

QVAREIA - THE APPRENTICE

Module 8 - Inner Temples

Lesson 1: What is an Inner Temple?

BY JOSEPHINE MCCARTHY

QVAREIA

WELCOME

Welcome to this lesson of the Quareia curriculum.

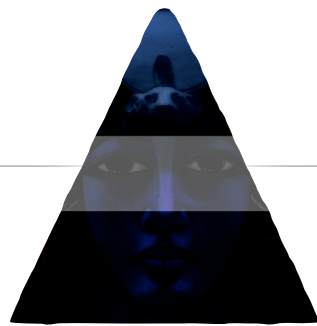
The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond. The course has no superfluous text; there is no dressing, no padding – everything is in its place and everything within the course has a good reason to be there.

*For more information and all course modules please visit
www.quareia.com*

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

Yours,

Josephine McCarthy



QVAREIA - THE APPRENTICE

Module 8 - Inner Temples

Lesson 1: What is an Inner Temple?

Introduction

Inner temples are a major aspect of the work of an adept, and the learning process of inner temples, what they do, how they work, and why a magician works with them, is a process that starts at the apprentice phase of training.

Many forms of modern magic, particularly ones that rely heavily on personal psychology, seem to have lost the connection to the inner temples, and some groups these days are not even aware of their existence. This disconnect has profoundly impacted modern magic, as the inner temples are not only a source of inner contact and learning, but also power houses that the magician can draw upon if necessary.

In previous lessons we have touched briefly on the existence of inner temples, but now it is time to look in more detail at these constructs, and begin the process of learning how to work with them and in what capacity. This module will take you through those processes.

This first lesson is simply reading and a bit of research to give you the background information you need before you start to step into the structures of the inner temples through the coming lessons in this module.

The inner temples are not used in magic that is completely exteriorised, i.e. ceremonial magic and magic that relies on invocation and evocation. In such forms of magic, the power and contact is drawn into the realm of the magician only, and is worked with purely in the physical realm. The advantage of this is that it is harder for the magician to do themselves damage by way of their magic, but the disadvantage is that such exteriorisation blocks inner contact and inner knowledge, and severely limits the power that magicians can tap into.

Magicians' work with inner temples is as old as the temples themselves, and until more recent times, the magician would also be a priest or priestess: the two streams of service were heavily interconnected up until the pre-Christian era. The magician would also have been a priest or priestess within a temple, or connected to a temple or deity and would have worked within that setting towards specific goals.

To our modern mindset, ancient temples appear like modern churches, temples, mosques and synagogues: a place to worship God or a deity. We presume that ancient temples operated in the same way, but we know through magic and archaeology that this was not in fact the case. Yes, each temple had a focus towards a deity or Divinity itself, but they also served many an inner and outer purpose.

From an inner perspective, the temples operated within a dynamic that was closely linked to the main deity, and that dynamic would be things like upholding the monarch, upholding the people, mediating creation or destruction, healing/disease, upholding balance, creating protection, training warriors, working with the weather, etc.

In ancient cultures that understood the need for balance, e.g. Egypt and the concept of Ma'at, some temples would be specifically geared towards maintaining balance. We also see this in tribal 'temple' cultures: we often think of tribal communities as being 'non-temple' communities, which is both correct and incorrect at the same time. Many tribal cultures constructed 'temples' i.e. places of work or gathering where the tribe's magical/shamanic skills would be put to work. We see this with some stone circles, with medicine wheels, sacred mountains, outcrops, etc. These places provided an energetic and boundary space where tribal magicians and elders would gather to perform rituals/magic. Usually this sort of community magic would be used either to uphold the health of the tribe or would be

worked with in service to nature, to ‘keep the world going’ and in balance. We still see this practice in various tribal cultures around the world.

All these magical and ritual places have inner versions that have either been constructed magically or have developed as a natural inner echo of the outer space. These inner places often far outlive their outer versions, sometimes for millennia. It is these inner aspects of outer places that modern magicians can tap into, access, and work within, in order to learn lost skills, make inner contacts, and continue the ancient service to the land and the people.

How the magician approaches these inner temples will decide whether or not the inner contacts, inner priesthoods, guardians, and the structure itself responds to the magician’s attempt to work with them. Simply blundering into an inner temple can sometimes be a good thing, and can open a vast new horizon for the magician doing the blundering.

