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## QUAREIA—THE ADEPT

Module III—Advanced Death, Birth, and  
the Underworld

Lesson 4: Working with the Unborn

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BY JOSEPHINE MCCARTHY

# WELCOME

*Welcome to this lesson of the Quareia curriculum.*

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

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*So remember—in order for this course to work, it is wise to work with the lessons in sequence. If you don't, it won't work.*

*Yours,*

*Josephine McCarthy*



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## QUAREIA—THE ADEPT

### Module III—Advanced Death, Birth, and the Underworld

#### Lesson 4: Working with the Unborn

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##### *Babies*

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Before we look at magical issues with foetuses, I want briefly to raise the issue of magic and conception. Some branches of magic work directly to interfere with conception, or to purposely bring a specific soul or group of souls in life. This is called *magical eugenics*, which we will discuss later in the lesson. Such magic is fraught with all sorts of problems that grow exponentially into very destructive situations for the community at large.

As you should now know, when a soul comes into formation in a body, in a pregnancy, for the most part the process progresses along without interference, magical or otherwise. However, at times things can go wrong: something tries to attach itself to the pattern of formation the soul is manifesting in, or the pattern takes on unnecessary baggage from ancestral patterns. This is not common, but it does happen occasionally, and an adept may have it put in their path to deal with.

I have come across situations where a parasitical being has attached itself to the foetus to hitch a lift into life along with the baby, or where

active vested interests of ancestral patterns express through the child, or where the child carries a massive pattern of trauma or unbalance with them from a previous life. This is more common with violent rape, collective ancestral guilt or violence, or where an invasive type of being is trying to muscle into life on the baby's back.

Obviously this opens the door for every unstable or mentally ill mother to declare that their child is a demon, is infected with something, or is the reincarnation of a mass murderer, etc. Such ideas are fairly common in parents who have heavily abused those drugs that alter normal perception. I have personally come across such ideas in meth addict parents. This presents a serious and very real danger to the unborn child, and has no basis in magical reality: you must, as an adept, be able to distinguish between neuroses and inner possibilities.

Either way, the focus must be on helping and protecting the child, and also helping the mother. If you are approached by someone who feels that their unborn or young child is a demon or whatever, then your first thought should be to contact a child protection agency or mental health care professional. Often these cases end badly with one or the other parent killing the child. This is a real and serious issue to do with mental health, not magic.

However, on rare occasions a pregnant woman really does need magical help because something is threatening the baby in her womb.

I once had a pregnant woman come to me who felt she was dying while pregnant. In medical terms both she and the baby were very healthy; but her vital force was draining away to the point where she felt she was dying. She was mentally balanced and magically aware, but she expressed her situation as her body having been invaded. My first thought was that she was depressed and needed some mental health care, but my readings on the issue clearly showed complex issues involving the unborn child. I did not say anything straightaway, as I needed time to explore this a bit further before coming to any conclusions.

I spent a great deal of time with her, going over her magical history, ancestral stuff, the conception of the child, her own magical health, and so forth. I worked in vision to see what was going on, and did further readings around the issue. I was well aware of the dangerous ground I was treading on ethically, medically, and from a place of common sense.

Subsequent readings—backed up by what she later told me—showed a complicated ancestral pattern of rage running through the father's

bloodline triggered by extensive ethnic cleansing and a parasitical being attached to that pattern. The being was sucking her life force, her inner magical self was fighting the ancestral pattern, and the child, the trigger for all this to come together, was trapped in the middle of the storm.

I worked on the mother magically in vision a few times, and also called in the help of another magician I trusted. Slowly we detached the pattern from the mother and child, and deposited it in the Underworld. We worked on the mother's inner landscape to make sure the being itself could not intrude again, and we upheld her vital force, replenished it, then very carefully worked on the baby's pattern just to make sure there was nothing left attached.

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### *Pregnancy and magic*

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When a female magician, or a magician's female partner, gets pregnant, there is a much higher risk than normal of something going wrong from an inner magical point of view. This can affect the fate path, inner health, and sometimes the outer health, of both mother and child.

This sort of thing happens if the magician is active in a wider magical community with all its dysfunctional personalities. The more you are connected to other magical people, systems, and groups, the more chance you have of some immature magician deciding to strike at you or your family for some bizarre reason.

Remember, the various magical systems out there have varying degrees of human personalities within them. If you have seriously clashed with someone then there is more chance of someone with a grudge and no common sense or ethics, but with significant magical skill, trying to attack the child.

Sadly these things do happen, but most people with such a low regard for life tend not to have magical skill of any worth. However sometimes someone with skill does attack a magician's family, and this can have devastating results. This becomes more likely when the magician or their opponent is versed in various forms of tribal magic, or the magic developed out of the melting pots of places like Central America.

Even so, if the magician on the receiving end works with inner beings, contacts, and the Fulcrum, then even the most serious attack will be substantially reduced; but what remains can still do damage.

