

QVAREIA - THE APPRENTICE

Module 4 - Death and the Underworld
Lesson 7: Inner Contacts and Inner Adepts

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QVAREIA

WELCOME

Welcome to this lesson of the Quareia curriculum.

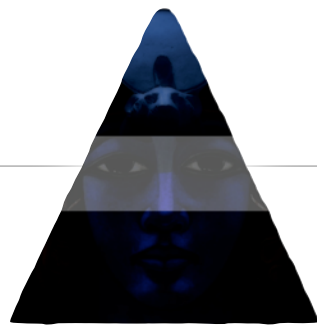
The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond. The course has no superfluous text; there is no dressing, no padding – everything is in its place and everything within the course has a good reason to be there.

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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



QVAREIA - THE APPRENTICE

Module 4 - Death and the Underworld

Lesson 7: Inner Contacts and Inner Adepts

We now get to, from a magical perspective, one of the most interesting aspects of death and the sort of variables that we see in death, and that is the subject of the inner adepts. The phenomenon is as old as temple culture itself, and examples of people who once lived and who opted out of the usual cycles of birth and death in order to serve can be spotted in most ancient and not-so-ancient cultures. The one thing they all have in common is that they tend to come out of temple cultures of one sort or another.

More recent inner adepts are the product of mystical, spiritual, and magical traditions that keep a continued sense of service in their line. Like all things connected to humans, it sometimes goes wrong, but for the most part if you aim in the right direction in terms of contacts, these inner adepts can be very valuable.

However, in the last hundred years, and particularly in the last forty or fifty years, this aspect of human service has been co-opted by the commercial New Age and ‘magick’ community in order to sell product. It is not that the inner adepts themselves have been co-opted; rather that the concept has been misused. People channelling ‘ascended masters’ are more common these days than plumbers, and for the right price, there are many ‘teachers’ who will connect you or initiate you into the ‘inner order of Melchizedek’—something that does not exist.

Many esoteric orders have tried to pin these contacts down and organise them (giving them fancy names, imaginary lines of initiation, and made-up histories), something which never works and always ends up messy. But the inner adepts themselves have throughout time interacted with various magical and mystical orders, working on the thresholds, and working in the inner realms with magicians who work in vision. So what are these inner adepts/masters/elder brothers?

The Process of Becoming an Inner Adept

We looked at the death process, the process of the scales and how some spirits who stand before the angel decide not to come back into life, but are not yet ready to go deeper in to the process, so they choose to serve in the inner worlds for a time. The spirit of the person steps into the inner worlds and operates through an inner structure that can be used as an interface with the living: inner temples, inner libraries, thresholds, and so forth.

Usually the personality that they last held in life is jettisoned before they step into the inner realms, so as not to cause a back-drag on the spirit or create a cult-type situation with the living humans with whom they will work. This is one of the hallmarks of knowing when you have gotten a real inner adept contact: you will never know who they are. Any inner contact that appears as a known human or declares to be a certain person is most likely not, and is something else masquerading as them.

This can be for good reasons: an inner being trying to get a specific way of thinking across will pluck from your mind, or from the collective mind of the group, a person that they can dress up as who represents what they are trying to teach. The bad reason would be a cross-dressing parasite. In such a case, anything transmitted from the contact to the living is usually banal or total drivel dressed up with light, aliens, crystals—you get the idea.

Sometimes fairly recently dead adepts will try to contact other magicians and work with them, but that is not the same thing. They are still going through the death process and have not yet moved deeper into the aspect of death that we looked at (the angel and the vista). This is the most commonly mistaken type of contact: an adept in death who is waiting around, connect-

ing with the lodge or other magicians, and retains the personality/image from their life in clear terms is in fact, technically, a haunting.

Many of these types of magicians who hang around after death can become a bit of a problem as their ego and personality is still driven by a sense of control. We see this when lodge leaders die who cannot let go. They badger the living magicians, gatecrash into the temple, and generally become a nuisance. It is understandable: when a magician has spent their whole adult life trying to build something, to then feel in death that those left behind are not doing it properly must be frustrating.

But the dead magician has failed at the first post: upon death, everything that you held dear must be released and let go of: you cannot cling to a past life in death and still expect to be balanced. The net result of this type of behaviour tends to be the living magicians having to banish the dead magician from the temple or lodge. Very sad.