But in such a case, this sort of connection to a specific inner temple is often already within the magician’s fate pattern: they were born with a connection to that stream of consciousness and when the time is right, the reconnection is made. Such a situation does happen, but it is not common, and does not happen very often.

The more common scenario is that a young magician specifically tries to access the inner temples (for example in vision, in the inner desert) and gets painfully slapped by the temple guardians for their foolish intrusion: something both I and Frater Acher have experienced in our clumsy past. Even very ancient inner temples, where the outer temple is long gone, are still heavily guarded, active, and do not like intrusion from the curious. But when they are approached properly, in careful stages using appropriate methods, inner temples can slowly open out and welcome a magician, if the magician is working in a compatible stream of consciousness and has the right attitude. And that attitude is to learn and to serve.

By intending to first learn, and then work in service and in harmony within the ethos of the inner temple, the magician is slowly accepted by the different layers of the inner temple’s consciousness. The more harmonic the magician is with the inner temple’s make-up, the deeper the layers of power and contact they can access.

There is no fooling the guardians and priesthoods: if you have a stupid motive, they will slap you away, even if you try to hide that foolishness under the guise of service. The guardians talk to our deeper consciousness, to your organ spirits, and to the beings that surround you. If they do not like what they see and hear, they will be merciless in their rejection.

But if they do like what they see, the magician will be slowly introduced, layer by layer, to the various deities, angelic beings, inner priest-hoods, powers, and knowledge stored within the temples. This rejection/acceptance is not about being a ‘good’ or ‘bad’ person; it is about having appropriate intent in relation to the power of the inner temple.

This subject matter is vast in its reaches, and you will work on and off with the inner temples throughout your training, and then your life as an adept. This first layer of learning about the inner temples, this module, is designed to give you the basic knowledge you need to understand what an inner temple is, how it comes into being, how it is worked with, and why.

The formation of an inner temple

An inner temple is a filter for power. Essentially it is a power station that accepts a raw power that has a specific focus, and begins to give it shape. This shape provides doors, boundaries, plug sockets, windows, and focal points that both inner beings and human consciousness can work with in unison.

It is not an architectural copy of an outer temple; rather it is an energy template that can flow through an outer temple while keeping its own power and structural integrity. Inner temples constructed by magical priesthoods tend to reflect an outer temple image: a skin if you like, that looks like the outer temple and operates like that temple. But once you pass through that first layer, a magically constructed temple will appear much the same as a naturally formed one.

Naturally formed inner temples appear as a result of humans working magically in a set place over a long period of time, often generations. Stone circles that are worked with magically (many are simply social), medicine wheels, mountain tops: anywhere where generations of people have gath-

ered to do magical work in order to achieve something. The defined boundary of the space, the use of directions, and the use of the mind either in vision or in focus of intent (long hours of dance, song, chant, etc.), along with inner spirits connecting with the place, will trigger the formation of an inner ‘copy’ of the sacred space.

Magically-formed inner temples can form in two different ways. How their construction happens very much depends on the magicians of their time and culture. One method is where the deities, angelic beings, and inner spirits are called upon during the formation of an outer temple and asked to become part of the building itself. Essentially the inner beings construct the inner aspect of the temple as per request, and the humans build the outer temple. Once they are both completed, they are superimposed on each other. Such an inner temple is made up of beings, not just energy, and these beings control for themselves how the construction is done.

The other form of magical inner temple is where the inner temple form is constructed by magicians using energy/magical patterns as building blocks, beings as guardians, and sometimes angelic beings as part of the structure. This becomes an inner template that is switched on for power and deity to flow through, and then the outer temple is built and connected up to it.

Both versions have their strengths and weaknesses (for a variety of reasons) and as you will not be doing temple construction any time soon, we do not need to go into that level of detail. But what you do need to know and have in your mind is a basic idea of what the process of construction looks and works like energetically, so that when you do work with an inner temple in this module, you will know what you are working with. So let us have a look at the skeletal ladder of how these inner temples are constructed. We will start with magical cooperation technique, then magical construction, and finally natural formation.