This can also happen in cultures or communities where magic is part and parcel of that community—and the culprits need not be magicians. In my twenties, I lost count of the number of magical attacks slung at people I knew from Africa or the Far East. Jealousy and rivalry often resulted in someone going to a ‘sorcerer’ and paying for magic to be cast against a mother and child.

In this lesson we will look at how to deal with situations where an unborn child is at risk either from magical attack, ancestral issues, parasites, or something else. At some point in your life as an adept you will probably come across such a situation. We will also look at the deeper dynamics involved in pregnancy, as understanding them will assist you in working around pregnant women, and will inform you about what powers you need to work with.

It is pointless trying to learn all the different forms of magic that could be used in such an attack: they are as numerous as the cultures of humanity. However, if you know the dynamics behind all of them, and know the inner dynamics behind pregnancy, then you should be able to deal with whatever is thrown at someone and reset the balance.

Remember, simply learning systems of magic is not enough; you need to know what lies behind those systems, how they work, why they work, and what stops them working. Only then can you truly operate within magic as an adept. Knowing a ritual of protection from one magical system is often useless when a being, pattern, or power from a different frequency slides in under the radar. Don’t deal with such magic on its surface presentation. When a life is at stake, you need to get behind the surface presentation and pull out the plug.

To start with, we will look at the inner energetic dynamics of an unborn child, the vulnerabilities from a magical perspective, and the natural protections in place.

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### *Patterns within patterns*

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When a child is conceived, the planetary harmonics come together to form a pattern that will make up the root fate pattern of the child’s life. The soul passes into the pattern, and together they pass into the mother. The root fate pattern, as you know, is the base template that holds major junction points, a beginning, and an end.

Note that the beginning of the fate pattern starts with the unborn baby triggering the *labour*. The actual birth is a secondary point on the pattern, though that secondary point marks when the baby becomes a totally independent being. The outer astrology of the child's chart starts when the cord is cut, but the inner astrology starts when labour triggers. As such the inner astrology stays unknown for the most part. This is how it should be: something unknown cannot be manipulated.

Once the pattern and the soul meet the mother's body at the point of conception, the child's inner pattern spreads out and is held within the mother's pattern. Over the next nine months or so, the child's pattern slowly strengthens and begins the process of limitation—it starts to form as an independent pattern. The soul of the child is also held by the soul of the mother, though after the baby's body has developed to basic completion, at three months in the pregnancy, the child's pattern and soul increasingly take up more of the forming body and less of that of the mother.

I first became aware of this with the first child I carried to term. In the first three months she was within me, all around. She was in my mind and my heart, and it felt like there were two adults in my body, not just me. As the pregnancy progressed I became aware of how much that 'other' housed itself more and more in the body of the child I was carrying. At twenty-one I was too young and dumb really to understand what was happening, and it was not until years later, when I worked on pregnant women in different phases of their pregnancies, that I finally understood what I had experienced all those years before.

Between the three month milestone and birth, the child's soul and pattern slowly come together until they are ready for completion. This completion does not rely on the nine months' usual gestation period for a human pregnancy; when the child is ready, it is ready. My first child was born six weeks early, but she was ready and she triggered the labour. I panicked as it was so early, and in those days, early children had less chance of surviving than they do with today's medical technology.

I felt the completion, went into labour, and though it was dangerously difficult and the baby struggled for the first couple of months after birth, it was the right time for her to be born. Always remember, particularly when dealing with a pregnancy as a magician, it is always the child's call.

While the pattern and soul is slowly settling in the forming body, you have a situation where a soul is seeking expression, a pattern is learning how to maintain itself as independent from the mother's pattern, and a body is going through accelerated development. You can see how suffi-

ciently skilled magic could knock this off balance.

However, inner and outer nature has a few tricks up its sleeve. For most of the pregnancy the mother's pattern and the child's pattern are inextricably linked, so if you hit one you hit the other. The mother's pattern, by adult age, is strong and well-formed, and so can protect—and hide—the pattern of her child.

The pattern of the child's life expression and fate is the one thing that magic can harm: it cannot harm the child's soul, and it cannot hurt its body, but it can affect its pattern. If the pattern is damaged then the pregnancy will fail or the child will be damaged in some way. But just as the mother's immune system protects her unborn child, her inner pattern protects the pattern of the new life. Nature has quite a few tricks up her sleeve.

Essentially, an unborn child draws everything it needs, energetically, physically and from an inner perspective, from the mother. When a mother takes in nutrients, the child has first pick before the mother's body gets what it needs. The same goes for inner energy. So a magician's first focus should be the mother. Uphold the mother, and you uphold the child.

Once the labour is triggered—the most dangerous time for mother and child—inner beings and dynamics swing into action and work within the mother's fate path and the child's. Then it becomes less about patterns, and more about medical situations and the mother's ability to cope with labour. With modern medicine we no longer see labour as such a danger; yet in many third world countries, women still die every day in the labour process. Such a situation does not need magic; it needs good doctors, midwives, and medical equipment.