In such a situation (a magical leader/teacher dying), it is important for both the dead magician and the living ones left behind to realise that their old era is now over. Some living magicians, upon the death of a beloved teacher, will try to hold on to them, desperately trying to contact them and draw them back into the temple. Not only is that seriously unbalanced, it is also magically immature and a sign of bad or inadequate training.

A true inner adept will have shed their life identity, and what is left is the deeper knowledge, wisdom, skills, and intent to serve. Many will purposely not give a name, or if badgered by an inexperienced but psychic magician they will give a totally meaningless name. This is for good reason: this is not a personality show; it is deep reserves of service in action without ego attached.

The interactions I have had over the decades with this type of inner contact have usually involved me learning, or being shown something, or being asked to bridge something from the outer to the inner. I have never known who they were, where they lived in their life, or what they did. But they all bear the hallmark of the inner priesthood, the inner adepts; an inner frequency that becomes easily recognisable to the living magician.

And inner adepts do not always appear as humans, even though they once were. They can appear in different forms: the one I found the weirdest to get my head around for a long time was the inner adepts who were pre-

senting as ‘books’ in the Inner Library. Before we go any further, now would probably be the best time to start to look at the inner library in depth, as this inner construct is key to the understanding of inner adepts and how to work with them.

The Inner Library

The inner library is an ancient interface that has been known by various terms over the millennia, but what it is stays the same: an inner place where knowledge and the knowledgeable can be accessed. You are already familiar with the idea of the inner temples: inner structures that feed through and into an outer structure. The inner temples and the inner library are not naturally-occurring inner places (obviously), but are inner templates that were constructed using magical technique which were tied into or simultaneously created as their outer temples were built.

The main difference between inner temples and the inner library is that there are quite a few different inner temples (which are connected to outer world temples), whereas there is only one inner library and it is not connected to an outer library; rather it is the root source of knowledge for all the inner and outer temples.

All the acquired knowledge and wisdom that has passed through temples and through magical, mystical, and spiritual institutions is stored in the inner library, and it is also a major access point to virtually every inner temple that can still be reached. All the temples connect to the library in one way or another, and when a temple finally breaks up, all of the knowledge held in that temple remains in the library. As an inner temple falls into disuse from an inner point of view, it slowly breaks down and eventually sinks into the sands of the inner desert, or tips into the abyss if the structure it maintains is to be composted permanently; only its knowledge remains as ‘books’ or scrolls upon the shelf.

My earliest direct contact with an inner adept when I was a young magician was in the inner library, which is a safe and solid structure for a young, inexperienced magician to work in. I did not go into the library with the specific intent to make a connection with an inner adept, it just sort of

happened. The time that I spent going into the inner library and working with this inner adept was invaluable to me in terms of learning and experience.

A few years later I was to connect with inner adepts that were not in the inner library, but were in a very ancient temple that was preparing to tip into the abyss. There was a sense of great urgency, almost desperation, in their contact with me. I wanted to know who they were, what temple culture they came from, and what I could learn on the spot from them (typical youngster attitude). In turn they wanted me to shut up and to simply take what they had to give so that I could bridge, process, mediate and then externalise what it was they wanted to pass on. I was expecting a sudden download of instant knowledge (dork that I was), but what happened was something far more profound and is still unfolding for me to this day.

In turn, each of them, men and women, stood in front of me in the ancient temple and literally shoved ‘something’ into me. Some of whatever they were placing within with me appeared to me as books, and some of it was, well, I could not even begin to describe it. And then they were gone.

At the time when this happened in my early thirties I felt ‘special,’ a superior feeling that was very quickly slapped down by the inner adepts I worked with in the inner library. It was made very clear to me that I was an idiot, a novice in their eyes, and it was more a matter of me being the fool in the right place at the right time who was willing to take the burden on. Once I was quite rightly cut down to size, I slowly learned how to access what was in me and work with it. I was no more special than a library assistant helping to sort books.

Over the years I worked more and more with inner adepts, both in the temples and the inner library, until I came to a point where a part of me is now always there as well as here: I don’t have to go to these places any more, I carry them around with me always; you eventually become a part of the ‘hive.’ And again that is not being special; it is just something that slowly develops over decades of work.