Magical cooperation technique

Human intent and magical request Inner response from a deep power (usually a deity) Human places a magically-worked-with foundation stone

for outer construction. (Remember the gold brick we talked about in the metals lesson?) The magical pattern in the foundation stone sets a specific request for particular powers. These powers respond, and angelic beings who work within that flow of power begin to take formation into a pattern. This angelic pattern creates an energetic space that a deity or deities can flow into, and also lays down the first action filters which are formation/release, and dissolution/binding.

- The humans interface with the deity/s and through that interaction, the inner temple starts to take form.
- A different layer of angelic beings respond to this human/deity interaction by creating energetic switches. These switches are angelic powers that work to affect human action: grindstone and unraveller. They slow down and limit power flow to a safe level for humans to work with. They also trigger the unravelling/composting powers, embedding these qualities into the inner temple.
- At this phase, the temple starts to take on its inner shape. We often see this as energetic power patterns, and natural formations but with a specific harmonic shape. Temples rarely appear as a building in the inner worlds, particularly at this phase. They can take on the shape of a building as generations of priests from the outer temple take up residence in the inner temple.
- The intent behind the human action and the deity's focal activity (creation, destruction, weather, balance, reproduction, healing, etc.) becomes the inner temple's 'software,' its central focus of action. At this point, the outer temple is being built and the priesthoods' actions begin to fuse the inner and outer temples together.
- Over time, as the temples (both inner and outer) are used, the consciousness of the two are pulled closer and closer together. Priests and priestesses who have worked in the temple magically during their lives may step into the inner temple when they die to continue to serve the construct's intended purpose. This slowly becomes the inner priesthood.
- As the outer temple begins to corrupt, as all human things do, the inner temple begins to close the access routes between it and the outer temple. Because the inner temple's construction was not heavily con-

trolled by the magicians, the angelic beings, deities and so forth essentially have the upper hand, and will automatically block any human activity not in keeping with the inner temple's purpose.

- You can see this sometimes in ancient temples where the outer temple still exists in a physical, if unused form, and the inner temple also still exists and is still active with an inner priesthood. But the two spaces are no longer connected: the inner temple has withdrawn from the human world and continues its work in the inner worlds, without being rooted in an outer temple. This type of inner temple is most stable, will last longest, and is unlikely to have been corrupted, as its construction was undertaken by inner beings/angelic beings with focussed intent. These inner temples and priesthoods can still be worked with if their function is still compatible with our own culture and magical focus.

Magically controlled construction

From around 1800BC to the present day, inner and outer temples increasingly bear the hallmark of controlled construction. This works differently from the cooperation technique, in that the inner construction's every step is controlled by the group of priest magicians undertaking the temple's inner building.

Here are those steps: The magicians form an energetic pattern that will be the construction's inner foundation stone. Through this pattern, the magicians ask specific forms of angelic beings to work with them in the construction's formation. Through this formed angelic pattern, the magicians work with a thread from the foundation stone and anchor it in the inner worlds. The magicians then reach deep into the inner worlds, connect with a specific deity, and weave that connection into the pattern.

- The magicians will then begin to form an inner building with doors, altar, thresholds, and directional powers, and will reach into the abyss for demonic/destructive guardians. The outer building will be constructed, and the rituals performed in the outer temple will also be conducted simultaneously in the inner temple to fuse the buildings and the work together.

- Many of the magicians will be anchored in the inner temple, and will pass into the inner temple when they die. These become inner priest-hoods and inner adepts. The advantage to this method of construction is that the magicians have total control over the power that flows into the inner temples, and can focus it more directly into their stream of work. The disadvantage is that the inner temple's integrity will be only as good as the integrity of its magical workers. The angelic beings and deity have no real control: they were not *asked* to hold control, therefore they will not in most cases.
- As the outer temple corrupts, the chance of the inner temple also corrupting becomes more likely. Such inner temple corruption is not always a given: sometimes the inner priesthoods will pull away from the outer temple as it starts to degenerate.

Natural formations

Inner temples can also form through totally natural interactions between humans in the inner forces. Here is how it would unfold: A tribal group reveres a certain place in nature. Generations of this group gather at that place, and conduct magical actions—prayer, dance, song, chant, ingesting substances, leaving offerings, calling powers, etc.