Now we have looked at the basic process of the child's pattern, let us look at the magical possibilities of what can go wrong and how. Remember, this tends to happen only when the women or her partner are magicians who are visible in a magical community and who have acquired a magically skilled, actively hostile enemy; though do keep in mind those situations where ethnic or tribal magic would be a threat.

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### *What can happen and how it presents*

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Remember, most women who think their unborn child is being attacked magically are mistaken. Pregnancy can do strange things to a woman's



mind, so be careful not to get dragged into a drama. Always look for yourself with divination to see whether the child is under real magical threat before you even think of 'helping.'

Usually in such situations any magic is directed at the child—particularly when the mother comes from, or is part of, a community that uses tribal, ethnic, or ancestral magic.

Before I list the picture that can present with such an attack or when the pregnancy is in danger, remember that many of the presentations can be caused by medical conditions, or can run concurrent with medical conditions. The mother should always be checked by a qualified obstetrician and medically treated. You deal with the inner side of the pregnancy. Always let doctors deal with the physical and mental side, no matter how minor it may seem.

Observing the pattern is the first step. Whenever you do anything magical around a pregnant woman, it must always be in the physical realm. Never go into the inner worlds around a pregnant woman; there is always the possibility of the child's pattern and/or soul following you and not returning. So all visionary work is kept in the physical realm, and any ritual work is conducted in the physical realm with the mind firmly planted there.

Never ever do anything in the Inner Temple near a pregnancy. The frequency of the Inner Temple will call the child's soul back home to the inner realms. Instead—and this will passively help and protect both mother and baby—recover and tune into the adept power pattern, with the tools and angelic beings around you, before you start work. Do this silently in your head. When this is in place, go into vision.

Observing the pattern is done in vision at the mother's side: you go into her body in vision and look at the combined pattern of mother and baby. Once you adjust to what you are looking at, you will see the mother's pattern and the child's running through it and attached to the fetus. The two patterns should be in harmony with each other.

If you see darker, unmatched parts in the pattern whose shapes do not fit, then something else might be trying to manifest with the baby. If so then, in vision, reach in and touch the darker, misshapen pattern and see what images spring to your mind. This may tell you what it is.

Any darker part of the pattern—or sometimes it can appear as dark blobs or clumps—will most likely not be attached to the baby, but it will be attached to its pattern. This is what needs removing. Work as you

have always done when inside a body: carefully and slowly. Detach the misshapen, darker threads or shapes and put them in a hole in the ground. Once you have got them all out, reach up for an energy line—you have done this before—and *reenergise the mother, not the baby*. The baby will take from the mother. Do as little as possible to disturb anything to do with the baby.

Then check the cord that runs between the placenta and the baby. Make sure the light running along it is even and not blocked at any point. Any blockages will be on the outside of the cord, exerting pressure. In rare cases you may find small beings attached, which are parasites. Carefully take them off and dump them in the ground.

Spend as little time as possible in vision doing this work: the less you disturb the mother's inner vessel, the better.

Any intruding pattern or being will show as dark because they are generally rooted in the Underworld or the past, and such intrusions are pretty easy to spot. Removing them takes out any interference, hitchhikers, and/or ancestral patterns with no real place in the child's fate pattern. Don't interfere with the mother's or baby's patterns: they are fragile in pregnancy, and you can do a lot of damage with a single mistake.

Once you have done the visionary work, use divination to look at the pregnancy to see if anything else needs doing. If the mother is under direct magical attack then they will likely need a talisman, but always check: sometimes the beings around the mother will protect them both, sometimes not. Never do anything around a pregnancy without first checking to see what that work would do.

If the house needs clearing and protecting then do so. Use layers of things around the house as you have been taught. A sustained attack against the pregnancy will require you change your protection methods monthly, so that there is always a fresh and different protection in place.

Also, in a magical household a couple's patterns often become intermingled. This means that an attack on the father can filter across to the mother—and thus the child. So check the father as well, and use a talisman on him if necessary.

When tackling something like a magical attack in a house with a pregnancy, deal with every member of the family. Also be very careful what you do: do not trigger a war by lashing out or going after the attackers; leave that for inner beings to deal with. These situations can

degenerate very quickly when hostility is brought into the picture, and the first casualty is usually the baby. Stay still and centred, maintain balance in the house, and clean and protect. By keeping the home clear and balanced, and tuned, all the natural inner dynamics will come into play. This will deal with the nastier side of things.

Also, in a magical household with a pregnancy, no magician should carry on with their magical work or experiments. Things that clear and tune are fine, but anything more puts the child at risk. Pregnancies are down-time for a magician. Anything even remotely magical connected with death and destruction—tools, bones, skulls, destroying spirits, Underworld deity statues or images, and so forth, should be put away to sleep for a year or two. Any creative and protective goddesses should be brought to the fore and worked with by tending them daily.