In the library, these inner adepts can appear in many different ways. Some appear as librarians or priests/priestesses within the inner library itself, and these are inner adepts who have stretched beyond the structure of the temple line they came from. They have become ‘generic’ in that they no

longer belong to any single stream of magic, spirituality, or structure: they are mediators of knowledge, plain and simple.

A deeper version of this ‘generic’ knowledge contact appears in the inner library as a book or scroll. This is where the personality and the human dressing has fallen away and all that is left is the core energy and knowledge of that adept. This appears to us as a book (pure knowledge), but it is not actually a book and cannot be read as a book. This is a mistake that many magicians make: they go to the inner library, pick up a book, and expect to be able to ‘read’ the knowledge contained within it. But it doesn’t work that way; this is not a movie with instant results.

The books in the inner library are energy patterns that hold knowledge and wisdom. To access that knowledge, the magician takes the book into themselves and gives that energy and knowledge a vessel that it can unfold within and bloom through. By taking the book into yourself, you literally absorb the knowledge of an inner adept, a knowledge that will unfold within you as time goes on. And boy does it unfold!

So you begin to see how the inner masters who are worked with in lodges, such as ‘Plato’ and ‘Socrates,’ are not actually Plato and Socrates: that grandiose claim is a dressing that tells you what sort of frequency that being is operating at, and what they are trying to convey to you. And when a true inner master ‘dresses up,’ it is because they feel they have to ‘talk slowly’ to you; they have to dress up so that you will accept what they have to say. But as always with ‘personalities,’ more often it is an intelligent parasite that is cross-dressing. That tends to happen most often if someone is using scrying methods, or brings the contact to them in their workspace.

Working within the specific confines of the inner library or an inner temple gets rid of all of those and other issues—parasites just cannot get into these inner constructs. Occasionally you will come across a dead adept still holding on to their life persona in the inner library, but it is unusual and can often lead to issues as they want to connect to their ‘magicians’ through you. But such an occurrence is rare.

As an apprentice, the safest way for you to connect with and learn from an inner adept is to work with them in the inner library. If you work as an apprentice in vision in the inner library and you perceive a grandly dressed adept who is talking at length to you giving you ‘wisdoms,’ it is most likely that it is your own mind that is talking to you. For the most part, con-

tact with inner adepts can be a bit weird, particularly if they are from a very distant past: it is difficult with such a contact to have a communal language as their concepts and ours are so vastly different. So a sort of pidgin sign language, symbolic displays, and lots of pointing at things tends to happen. You can converse with some of them, but such conversation is usually quite simple, and yet profound. They will reach into your mind to look for a visual vocabulary, so be aware of that: they are looking for a common form of communication.

Teaching tends to come in the form of showing you things, pointing at things, shoving things into you, pulling things out of you, and/or taking you to different parts of the library and pushing you into side rooms to observe, or just simply to be there. Eventually over time you gain a common language so that communication between you flows better and you learn to trust the contact. The first inner adept from the library that I worked with communed fairly well but would only give me lectures about food. We could have fairly clear basic conversation, but it was always lectures about what I should not eat. I became frustrated because I wanted magic, not dietary counselling. And yet at that time, in my early thirties, it was exactly what I needed. I was being cleaned up, my body was being prepared to cope with high levels of power, and as someone with an autoimmune disease (at that time undiagnosed), the adjusted diet was spot on. My body coped well with the work thanks to the adept's advice. So don't dismiss seemingly non-magical conversation.

Working in the library should be a long-term, consistent discipline over decades, which in turn will change how the interface works for and with you: it gets to a point where a part of you is constantly in the inner library and the inner library is constantly in you. When you reach that point, it is made clear to you that you no longer need to work in vision in the library: you become a part of the interface at a deep level. When you die, as an adept, your stored wisdom, experience, and knowledge will be released into the library for future magicians to access.

The appearance of the inner library varies according to the lines of culture that the person comes from: its appearance to a magician is shaped by the collective consciousness of their culture. Someone accessing the inner library from a Hindu culture, for example, will see an inner library with the hallmark shape, but the dressing will look more like something from the an-

cient temples of the Indian subcontinent, whereas Western magicians will see something akin to the Great Library of Alexandria: it is the collective memory within your own culture and blood that often dictates how your brain will interpret the surface dressing.