Because of this repeated focussed energy, an inner copy of the place starts forming in the inner worlds. It will be automatically fused with the outer place: they will be of each other. The actions of the tribal group will resonate through the inner place as well as the outer land. This repeated action will draw in local spirits, deities, angelic beings, etc. The inner and outer places are so heavily entwined that they will not separate, and when one of the group's working members dies, he or she will likely stay within that combined inner and outer place. This can express itself as the dead tribal member staying around the sacred place and connecting with people who visit or work there.

I have visited such places and made contact with human spirits who are deeply connected to them, yet have been dead for hundreds of years or

more; and the places themselves had been abandoned by the tribal group for generations. And yet with some of these places that I have gone to, they switch on immediately.

The formation comes from the natural intent of the people and the inner answer that the powers of nature give. It is truly a form of temple that is a balanced partnership: the tribal members do not intend to construct, only to connect and serve. The inner response is to form a patterned construct from the natural shapes, through which the powers can commune with the humans.

Now that we have looked briefly at the constructions of inner temples, let us backtrack a little and look at the source powers that flow through such temples, regardless of their construction.

The Power Roots

When an inner temple is constructed or formed, it tends to draw upon a series of powers that will then operate through the temple. The powers themselves work in octaves, for example: fire → solar fire → solar deity → kingship = a solar temple designed to uphold the kingship. Another example of such progression of power through filters, staying with the same root power would be: fire → solar deity → war god = a temple of warrior power. Or: fire → underworld fire → serpent power → oracle deity = a temple of prophecy. These are just a few of the many expressions of fire temples, but the root power in common is fire.

The outer temples, the names of the deities, and the expressions of the inner temples will all be different, but at the depths of each temple, inner and outer, will be the raw, natural power of fire. The constructions, beings, deities and forms all filter how the Divine fire power manifests and is worked with.

If you approach an inner temple from its outermost threshold, i.e. its cultural, magical or religious expression, you will find a unique doorway specific to that temple. You will only be able to gain access and work in that temple if you are compatible with its formed expression.

The thresholds you have been building up in the east, south, west, north, and centre are all root elemental powers that express through inner temples. There are more root powers than the four elements, but for now we will keep things simple. Rather than these thresholds being a connection to the outer door of the inner temple, they are a direct threshold into the depths of the inner temples via their root powers.

These root powers have a natural, patterned expression that begins in the depths of inner Divine consciousness, travels through the inner worlds, and on to outer, natural formation. This flow of root power would go a bit like this:

1. Divine consciousness →
2. Divine consciousness searching for expression →
3. This expression forming as an output →
4. An angelic being acts as a filter and shaper of that output →
5. An element that has a natural expression is included in that angelic shaping → An angelic being specifically aligned with that element becomes a second filter, or a combination of elemental filters—fire, water, air, earth, for example. At this stage, the power is now formed as an element or combination of elements that will physically express in the outer world. →
6. The birth of a mountain, a human, a tree, fire, water, etc.

This flow of power is a pathway that magicians mimic when they form an inner temple. Such formation would look something like this:

Divine consciousness searching for expression → Human consciousness searching for expression → An angelic being acts as a filter/shaper for Divine expression → An angelic being acts as a filter/shaper for human expression → An element is drawn into the path as a result of the human request matching the Divine expression → An angelic filter for that element steps into the chain → Angelic beings start to form patterns of power that will slow the power down so that humans can interact with it → The humans start to form patterns to shape the power and give it human boundaries so

that they can interact with it (deity filters, temple boundaries, intent of power usage) → The angelic beings further form the pattern by echoing the actions of the humans by becoming the structure and boundaries. Through this structural building, a vessel or interface is formed that allows the pure force of the root element to express as a deity. →The humans then either work with this cooperative construction, or sometimes they build further to limit and control the actions of the element and the deity.

This can all seem a bit technical and complex for an apprentice, but it is important, if you go into an inner temple, to know what you are going into and why.

When you pass into an inner temple, its walls, floor, and doors are angelic powers and energies woven to act as limiters (remember the limiter?). These appear to us as walls, floors and doors, but they are in fact complex patterns of power. This act of the limiter power contains the energy and consciousness, which in turn makes it into a vessel.