If the problem has its roots in ancestral issues, then any photographs or images of any member of that bloodline should be put away until after the child is two years old. I have come across situations where ancestral contacts have tried to force the return of a mother and child to a particular land, and the sheer force of the interference has put the baby's life at risk. In those situations you close anything down that could connect to them and essentially tell those contacts to piss off.

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### *Talisman for mother and baby*

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There are several ways of making talismans for a pregnant mother, and one for a talisman for the baby's cradle after it is born. Which approach you take depends on what is needed. Often divination is the best guide: each situation is different, so each approach needs to be unique. I am sure, by now, that you will have learned not only this course's methods, but ones from other magical systems. Whatever method you use, make sure it is the right one and serves a necessary purpose, not a random or wishful one.

One method to look at uses visionary inner contact and the directions. Build the adept power pattern to tune the space, open the directions and gates, and ask for angelic contact in each direction to put whatever is necessary for the protection and upholding of the mother and baby in a piece of jewellery. The mother will then wear this jewellery and not take it off for any reason. The jewellery must be plain, with no symbols or images. Again, I must emphasise, whatever method you use, check it

first using divination to ensure that it will work and will be okay for both the baby and the mother. Do separate readings for mother and baby.

Another method to consider is a talisman engraved with a planetary pattern. Engrave this on a silver disk. Using the mother's birth chart, and the longer transits that she is going through, identify the key slower-moving planets that are helpful for her. Set a pattern like a pentagram in the centre, put in the sword and vessel marks, and a mark on the top for Divinity or for the companion. Then position the sigils for the helpful planets in positions around the pentagram where they are needed most: the future path, east and west for the future life and vessel, and a threshold to block off the bottom/north.

Then work in vision in the planetary temple—never do this near the mother and child, do it in your magical space. Ask each planetary spirit you are working with to focus their power into the sigil denoting their power. Then work in your work space around the directions and ask the angelic contacts in each direction to uphold and protect the pattern of the mother and child.

Leave it to cook on the central altar, then put it on the mother. She must not take it off at all. Once the child is born, you can do one for the child as well. Hang it on the cradle where they will sleep.

Another approach is to work with a creative goddess like Hathor—never a god. Have a pendant with either her name or image on it. Work in visionary ritual in the work space and ask her to put in the talisman protections for the mother and child to keep them safe from attack, intrusion, destructive tides, disease, and so forth. Or you can ask her to put in whatever is appropriate for the safety and wellbeing of the mother and child.

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### *Getting behind the threat*

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The key to undermining any magical attack, tide of destruction, ancestral interference, and so forth, that could threaten an unborn child, is to get behind its surface presentation. Magic from around the world has lots of different presentations; yet behind them the deeper dynamics are the same.

Never try to deal with such a situation within the system of magic used. In other destructive situations—ones that are not life-or-death—this can be a very good learning experience, and your understanding

of magic's underlying dynamics will help you navigate the unfamiliar territory. But when an unborn child is at risk, you do not take chances. Work with the base power dynamics of creation and destruction as you have learned them, with the patterns of fate and life expression, and deal directly with any intrusive beings rather than using rituals, sigils, or other methods from a particular system.

The more you work as an adept, the more you will come to realise that, regardless of the dizzying array of different magical systems, behind and beneath them are all the same patterns, beings, power dynamics, and so forth.

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### *Stole or shawl*

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Another method you can use as an additional layer—not as a standalone protection—is a stole or shawl for the mother to put on when they instinctively feel under threat. On its own this will be a weak layer, but combined with others, such as visionary work on the mother, talismans, house protections, and so forth, it can be very useful.

In terms of the actual fabric, choose something the mother would wear and feel comfortable with, and something that will not draw attention. Place frankincense oil at points around the fabric before you start. You will not have to draw or paint on it, as you will impress the pattern into it using vision.

Cast your mind back to the first adept module and work with the patterns and shapes that you laid down in a stone. Use that method and a pattern of Divine balance with angelic shape-weaving. Choose the shape carefully. Ensure it has a shape for the physical realm, and part of the shape for the future, and for the utterance from the east (conception) and for west (birth/vessel). The only Underworld element should be a point that anchors it in the Stone of the Underworld.

Build the pattern in visionary ritual, then lower it into the shawl and give it plenty of time to cook in the magical space. Then go and place it on the mother. Do not hand it to her; actually place it on her shoulders. As you do so, see the powers, angelic contacts, and patterns surrounding her in your mind.

Tell her to put on the shawl when she feels a threat, and to spread it out across her bedcovers if she has been having bad dreams. If she is

having problems in her sleep then sort out a safe way to have an eight hour tea light burning at night in the bedroom.