One constant, though, is the shape of the inner library: it has a central circular area with four wings, like an equal-armed cross with a circle in the middle. Regardless of how it is dressed, it holds the same shape: the shape dictates how the power flows through it, how the temples connect into it, and also how all of those things come together (think back to your lessons on magical patterns and the four directions). The fine detail of the decor, dressing, etc. is what varies. But what it is and who is in it does not vary from person to person; it is itself, and the inner adepts, or whatever different traditions call them, are always the same.

It is also good to bear in mind that when you do make a contact with an inner adept, that the meeting is specifically relevant to you, to what time, culture, and mystical or magical system you are operating in. You are led to or introduced to an adept who is deeply connected to the line of magic/mysticism that you are studying. This ensures that the inner adept can pass their knowledge on to someone who can actually make use of it, and the magician receives something that they can actually do something with. Saying that, I have had some very culturally different contacts in the library, and at times it was a bit of a struggle. But eventually it made sense as to why I was guided to such diverse contacts.

As an apprentice, it is time for you to start this connection process and learn how to first connect with an inner adept and then work with them. By now, after reading so far into this lesson, you should be aware that if any contact shows up in, say, Golden Dawn robes, or in white robes and tells you that they are 'Papus,' then your mind is playing up and you need to clear your mind and focus. If you get an adept that looks very weird and unexpected, then chances are you have a very ancient contact.

The main thing to remember is that by staying within the confines of the inner library (and later the inner temples) most of the crud that is of any danger is filtered out: parasites cannot get in there, and the keep of the library will connect you to the right first contact for you. If, over time, you have become used to working in the library and you come across a known

dead magician, the best advice I can give you is to quell your curiosity and steer around them—they are always trouble.

Making Contact with the Inner Adepts

The way to initially make a contact with an inner adept that you can work with and learn from is to go in vision to the inner library. Before we get to that, here are the basic rules that keep you safe, and help you to process what knowledge you are given. And don't forget, if it is a grand presentation, it is likely fake or coming from your own head—really inner adepts are very simple, focussed, powerful, and unfussy.

Don't expect to open a book and be able to read it. You take the energy into yourself, absorb it, process it, and the knowledge contained within it springs to life when you start working on something that is relevant to that knowledge.

Don't be fooled by the apparent simplicity of the vision. Sometimes a powerful contact can seem easy while you are going through the process, but it will hit you like a wall afterwards. Everyone processes power in a different way, so when you come to do the visionary work, make sure you have some hours afterwards for downtime.

If you find it very difficult to form the images or make sense in vision of what is happening, don't over force it: some people are strong 'visualisers,' some magicians are not. You need to learn how your mind and body processes information and power. For some it is sensations, for others it is like a movie. Neither is better than the other; just do the work and see how it unfolds for you.

Now is also the time in your training to learn how to cope should you be suddenly disturbed in the depths of vision. If that should ever happen to you (the door bursts open and the dog leaps on you), learn to simply open your eyes while holding the energetic sense within you. Sort out the disturbance as simply as possible and return back to the vision: learn to put your mind on hold. It does not always work at first, but trying opens the pathways in your brain for doing that. Having kids is a good trainer: I learned

early on to switch on and off according to which child was catapulting themselves at me.

Learn the access points of the vision by heart, really well, before you start to actually do the vision. Learn the paths, and then visualise each step in your head before you eventually sit down to do the vision. The key steps are: knowing where you are going, how to get there, what the layout of the place is, how to make the contact, and then how to get out again.

Practical Work

MEETING THE INNER ADEPT—THE VISION

In your workspace, light the directions including the central altar, see the gates open, see the Noble Ones in the south, and go around the directions at least once, seeing the gates open, seeing a contact standing on the thresholds, and then once you have finished in the north, stand with your back to the north in front of the central altar. Spend a moment tuning in to the sense of your feet in the underworld, the stars/Divine Breath above you, the sword to your left and the vessel to your right, and the path with the Noble Ones before you. Once you feel fully tuned and ready to work, walk a full circle around the directions and finish at the east. Sit down with your back to the central altar, with your body facing east, and close your eyes.

