trained me up and prepared me for writing this course, the writing of which also triggered a great deal of magical opposition. The attack and cursing of my ability to write and communicate, and my switching to a Plain Path while writing, got me to a state where I can write regardless of what is thrown at me: I am now immune. My hands have recovered, and though they and my throat did flare up again when I began this course, it was brief and minor. I also started to use particular metals in a magical way, both alchemically, and placed on my body as I wrote. It blocked out the crap and took the pressure off of me. Copper is excellent for such application.

At the end of each day of writing I would rub arnica into my hands. At the full moon I took remedies. I drank herbs that soothed my throat. I taught my body to live with it and become used to it. Always look on such curses and attacks as an attack on the body's immune system: if you help the body cope then it begins to form its own immunity, until eventually such attacks have little consequence.

In the event of such a targeted curse, from a healing perspective, identify the body area involved and treat it with supporting inner and external help—remedies, herbs, diet—while continuing the work or activity that has been targeted. Take it slow and steady, but with determination to not be affected or blocked. Use divination to look at the best way forward, what action to take for your health, and whether what you are doing (in terms of why you have been attacked) really is what you should be doing. If it is then you will be protected by the inner contacts and deities. If not you will have to rethink. Also look at regular ritual clean ups, uses of limited talismans, and working with flames to tune, protect and also dispense.

Weaker curses

Weak or badly-formed curses can be fairly easily removed—and should be, as like a grain of sand in your shoe they can end up causing problems.

Generally a magician first notices a curse at work when the body starts to react, or inner contacts start to gather round them, and their life starts going crazy.

The first step is to uphold the body and protect it, usually through homeopathy, ritual bathing, and backing away from unnecessary life situations that will drain you.

The second step is to work in your workspace with the directions going: sit in the centre and, using inner vision, look at your sphere or boundary. This often appears as an egg shape round you or, if you have wider boundaries, a density of energy round you that slowly fades out away from you. This is your energy field in which you live and operate.

Look at the energy field. You are looking for constructed patterns, shapes, beings, or all the above, sitting on your boundary's periphery or creeping inwards. Work with the arms of Neith to untangle them from your sphere and dispose of them in the Underworld. Also look through your body to make sure that nothing sunk into it.

Reenergise the sphere with energy from above and direct some of that energy to the boundary's edges. Also add in plenty of energy to the liver: it is the outer organ connected to the inner boundary.

Then use the flame dispensing method, take a ritual bath, and put on a talisman. Sleep with your sword and stone, and with a tuned candle going: this will deter a repeat of the situation.

Use divination sparingly (it can make you more visible) to ensure you got everything off, and be vigilant for a month or two.

Weak and poorly constructed curses are fairly easy to get rid of, and are also very visible in a person's sphere, or in their inner body or Inner Landscape. A truly skilled curse is usually invisible and barely detectable, which is what can make them so dangerous: they have the time and the cover to get right into the persona and do damage before they are detected.

A weak curse, however, will stand out in vision and be obviously alien to the person. Use the Limiter to stop the action in its tracks and cut it away, then the Weavers to disentangle then repair and reweave, then the power of Restriction to restrict the curse's action, and finally the Light Bearer power to clear the path ahead. This will serve to get rid of the curse.

Never think in terms of the person or people who threw the curse: if it is weak then they are unskilled and most likely stupid. Do not think of revenge or tit-for-tat actions; just clean it off and carry on with your work. The worst punishment—and best teacher—for a stupid person is to realise they are inadequate, ineffective, and irrelevant. Never lower

yourself to another person's level by acting as they do; always forge a strong path for yourself and ignore the morons round you.

Scapegoating

This is a horrible but sneaky form of attack and can often come in under the radar. This sort of situation is where you have been magically linked to something else, or someone else, that will drain off your vital force; or where you will bear the consequences of another person's actions.