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### *Learning to make a protective shawl*

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Prepare and make a protective shawl infused with the angelic and Divine patterns. Keep it in your work space and use it when you feel under threat by spreading it over your bed. When you do your morning recitations/tuning, put it on so that it slowly takes up the power of those actions. It will become infused with the tuning power. This is a lesser version of the magical stole which can work along similar lines.

You can use this shawl on children, animals, and people when they feel under threat, are in some danger, or are having nightmares. Work with it: learn through trial and error as to what it can do, how long it lasts, and what it cannot do. It is pointless to learn something in theory without knowing what it does and how it actually works in practice. Also, it is important to learn the limitations as well as the strengths of such a tool. The only way to learn is to do it and use it.

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### *Eugenics and magic*

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This is another pertinent issue that needs some thinking about for adept magicians. It repeatedly surfaces both in mundane societies and in magical groups around the world. So read about it, ponder it, then recognise when it comes into play in magical communities or groups you come across. It also crops up in religious groups. As an adept, being aware of it can prevent you from inadvertently getting caught up in it.

As an adept, you will come across various other aspects of pregnancy, birth, blood lines, and reincarnation; but you already have the necessary techniques to deal with them, even if you do not realise it. As it becomes necessary, you will search for and find what you need for your work. Therefore I do not have to cover them in the adept section.

If you read the writings of various magicians, philosophers and thinkers, you are also very likely to come face to face with some very contentious deeper issues around conception, population, souls, reincarnation, and so forth.

Most magical training does not touch on such deep issues, and focuses solely on the magic itself; but with the levels of power dynamics you are being trained to work with, these deeper issues need some thought and reflection, as they heavily overlap the world of magic in so many ways. As you read this section of the lesson, remember to step out of your cultural headspace. Your life and culture is not the be-all and end-all; you have to start thinking in global terms, outside your comfort zone. Keep an awareness of how different life can be in the far-flung areas of this world.

Everyone forms opinions on issues, and those opinions come from your own everyday experience. For a magician, and particularly an adept, you have to think more widely than that, and be willing to look at the world not with emotion, but with balance, intelligence, and an ability to view different perspectives. And do remember, with this subject matter in particular, that we are not individuals; we are the collective consciousness of a species, and part of a planetary consciousness.

And yet for the adept, there is also a paradox: if you are constantly working towards the Fulcrum, with creation and destruction in balance, then the collective dynamic turns on its head. How you are, what you do, and what power you work with as an individual adept will affect the collective with which you are directly connected. This then affects the wider world—its people, land, and beings. Basically this is the root of the true meaning of being an adept: rather than being pulled by the collective's actions and dynamics, you become a conductor of the orchestra directly within your orbit. Think about this.

As an adept, you must also become aware of certain ongoing social engineering projects in various countries, as these directly cross over into the realm of magic. Social engineering and magic have been linked, in various ways, right back as far as Classical Greece. Your awareness informs you, and your understanding of the subject as an adept can have a direct bearing on how you approach magic in difficult situations that cross paths with these various issues.

I want us to look briefly at the major issues that come up in this field of work. I will give you pointers for further study which you can do for yourself, but simply an awareness of these issues will alert you when magic and social engineering come together.

## *Populations*

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The biggest social engineering issue that crosses paths with magic, directly and indirectly, is eugenics: selective breeding for genetic superiority. Though eugenics has been around since Classical Greek times, in the nineteenth and twentieth century in the Western world, it reached a new and dangerous status.

Here is a clip of an entry from Wikipedia on eugenics:

Early proponents of eugenics believed that, through selective breeding, the human species should direct its own evolution. They tended to believe in the genetic superiority of Nordic, Germanic and Anglo-Saxon peoples; supported strict immigration and anti-miscegenation laws; and supported the forcible sterilization of the poor, disabled and “immoral.”

A lot of people do not realise that the concept of both positive and negative eugenics was not simply a nineteenth and early twentieth century one. As such it still raises its head in various Western societies in a myriad of ways, and creeps into magical groups who approach the same concept using magic.

Before we get deeper into this, here are a few things to look up on the internet, things on Wikipedia. Reading about them as you go through this lesson will cast a better light on the ins and outs of this matter for you, so that I do not have to type them out.

**Sir Francis Galton UK** late nineteenth century—his work on eugenics

**W. E. B. Du Bois** believed “only fit blacks should procreate to eradicate the race’s heritage of moral iniquity.”

**US eugenics program** and Major General Frederick Henry Osborn (1889–1981) founder of the American Eugenics Society

**Positive eugenics**

**Negative eugenics**

The basic premise of eugenics is “to breed a better population and weed out the bad.” This really took off in the nineteenth century, and



negative eugenics was practised in some northern European countries even into the 1970s by sterilising certain ethnic groups on arrest, regardless of whether or not they were guilty of anything. It was also passively practised in England up into the 1970s by sending poor orphans, particularly those of Irish or Roma descent, to Australia, so ‘cleaning the streets.’