With your inner vision, build up an image of the east altar with the open gates behind it. Still yourself, be aware of your central flame, and when you are ready, see yourself in vision standing up and going to the east altar. Bow before the altar and then walk through the altar (see note one below). As you walk through the altar see the gates wide open and see that they lead to a long tunnel cut out in stone that leads off into the distance. As you step through the gates, a man steps forward: the guardian of the library.

He looks at you and you must simply stand and wait as he looks at the marks upon you and around you. He looks into your eyes and may ask you why you are here. Simply reply that you wish to access the inner library in order to learn. The man will look into your eyes again, and when he is satisfied that you are indeed an apprentice he will step aside and let you pass.

Walk down the long tunnel, and as you walk, think about the main thing that you think you need to learn from an inner adept. It will not be necessarily what you want to learn, but rather what you need to learn. You will not get that learning upon first contact, but it is important to have at least some idea formed in your mind as to areas of your magical or mystical life that needs focus: this creates something that the inner adept can work with. If you just flounder in without a clue, or with the wish for power, they will not waste their time with you. Think about what it is that you struggle the most with in your practice and study as a magician.

As you walk down the tunnel, you can feel all sorts of things happening around you, but there is nothing to see: it feels like the tunnel cuts through a vast building that has lots of things happening in it. That is exactly what the tunnel is. In the distance you see a light shining through a half-open door. Walk towards the door— and take your time.

Once you arrive at the door, carefully step through it, and you will find yourself in a wing of a vast library that seems to stretch in all directions. The shelves go up so far that the tops are veiled in mist. In one direction the wing vanishes into mist, but to the left of the door you emerged from, you see a vast circular foyer. Walk to the foyer, and you find yourself in a large, circular library space. In the centre is a large ornate pedestal that holds a huge book, and in each of the four directions are entrances to wings of the library that stretch off so far into the distance that you cannot see the ends of those sections of the building. The building is very bright, light and airy, and after the darkness of the tunnel it takes you a moment to readjust.

As your eyes adjust to the brightness, you notice that the library foyer is full of people milling around. Some are seated and reading, some are tending to books, some are chatting to each other, and some seem busily to be going somewhere. One of the people in conversation spots you, breaks away from their conversation, and comes over to greet you. This is a keeper of the library. She asks you what you want, why you are here. Tell her that you wish to learn and you wish to meet an inner adept. Tell them that you are in magical training and wish to develop more. She will indicate for you to follow her to the very centre of the library where all the directions come together. There in the centre is the very large and ornate pedestal with a vast book upon it. The woman stands up on the pedestal and asks your name. Tell her the name you were born with, your full name.

The woman sifts through the pages of the book, looking for your name. When she finds it, she reaches into that page and pulls out another much smaller book. She opens that book and then looks again at you to check that you are who you say you are. She is holding your book of life. She leafs through it, seeing everything you have done, good and bad, indifferent and odd, what you have studied, what your fate pattern looks like: all of the things that make up your life so far. She checks to see if indeed you are working magically, how your work is going, and what you need next in terms of learning.

Instead of placing your book of life back in the vast book, she holds it up directly above her. A large hand comes down from the mists above that obscure the top of the library and takes the book from her before vanishing back into the high mist.

She nods at someone in the distance and then climbs down from the pedestal and walks away, leaving you standing at the pedestal. Stay where you are and just wait. In time, someone walks up to you from behind, male or female, and places a hand upon your right shoulder. Turn around and greet them: this is an inner adept. The opening of your book of life, and the handing up of your book signals a point in your life when your real learning begins in magic. That in turn ‘marks’ you as a magician: you become visible to the inner adepts.

Let the person look at you, think at you, and interact with you. They may place books within you, they may talk with you, or show you things: remember, this is a first meeting: it is about getting used to being in the presence of an inner adept and learning how they communicate. They may be able to converse well with you or they may not.

Spend as much time as you need to interact with them, and take note of everything that happens, however minor or strange it may seem.

When you feel it is time to go, or they indicate to you that it is time to leave, bow to the adept and thank them. They will walk away from you, and as you watch them go you will notice that the majority of the people in this place are now looking at you. Take a little while to look at them. You will slowly notice that they are from many different times, cultures, religions, and some of them will look very strange to you indeed.