This vessel can contain deity consciousness, human consciousness, and spirit consciousness. While ever that vessel holds its structural integrity, it will exist in the inner realms. What holds that structural integrity is *use*: it is a vessel created to contain human interactions with the forces of nature, consciousness, and Divinity. When this living human interaction ceases, it will continue in action while the inner humans (the inner priesthood) are still active in their communion or work with the outer world. Once this stops, the inner temple begins to fade, until eventually it moves beyond our reach.

This interaction with the human world is usually in the form of knowledge or service. The knowledge is accessed by humans either by communing with inner priesthoods, by accessing the ‘library’ of that stream of consciousness (something we will look at in more depth in this module), or by working in tandem with inner priesthoods on service projects. As you begin to visit and finally work in inner temples, you will gain a much better practical understanding of these dynamics.

Temple egregores

The word *egregore* is often misunderstood and misused in many magical circles. It has come, through usage, to mean ‘group mind’ in a magical context. While such group minds do exist, a true egregore is not a group mind: it is far more than that, though the use of the group mind can be applied in an egregore’s construction.

The other misunderstanding of the use of the word egregore comes from the Greek word ἐγρήγορος, which means ‘watchers.’ This is taken to mean the Biblical Watchers—which again is an often misunderstood term. When I now explain an egregore, you will see how these applied terms are bouncing round the edge of magical understanding while also being taken out of context.

An egregore can form naturally, or it can be constructed. An egregore is a repository for learned knowledge, energy, and consciousness. It is the inner library of a temple, and also its energetic battery: it is like a rudder, a fuel tank, and a compass for the inner temple. Most inner temples have a constructed egregore, a method that seems to have fallen by the wayside for many magical groups.

When you go into the inner library, you are going into an egregore of human consciousness that stores knowledge and skills—we will look at this in more detail in the next lesson. When you talk to an inner contact in an inner temple, you are talking to part of the egregore: the egregore and the contact are inextricably linked together.

When energy is generated by an outer temple, it appears in its inner temple.

When a priest or magician dies, their skills and knowledge are released into the inner temple and are stored in the egregore: this is accessed through the interface of a library. That is a very formed aspect of an egregore.

An older form of egregore, and a longer-lasting one, is the inner presentation of a lake with fish. This is constructed using angelic and elemental filters, but is done through cooperation between inner beings and humans.

The humans form their intent, and the inner beings respond in a semi-natural formation.

The lake is often seen to be flowing in and out of the stars (like an infinity pool). Sometimes it has a temple building on an island in the centre of the lake (its inner library) and the fish are the guardians. The lake's water is the storage facility for the inner temple's consciousness—its egregore.

Sometimes we see this mirrored in outer temple constructions where the temple complex has a 'sacred lake': this is the outer expression of the inner lake that is the egregore. Whenever you come across these 'lakes' or pools with 'guardian' fish (the watchers) in either the outer or inner temple, you know you have hit upon an ancient, balanced pattern where the temple was constructed using cooperation, not control. These pools use the inner quality of water to store subtle knowledge, magic, and energy.

In some more modern (last two thousand years) Western constructs, the egregore is allowed to form itself at random. This is essentially an energetic pattern built up over generations of group focus and thinking (the "group mind" version of the egregore). Group mind egregores that develop haphazardly tend to have a lot of emotion poured into them, which in turn makes them excellent feeding grounds for parasites. They have no boundaries and no form, natural or otherwise: they are simply puddles of human thought and emotion, which makes them degrade and become infested very quickly. The parasites encourage the humans connected to the egregore to think and behave in ways that will continue the flow of energy that feeds the parasites...not nice.

Task: Research ancient temples round the world that have sacred lakes, and also ones with fish kept in them. Sacred temple lakes are found all over the world and mirror the inner temple's capacity to hold knowledge and energy. (Remember, west → vessel → holds harvest → holds knowledge, magic and energy.)

Here are a couple of examples to get you started. They are pre-Christian sites that have been subsequently taken over, one by Christianity and one by Islam.