It is also still practised by certain magical groups in Europe and America who try to filter souls manifesting into life so that only the ‘higher vibration’ ones make it. Many of you will be shocked by these revelations, both societal and magical; yet it starts with collective distaste for one group or another at ground level, something of which many are guilty without even realising.

The more our populations grow, and the more we are exposed to large numbers of people from far-flung countries, the more people react. That reaction starts with simple, down-to-earth attitudes that you hear on the street every day: “they are taking our jobs,” “they are dirty,” “they are lazy,” “they are stupid”... indeed, every society has its ‘they.’

As the industrial revolution became firmly established, more and more of the peasantry gravitated to the cities and mingled with the ‘better classes’. Slavery, empire, occupation, war, and the promise of a better life caused huge amounts of various populations to uproot, by choice or by force, and move to different lands.

At the same time, and particularly in the north of England, there was a movement within the upper echelons of industrial society to better the lot of the working poor. Education was made widely and freely available for poor families; then, with the social democratic movements of the early twentieth century, poor families also slowly began to have access to health care and food. Similar patterns unfolded in and throughout the twentieth century, and populations began to grow larger. Now the poor in some countries were dodging the tides of death that nature creates through disease: we changed the dynamic.

This led to people from very poor backgrounds surviving childhood and getting excellent education, vaccines, health care, etc. This made for not just more people, but more *diverse* people in all strata of society. Many of the political, scientific, artistic, and magical innovations that arose in the twentieth century were a direct result of that diversity.

In itself, this proves that ‘poor’ or ‘different’ does not mean ‘bad,’ but rather ‘wasted potential.’

But with that rise from the poor and ethnic populations, you also get

a bigger population, a sizeable proportion of whom are not very bright. It is not fashionable to say this, but it is true, and a natural dynamic of life. This rise in numbers of the dumb, the disabled, the deviant, and the ethnic and different struck fear into the heart of the upper classes of Western society at the turn of the nineteenth and into the twentieth century.

Nazi Germany's eugenics programs were the epitome of the period's negative eugenics—to the extent that many today believe it to have been the *only* example of eugenics practised in modern times. But such a belief is wrong: eugenics has reared its head in many ways, some more subtle than others, and it continues to do so to this day.

This issue crosses paths with magic not just by nature of silly groups trying to “cleanse their sacred population,” but by the very nature of imbalance with creation and destruction. And this is where it really strikes to the heart of every magician: if you do not understand the dynamics at play in human populations then you run the risk of repeating the same mistakes in different ways, often without realising it.

Remember that everything an adept does, magically or mundanely, has a wider effect on the collective. Whenever you work magically in a deep and powerful way, and directly related to the community at large, you will cross paths in one way or another with this dynamic and issue. If you are not aware of it then you can inadvertently cause chaos. If you are aware of it then you can spot it in action and work with it rather than against it.

Let us look at the root Divine powers of creation and destruction in action through genetic diversity.

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### *Genetic diversity*

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Nature is a marvellous thing—and also a power with no emotion. It operates through necessity and the creative impulse which seeks to express itself. In humans this translates as the will to live and survive. We are programmed to survive in any way possible, and as magicians we seek to evolve mystically and magically, as well as physically.

Nature works around the seesaw of creation and destruction with the Fulcrum in the middle; this we know. Fate works in a complex weave that seeks out the best route for expression in life. All this comes down

to its mundane physical level in the human body and in the human collective. Threats from disease cause the body to react and defend itself, and through evolution the generations adapt to survive. A perfect example of this, which also comes up as an issue in negative eugenics discussions, is Sickle Cell Disease, most prevalent in Africa.

Sickle cell Disease, or SCD, is a blood disorder that can shorten a lifespan, and makes for a life punctuated by pain, infections, and anaemia. However it also confers an interesting level of immunity to malaria, something far more likely to take out the young. So one disease affects the other in an attempt to make sure that children live to an age where they can procreate.

First world countries and organisations are involved in many different vaccine and health programs throughout Africa. One issue they focus on is SCD, because of the risks and misery it can cause. Though it is wonderful that first world technology is made available to third world countries, it does bring up some issues that need thinking about.

For example, and this is taken from the World Health Organisation's website in regards to Sickle Cell Disease: "Genetic counseling and screening can lead to substantial reduction in the number of children born with the trait."

Bear in mind that fewer children born with SCD in Africa may mean many more contracting serious malaria infections at an early age—which will most likely cause a lot more deaths. As you can see, straightaway you get onto dodgy ground. Will science also give medicines and vaccines to Africa's children to also avoid malaria? Or is this an example of eugenics through the back door?

I do not want to get in conspiracies, but I do think that such things should be carefully thought through. It also brings to light issues about evolutionary advantage, a dynamic that also applies to the inner worlds and the outer collective: ballast and evolving.

Populations with a wide genetic diversity tend to be stronger and healthier; narrower ones tend to be weaker and more vulnerable to disease. I know I am simplifying this, but this subject is not the main crux of this lesson, so you can delve further in your own time.