Your fate pattern is tapped into and joined to the fate web of another person. When they act badly, you appear to be the instigator of that action. This is most commonly done by a group leader, or someone with magical connections to you who also has good magical skills. It is something that can have very bad consequences for the victim, worse than a curse, as it directly affects their scales and heart. It is akin to having false crimes written in your Book of Life, and you will be held to account unfairly.

There are various streams of magic that can be used for this, and various ways of approaching it. The forms that can directly tap a person's scales or Book of Life tend to be Egyptian Kemetic magic or Jewish Kabbalistic magic. Other forms of magic tend to align the victim with objects, patterns, or images, to identify them as the carrier of deeds, cause, and effect.

Luckily this takes a lot of skill, so it doesn't happen too often; but if there is a magician with a lot of skill and no ethics then this situation is a possibility. The magical approach to dealing with this can be complex, which is why it is dealt with in the adept section, but there are things that an initiate can do should this happen to you or someone who needs your help.

In such situations, often the deities and contacts that you work with will handle the most powerful layer of magic while you deal with those levels you are capable of dealing with. As an initiate, that means care of the vital force and basic backing-off techniques. However if you expect a deity or contact to deal with everything for you then they will back off and leave you to it.

One of the most important dynamics with any of these situations is that you must do everything in your own power to help yourself. Not

only do you then gain strength, but you also gain skill. The inner contacts and deities round you will uphold you and help you if you are helping yourself: always treat such situations as learning curves, as a magician is expected to learn as much for themselves as they can.

Another dynamic, very important in all these situations, is doing what you are supposed to be doing. If you are working in magical service, no matter what it is, and it is something you are supposed to be doing, then the inner worlds and deities will give you a layer of protection and will help your every step. If you are not then they will not help you.

Scapegoating appears as a sudden loss of vital force² and things happening round you that appear to be *rebound events*. In the life of a magician, one of the universal training tools is a rebounding of the scales. If you knowingly do wrong—and I mean wrong from the universe’s point of view, not from the point of view of your culture’s laws or morals—then you will get an immediate rebound or lesson. For example, if you steal then you will be quickly stolen from, or you will lose something precious. This is not punishment; it happens to teach you how certain actions affect people, and to keep the scales moving towards balance.

When you have been scapegoated, a lot of things will start happening to you: being mugged, stolen from, accused unfairly, and so forth. It will not be one thing; it will be a lot of events continuously happening. Your body will start to react, usually your heart in particular, as the heart is your spirit voice: heartache, heart fluttering, panic attacks, and so forth. And you will feel a constant sense of unease and guilt. Obviously these can be caused by physical illnesses, but if no cause is found and outer events suggest you are being unfairly accused, then it is time to use divination to see what is happening.

The magical healing aspect of this situation involves talking to the heart and making sure there is nothing in its inner chamber that should not be there. Sometimes you find the heart spirit bound there and silenced, or surrounded by patterns that do not belong, or another being there who will not let it speak. Clear the heart and cut any cords that appear to run from the body to beyond the body’s sphere. If you follow the cord in vision and find a being or person on the other end of it who is not your direct relative, then cut the cord.

The main focus, however, of healing and upholding the body in these cases is work with the Fulcrum and the Scales. The Fulcrum Ritual should be done daily, and the magician’s physical scales carefully

²Which many different things can trigger.

protected and watched.

This is one of the reasons why you had to buy a set of scales and watch over them: magically, the outer scales were connected to your inner scales, and by tending the outer scales with the Ma'at feather you are protecting your inner scales. It is very hard to magically interfere with a magician's inner scales and fate if that magician has them externalised. It is like a layer of protection.

By working with the Fulcrum Ritual on a regular basis, with the physical scales on the west altar, such a magical attack is much harder for someone to throw at you. Make sure the scales are never knocked off-balance, that they are even, and that the cup with the feather is always level with the other or slightly lower—though only by a fraction.