You will also notice that they seem to group near each of the entrances to the four wings of the building that lead from the central podium. They do not seem to go down the wings of the building much; rather they stay in the central foyer, but browse the shelves close to a specific wing. Each wing corresponds to a direction, and the books that are held in that wing hold all of the knowledge and wisdom that flows from the powers of those directions.

Now it is time for you to leave. You need to find which is the east wing, as it will lead to the tunnel that will take you back to the east altar in your workspace. Stand in the centre by the podium and look at each wing in turn. Look at the people, the magicians, priests and priestesses, the scholars, composers, writers, thinkers: you will notice that in one of the directions there is a debate going on, and people listening to the debate are writing down notes from what is being said. They are working with the power of the east. Walk towards them, and as soon as you start to walk towards the east you will feel a slight wind on your face: you always get an elemental confirmation of the direction you are approaching in the inner library.

As you pass by the people gathered at the entrance to the east wing, stop and bow to acknowledge them: these are all inner adepts, magicians, or priests/priestesses. They acknowledge you with a smile, and some may bow back: these are teachers who are acknowledging your path as a magician. Pass by them and go down the east wing. Part of the way down you will see a wall to your right that has many small doors in it. One of them holds a symbol you recognise: the X with a line through the middle of it. Go through that small door, and you will find yourself back in the tunnel. Walk back through the tunnel until you pass over the threshold, through your east altar, and back into your work space.

Sit back down into yourself, and when you are ready, open your eyes. Immediately write down everything in your journal that you can remember. Then go around the directions starting in the east, bow, say thank you, see the gates partially close, and put the flame out, leaving the centre candle until last.

If anything pops into your memory later in the day, go back and write it in your journal, along with drawings of any symbols you see. Type up a summary for your computer log. Don't fixate on the presentation of the contact you made: it does not matter what they looked like, what their name is, or

where they came from in life—what is important are the interactions between you in the library room.

Tasks

ROUTINE

Do the library vision once or twice a week for four weeks, and keep computer notes of the encounters. Also spend some time in each of those visions handling the books in the library, feeling them and interacting with them. Once your month of working in the library is up, set up a schedule to go into the library at least once a month for a year. Working in the library in vision is a major foundation feature of magical training. Throughout your training, you will work with the library in various ways, learning more and more about its depths, its connections, and how it links into so many different things.

As you go back and forth into the library, you begin to change at a deep level and wake up to dormant knowledge stores within you, as well as learning how to tap into the collective knowledge of humanity. It is a slow but steady evolution in how you learn, and it is not about learning facts or intellectual knowledge; rather it is a connection to very deep reserves of wisdom and knowledge that come from generations of experience. It will slowly unfold over your lifetime and will surface in every aspect of your life.

PONDERING

Remember at the podium, your book of life, that the library keeper handed it upwards into the mist? Think about what was happening to the book. The book of life is not actually a book; we just see it that way in vision. The book of life is the same as the contents of your vessel, your harvest so far: it is an energetic pattern that is constantly evolving according to what you do, how you do it, why you do it. It is woven tightly into your web of fate, and together they make a complex mix that is unique to you. You will find throughout your magical work that this complex, ever-changing pattern

that you create through your life actions and evolution appears in different magical realms in different forms. Learning the different ways it can appear will tell you a lot about the varied aspects of it and how it can be worked with in different ways.

Think about why it was handed upwards. There is a very specific reason for this, and it marks a turning point in your magical training. Think about what you have learned about the directions, what is up and what is down, and why the book would have been handed upwards. Note any thoughts in your computer log.