All this is important because it highlights how we think of the humanity around us, as well as the other species with which we share space. This affects how the magician approaches magic, consciously and unconsciously.

If you approach magic with a wider action out in the world, and you unconsciously harbour a dislike for a particular group of people, then it can alter the pathways that such magic takes. You are the filter for the magic as it passes through you. An adept needs to understand their own mind and psychology. This comes from awareness of your surroundings and *how you react to them*. You must have a balanced filter.

This can also swing the other way, where the magician wishes no harm to anything, ever. It is impossible to live in this world, which holds creation and destruction in equal power, without ever harming something, purposely or by accident. Usually, such an attitude comes from a life of abundance where the person has never been truly pushed to survive. We have talked about this sort of imbalance in the apprentice work.

This takes us back to the basic magical dynamic of necessity, and working from that stance when it has been shown to you by inner contacts that such work is required.

Prejudice and assumptions should not come into magic, as you often cannot see the bigger picture. This takes a lot of skill and trust, hence your long training in working unconditionally. You do not filter who or what you work on or with; you let the inner contacts do that.

When a life has come into being, it has a fate path. Every life does, and no human has to right to decide who lives and who does not, who expresses in life and who does not. You are a fulcrum, and either side of you are creation and destruction in equal measures. Your job is not to decide what is created and destroyed, but to hold the central balance, regardless of whether that means creation or destruction. Necessary power flows through you as and when the scales need to rebalance: you work blind, just like justice.

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### *Magical diversity*

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This then brings us to the inner, magical, and spiritual eugenics that rears its head so often and can catch a magician unawares—at least it can if they have not been exposed to the issue, which is why I am writing about it. Magical, mystical, and spiritual human expression and connection has its bases in our ancestral past, our culture, community, and orbit of inner contacts. Those orbits do not operate out of any sense of purity, but are a complex weave—again, defined by necessity.

When magically unmeddled-with, this complex weave finds its own path, and the deeper powers of creation and destruction do their jobs as and when necessary. The weave is not kept healthy by limiting diversity; in truth, it is the opposite. Regardless of the vessel within which a human soul evolves, those who need to forge their paths powerfully in the future do, and those who do not, don't. It's that simple. A person's genetic line, physical capability, or culture has no real bearing on their magical development unless we are looking at prolonged mental illness—which usually shuts down the budding magician naturally.

As we have become more mobile and communicate with, visit, and live within different far-flung cultures, religious communities, and so forth, our orbit mingles with the inner orbit of other places and people. If you approach magic in an open way then you learn to interact with the ancestral spirits, deities, land powers, etc., of many different areas of the world. This deepens the magician's understanding of magic and moves them out of any small world mentality towards a wider view of magic. You operate as an adept for all people, all cultures, and all inner orbits as and when necessary, in whatever form is necessary.

When magicians form a magical system based around a particular race's religion, mythology, culture, or history, 'magical eugenics' occasionally rears its head. Various magical organisations and groups operate in this way, but working within a narrow field not only locks them out of a major slice of the inner worlds, it also breeds contempt for those outside the 'club.'

When such an attitude is mixed with magic, particularly its deeper levels, it also begins to open doors for destructive powers to flow through, directed and fed by the sense of "we are right and you all are wrong," or "we are superior and you are not" at a deep ethical and magical level.

This is different from a small tribal magical community that operates purely within the orbit of a land area and its collection of direct ancestors. The difference is important.

As an example, one magical group operating in England was founded by a brilliant magician who explored many different themes in her lifetime. On her death, her organisation—as is generally the case—started to focus on one particular path to the exclusion of others.

That immediately demonstrated their lack of knowledge not only of magic at an adept level, but also of how human evolution works. The path is a system, not the magic itself. The adept should be able to operate within any system, *as they should know the magic behind the system and its*

*wide boundaries.*

The organisation became more and more ‘inbred’ to the point of losing all inner connection for a while, which expressed itself through their entry requirements. At one point their website listed a long set of requirements, including race, religion, job specs, and being willing to work within a tight cultural and moral framework. They wanted to attract only a certain type of person, which blocked out a lot of potentially good magicians who could have evolved into great magicians through working that system. Filtering who ‘knocks on the door’ is magical snobbery and paternalistic control, and it disengages the deeper dynamics that flow through magical communities and schools.

The issues that come up with genetic inbreeding over generations also come up under similar circumstances within a magical group. That is the extreme edge of the issue in the magical community, but the road to such extremes start with a magician who consciously or inadvertently allows discrimination to creep into their magical patterns on the basis of race, creed, colour, or physical ability or disability. It is not about being all love, light, and fluffiness, but about working with the deeper flows of fate and power that flow through everything.