If your inner scales are heavily magically attacked then you may find that your physical scales keep moving off balance. If this happens, simply reposition and rebalance them after doing the Fulcrum ritual. If you are connected deeply to the powers of creation and destruction, to Divinity and the gods and goddesses, then it is really hard to do you much damage magically, as you are in such a powerful and deep pattern.

Like all magical attacks, scapegoating attacks lean on and emphasise the slightest imbalance in the magician, making those imbalances much bigger until they become destructive. A small imbalance in the inner scales will become a big one, a small hotspot in the fate web will become a big one, imbalances in the person's life will be magnified, and so forth. This is, again, one of the reasons why true adepts walk the Plain Path and work with the Sword of Damocles dynamic: if the path is walked carefully and with integrity, then it is much harder to be knocked by an attack.

You would treat a scapegoat attack with all the usual remedies: flame, ritual bath, body remedies, and also the protection and upholding of the scales, along with regular ritual rebalancing (Fulcrum). If you identify cords connecting you, cut them. If you are shown in dreams a pattern or image of you that is the centre of the magical attack, remember as much of the dream as you can. Use what you remember to track back, in inner vision, to that representation of you, then remove it by putting it in the Void. Often deities will talk to you in your dreams to warn you and show you what to do. Always go via the Library (so that you learn), and always clean yourself off afterwards.

Scapegoating is virtually never done to a stranger, as a connection is needed. Once you have identified what is happening you need to

identify who is doing it to you. Divination is good for this, as is watching your dreams carefully and looking at those who have a very large grudge against you.

Once you have identified your assailant, you need to break all inner, outer, and energetic connections to them. Again, use the flame to dispose of them: verbalise that all connections from you to this person, and all connections from them to you, are broken and put in the flame. If you work with a battle or destroying goddesses then ask her to tear the connections to bits; then use breath to dispose of them into the Void. It is simple, yet hard work, and most importantly it works well. And of course, if you own anything given you by that person or connected to them, no matter what it is, then get rid of it: burn it in a fire and send it into the Void.

One thing to be careful about is discerning between scapegoating *as a magical attack* and the natural load-sharing that happens between partners and family members: these can appear the same in a reading. When it is a magical attack, *the magic will show* in various parts of the reading. Family loading sharing, which can affect the body the same way, usually happens when someone closely connected to you is fighting for their life, or has a short-term but crippling burden to carry. In those cases the magician in the family is the one most likely to load-share. So keep that in mind: you do not want to inadvertently cut them off in their hour of need!

Divination really helps isolate what is happening. You can use straightforward yes/no questions, the six card/four-directional spread to ask specifically if what is happening is actually a magical attack, and the mystical map layout to get an overall picture of what is happening and how. Your fate web can be checked using inner vision: look for beings that do not belong there, strange connections that are not yours (they will stand out), and so forth.

Magical practicalities

Here are some magical approaches that can be used besides those we have already discussed. These methods can be used if the situation is serious and physically threatening. Once all the physical healing aspects have been attended to, and ritual cleansing/dispatching has been done, then these methods can be engaged if divination still shows a major threat

to you, and you are not yet an adept able to cope with the intricacies of the magic.

Reestablishing the flow

This is a layer of action that you can take to reiterate the flow of creation and destruction in balance as it continuously flows through you. Using the *Quareia Magician's Deck*, or your own version of it, take out the numbered cards of the deck: there are ten.

Set up your work room, light the directions, open the gates, and greet the contacts. On the centre altar lay out the cards in the Tree of Life pattern: each card has the Sefirot number on it. Put the sword to the left of the central altar and the vessel to its right, and have the stone by your feet.

Facing south in front of the altar, look at the cards in turn, starting at the top with the Star Father. Once you have looked at them, close your eyes and still yourself. When you are ready, recite the following, while looking at each card in turn.

In the beginning is the breath, the word that flows from the stars: I observe and remember.

The river of time that seeks the light: I observe and remember.

The river of healing that gathers the light: I observe and remember.

Take a deep breath and breathe out slowly, aiming the breath to the south.

Put your right hand on your left shoulder.