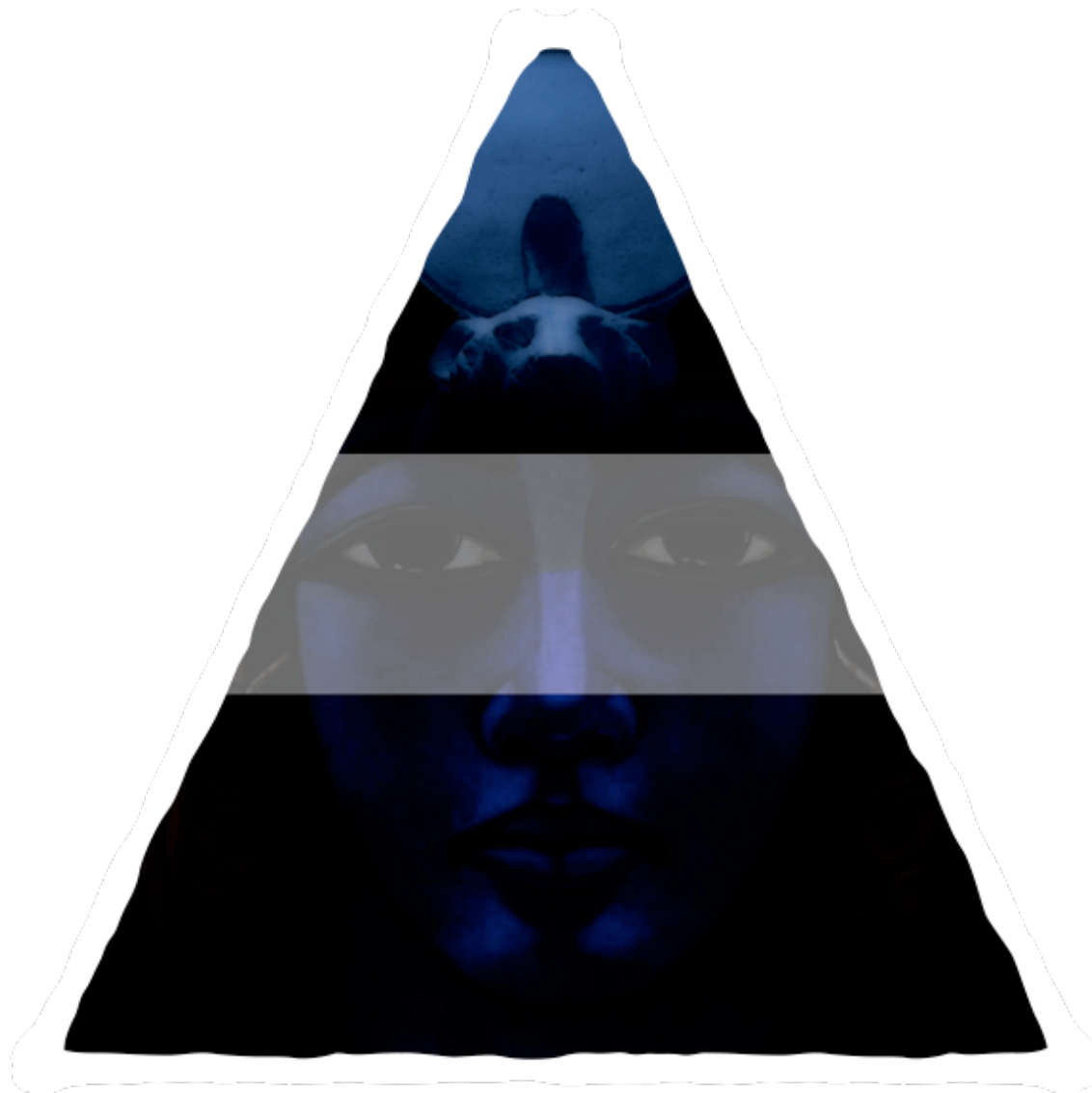
Note one: By now, you should be used to passing through an altar. There is a very specific reason for doing this in vision. When you pass in vision through an altar that physically exists and has been worked with repeatedly in ritual tuning, it becomes a guarded gateway: all of the power that has built up over the time of your work is embedded within the altar, and also that direction in your workspace. This in turn creates a membrane or filter that acts as a protection and a landing strip.

By walking through the east altar, not only are you protected by the power of the sword that you have been building up in that direction, but also by the nature of the contacts and the focussed energy of the east that you have slowly been building. By walking through the east, you are guided to inner realms directly connected to the east: i.e. the inner library, inner temples, etc. It is a very safe, well guarded, and well trodden path that you can walk without having to worry about protecting yourself.

Study note: while you are doing the month of visions in this lesson, you can also move on to lesson eight which is a reading/study lesson and can be done concurrent to this lesson.

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