This also ties in with what you learned in earlier lessons about the necessity, sometimes, for destruction and destructive beings. You work with what is presented. The moment you start to judge, you open the door for all sorts of strange and stupid ways of thinking to creep in. I once came across a brilliant magician who had been refused training in his younger days by a particularly well-known school simply because he was blind. The entry requirements were that the neophyte be physically fit and able, with nothing at all wrong with them. Rejected by them for his blindness, he trained elsewhere with a mixture of different adepts. By the time I met him and worked with him, he had become a powerful, well balanced, and very skilled adept.

The last aspect of the ‘magical eugenics’ mentality to be aware of in your adept work is the *system fundamentalism* that often goes hand in hand with it. More and more magical and Pagan groups are becoming fundamentalist in their systems and approaches, both about their members’ ethnicity, abilities, and religious connections, and also about what powers and deities they work with.

A strange consciousness is spreading across all avenues of human societies, and is expressing itself in this way in those magical, mystical, religious, and Pagan groups who are not watchful of it. This is part of a deeper tide of destruction flowing through human consciousness

worldwide, and as an adept you must recognise it and not get caught up in it.

It is sensible in magic to have boundaries and to know what needs working with and what doesn't; but that decision should always come from magical necessity, not from fundamentalist thought. And because this tide is flowing through humanity and has been for a while, the adept needs to be constantly aware of it so that they do not inadvertently become caught up in it. This is particularly true of working magically with conception and reproduction: always keep a constant watch on your reasoning, your actions, and your intent.

So now that you have read and pondered, we can move on to the next lesson.

Whenever these sorts of issues are discussed in magical lessons, take the time to research them yourself. Look at current affairs both in magical groups and in the world at large so that you gain understanding, without emotion, of what is happening around you.

Human consciousness is like the weather: it collectively shifts and changes all the time, and when it stretches seriously out of balance, as is happening in our lifetimes, ensure that you do not get tangled up in it through your magical actions. The best way to avoid such a situation is always to be aware of what is happening in the world around you. Remember, the inner and outer worlds are deeply connected and do not operate separately from each other.

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### *Eugenics research*

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Look up and read about the history of eugenics, and the definitions of positive and negative eugenics. Take some time to look through the websites of various magical groups looking for members and students. Look very carefully at the wording of their entry requirements, their aims, and their objectives. I have noticed one particular major school, one that was heavily divisive in its entry requirements, has changed their wording considerably since I mentioned it in public. Yet the issue is still there; just more subtly worded.

## *Shiva*

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Now would be a good time for you to look up the Hindu god Shiva, the power that is both creator and destroyer. Read lots of different sources, not just one: some are too simplistic and others meander off in psychology, but some hold snippets of information that you will recognise regarding powers, presentations, and dynamics.

Filter through the various sources to get behind the religious presentation, and look at the powers of the deity in a magical context. Look at his tools and the creatures he is connected with, and compare them with what you have worked with and learned. See the cultural crossovers of how various powers keep cropping up in different places.

Then look at the useful information you have collated, and examine it in the context of birth, not only in the birth of a child, but in a wider context in general.

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## *The Enneads of Plotinus*

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If you feel up to some mental and philosophical gymnastics, get a copy of (or read online) the *Enneads* of Plotinus. Plotinus was an interesting Greek philosopher from the third century A.D. who took himself off to Alexandria in Egypt to study. There he found Ammonius Saccas, a philosopher now thought to have come from an Indian family resident in Egypt, who became Plotinus' teacher for over a decade.

Plotinus looked at the world in terms of a Divine 'one' and then the physical world, and he rejected everything in between such as deities, spirits, and so forth. His *Enneads*, his writings, were not written as a single book, but were various writings and notes he made over the years which were eventually collected and compiled by Porphyry, his assistant.

When you look at these classical philosophers, what is interesting to the magician is not so much their conclusions, but what they were actually looking at, pondering over, or describing.

A lot of the knowledge that the Greek philosophers gained came out of the dying gasp of Egypt. When we sift through the ponderings of these Greek thinkers, we see grains of wisdom from ancient Egypt peeking



through. It is also very good for an adept to look at how different philosophers and thinkers came to different conclusions and ideas, to see these deep inner dynamics and issues looked at and approached from different angles. You can learn a lot just by seeing through the eyes of the various people who have looked at the Mysteries.

I keep a copy of the Enneads close by and dip into them occasionally. At times I am astonished to see what they are actually pondering over, and how we modern magicians operate within exactly the same dynamics.

The most pertinent Ennead for this lesson is the fourth one, which looks at various issues and dynamics about the soul, the descent into life, and so forth. It can make for heavy reading, following his line of thought, but regardless of his conclusions, what he is actually looking at is fascinating. He also talks at length, in various parts of his writings, about the stillness and silence of the soul, even when manifest within the human pattern—which he also talks about.

You will also begin to see the Pagan and Greek philosophical influence on the formation of early Christianity, and where some of that religion's ideas were fermented and harvested.

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