One is the church of Saint Mary of the Spring in Istanbul. When you do the search, be sure to look up the icon image of Saint Mary of the Spring,

and what it says from a magical and mystical perspective, not a religious one. There is a lot of magical wisdom in that icon.

http://en.wikipedia.org/wiki/Church_of_St._Mary_of_the_Spring_%28Istanbul%29

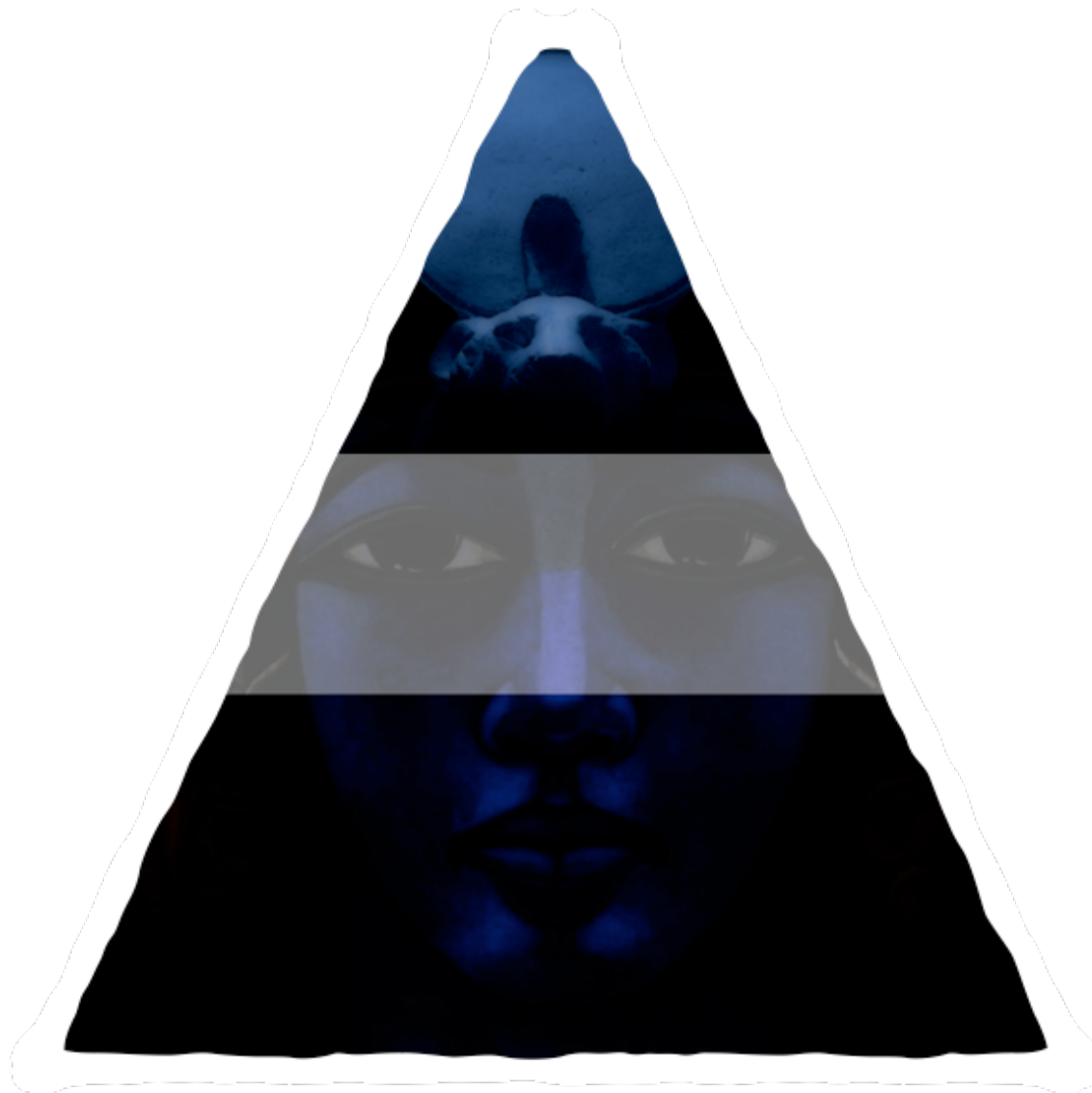


Here is another example from Sanliurfa, eastern Turkey:



QVAREIA

COPYRIGHT



© Josephine McCarthy 1993-2014

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means without the prior written permission of the Author. Permission granted to reproduce for personal use only.