The Divine is my light and my guide; whom shall I fear? Light Bearer, servant of the Divine, guide my way.

Now put your left hand on your right shoulder, so that your arms are crossed.

The Divine is the strength of my life; what should I fear? The
Imprisoner, who restricts, from you I draw strength.

Keep your arms crossed across your chest.

Though a host should encamp against me, my heart shall
not fear; though war should rise against me, in this I will be
confident. One thing I desire of the Divine, that I seek after, is
that I may dwell in the house of the Divine all the days of my
life, to behold the beauty of creation and to enquire in their
temple. The Fulcrum of Perfect Balance, be my guide and the
advisor of my heart.

Drop your left arm from your chest and hold it out to your side, and
put your left foot forward.

Teach me the way, and lead me in a Plain Path because of
my enemies. The compassion of the Grindstone will be my
companion and my teacher.

Drop your right arm from your chest and hold it out to your side and
put your right foot forward.

Deliver me not unto the will of my enemies, for false witness
has risen against me and as such breathes out cruelty. May
the Unraveller prevent me from being entangled in the web
of my enemies.

Cover your eyes with your hands.

With my eyes of flesh I behold the beauty of the Divine in the
land of the living; with my eyes of spirit I seek to gaze on the
face of the Divine; with my heart I seek to speak with the voice
of the Divine.

Reach down and touch the stone.

They shall set me on a rock, hidden in the wilderness, in a
prepared place where none shall find me. Trust in the Divine,

be of good courage, for they will strengthen my heart. Wait I say on the Divine.

Now do the Fulcrum ritual. When you have finished sit down, be still, and bathe in the room's energy for a while.

You should recognise where some of that text came from. This shows you one of the many ways that sacred and religious texts can be worked with magically. They are not worked with in context of the religions from which they come, rather the work reaches beyond the religion into the realm of the powers of creation, destruction, and Divinity.

This is a simple but powerful ritual recitation that works by building its power through repetition. Once done in a ritual context, it should then be used every morning when the sun rises or before it reaches its zenith. It can be used anywhere and needs no pomp or preparation. Simply turn towards the rising sun and recite it. As you recite each power, cast your mind to the shoulder or foot connected with it, and use visualisation of the Lightbearer and Restriction

This simple but strong recitation plugs you back into the flow of creative power, reminds the spirit of the flow of power, and draws the Divine and angelic powers of the Sefirot into your orbit. It reminds you at a deep level that this is the flow of power that you came into life on. This in turn will start the process of coming into balance, and the nearer to balance you are, the harder it is to attack you. It refocuses and retunes you, and if you work properly with it then it will bring those powers into your immediate sphere, which will obviate some layers of the attack aimed at you.

For it to work, though, you need to be working and living in the balance of the powers that flow down the Tree—living in Ma'at, or as close as you can come to it. The more you attend to your own way of living and how you live your life, the more these powers will flow freely through you and so engage round you.

Working with the axis of destiny

This is work an initiate can do under dire circumstances of attack to help themselves. The axis of destiny is the alignment of the two nodes in the

astrology chart: the moon's north and south nodes, also known as the *head and tail of the dragon*.

As you should now know, the north node, the head of the dragon, is an individual's future fate path, and the south node, the tail of the dragon, is the fate that they have gone through, that has brought them to this point in time. Working with the nodes' astrological positions, both in your natal chart and their current house positions, will give you a lot of insight into the bigger picture of the driving force behind situations that affect your fate.

There are various levels at which the nodes can be worked with magically. The first step would be to look at your natal chart, which will give you an overview of what area of your life your fate is working towards and what you are trying to leave behind. Then when you look at the those nodes' current positions you will see what stage on your fate journey you have reached: what phase of fate action is playing out, and what the 'weather' is for your current situation. In terms of reading and researching the nodes' meanings in various houses, look to older astrology and not the more modern, psychology-based astrology.

This will give you an idea of where you are going or what you are trying to achieve in fate, and what part of that path a current attack could be playing in your fate path. You will also be able to discern what part of your past is trying to resolve itself. It could be past fate patterns falling away in this life, or it could be that you were born with some remnant of a past life's fate which is still having an effect on your present life: the power of the Unraveller.

When you have drawn as much information as you can from your chart, then you can decide if you wish to work ritually or in vision with these influences. To work ritually you would map out the current active planets in the magical pattern of your work room, and include the two nodes in that pattern. Remember the work you did with planetary sigils on the floor and ritual patterning with them? It is the same, but with the nodes added. You can then deepen that work by working in vision with your fate web and with Decima,³ and ensuring that the web pattern in the areas of the nodes is active, healthy, properly woven, and has no beings or imposed patterns upon it.

Then using the Quareia Magicians deck, working with the ten numbered cards which are the Sefirot, lay them out around the room where they belong magically. You can use the altars, or have them placed behind, beside and in front of you. Work it out for yourself. See where the

³Remember that work?

nodes are in relation to the Sefirot, which will give you more clues as to the powers available for you to work with. If a node is close to the Light Bearer's position on the left, for example, then you know that the influence flowing from the node, past or present, is the key to moving forward in life. If the north node falls close to the position of Prisoner on the right (Restriction) in the magical pattern, then it is saying that your way forward is held back by fate, not the attack: the attack is something that your fate is using to put you on hold for a while, for some good reason. This then tells you to maintain yourself while in Restriction, and not to fight forward as yet.

From the work on the web, you can then work in vision via the planetary temple in the Inner Library to commune with the spirits that oversee the nodes' axis and keep them strong and active. Ask them for insight, advice, and guidance. Work out the methodology for yourself based on your past experience, and if they prompt you to do further magical ritual or visionary work then do it.

Though doing magic in general when under attack is not a good idea unless you know exactly what you are doing, this working is very much in your own life pattern and cannot be dangerously interfered with. You may find it harder to focus and the work may be exhausting, but it will be worth it.

Your overall intent is to gain deeper insight into the events that surround you, and to draw on your own deep fate pattern to refocus, realign, and strengthen it. The more layers of you that are focused, tuned, balanced, and active, the harder you are to knock over.

Task: Practice

Do the research, ritual, and visionary work on the nodes as an exercise, even if you are not being attacked, so that you learn the techniques and are able to work out the stages of action and be clear on them. Once you have practical experience of this work it will be much easier to do it under pressure when you are truly in need of it.

Clarity

Above all things, magical or health and healing, when you are in difficult magical times “clarity and order” should be your mantra. Your house should be clean and in order, your body should be well-maintained in terms of nutrition, cleanliness, and simplicity, and you should unclutter your life in terms of belongings, activities, and actions.

Do not give the energy or beings of an attack a ‘dusty corner to hide in’—and that can be literal as well as energetic. When under attack it can become harder to keep a living space clean and ordered: magical attacks have energies that accumulate and stagnate. This makes it easier to dispense destructive energy towards you. If you keep everything clean, ordered, and resourced, then it is much harder for that destructive energy to gather round you. If you are too drained and exhausted to do such clearing, get someone to help you.

This is one of the reasons why mystical and religious orders have such rules about cleanliness and order: it helps stop the gathering of destruction. As a magician with a public profile and the habit of pissing off mega-ego magicians, I tend to have regular crap thrown at me in the form of attacks and so forth. If my radar misses an incoming attack or it flies under the radar, which can happen, and I ignore my contacts, then what really gets my attention is the collapsing of order. Suddenly I find my home hard to keep clean and tidy, my clothes feel uncomfortable, and I start to feel a bit grubby.

Usually within twenty-four hours I finally get the message and look to see what is happening. Then I clean house, clean myself, and put everything in order. This alone is usually enough to deal with the incoming flack. You cannot successfully uphold your energies in such a situation if everything round you is chaotic, dirty, and static.

QUAREIA

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