

QVAREIA - THE APPRENTICE

Module 8 - Inner Temples

Lesson 6: North

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QVAREIA

WELCOME

Welcome to this lesson of the Quareia curriculum.

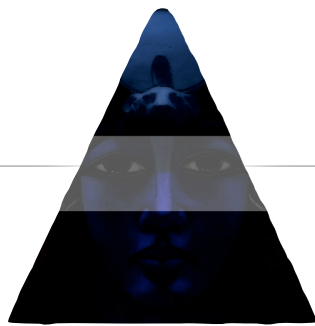
The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond. The course has no superfluous text; there is no dressing, no padding – everything is in its place and everything within the course has a good reason to be there.

*For more information and all course modules please visit
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So remember - in order for this course to work, it is wise to work with the lessons in sequence. If you don't, it won't work.

Yours,

Josephine McCarthy



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Lesson 6: North

The root temples of the north focus on the underworld, the female Divinity expression within substance, the ancient mother goddesses, ancestral knowledge, and the Abyss: this is an orbit of power that is the expression of completion.

Through your studies, you have been introduced to the concept of Divine consciousness expressing as a breath/impulse. This impulse joins the stream of time: it becomes manifest as creation as the power slows down. Once that creation peaks, it starts the downhill march to destruction, and finally comes to a stop as dense material. This stream of creation/destruction is expressed magically and mystically in many different ways. One of the ways magicians can understand and engage in this process is through the pattern of the magical directions. Another way the human mystical mind can look at this process is through Kabbalah: another often misunderstood pattern.

A further way to understand this is through the pattern of deities. The process starts with the unknowable deity of air/breath/word (for example, Amun/Amunet). The next progression is the threshold of the manifest world, which has all the deities of life, moisture, wind, sun, etc., all of whom are part of the physical world. As we know, everything in the physical world is programmed at birth to die, and at that phase we find deities who are

Mothers, who hold both life and death within their power (Cybele is a good example). Once a living thing dies, it sinks into the ground and becomes part of the earth. This part of the process is the overall power that expresses through the north root temples.

When as a magician you access one of these root temples via the inner library, you will likely reach ones connected to an undivided goddess (birth and death) or to the underworld, where everything that once expressed in life now sleeps or resides. When a being or person dies, they ‘go into the west,’ which is to say they go through a process of disconnection from life in body and spirit. From there, once that disconnection is complete, their physical expression passes deep into the substance of the land: they descend into the underworld.

Part of this realm is the layer that holds knowledge within substance: the rock that holds the history of the planet, the bones that hold the history of the being, and so forth. This is the inner library of substance. When you pass into the root north temple through the great inner library, you pass into the ‘storage’ layer of substance. This can express as a goddess who holds the history of the planet within her, or it can express as passing into an aspect of the underworld that holds all the ancient bones and signatures of beings that once were. Remember when you slept in the rock? That was a low-level version of passing deeply into the inner library within rock. Your spirit has been through that experience, which in turn prepared you for passing into a root north temple. With that preparation, your body will not be impacted by going into the north temple.

From these root north temples flow inner temples of ancient goddesses, ancestral temples, underworld temples, underworld goddesses, temples of sleepers, etc. Once you have worked in one or more of the root temples, you will be able to access these inner temples with far more understanding, which in turn will mean you will be able to work in them far more easily.

If you are very sensitive, you may find that you become tired, cold, and hungry after your visits. This is normal, so don’t worry about it: going to such an inner place will briefly slow down your metabolism as your body’s rhythm adjusts to the slow pulse of the underworld. After each north root temple visit, get a hot bath or a hot shower, eat some grounding food, and go outside for a short walk. This will put you back in the rhythm of the living.

As with the other lessons in this module so far, you will have minimal instruction: it is up to you to use what you know to achieve the practical work.

Practical Work

Repeat the same methods you have used in the previous three lessons, and ask the librarian to guide you to a root temple of the north power. Do your readings as you did in the previous lessons, and be sure to do three root temples.

Task: You have already learned some things about Cybele, who is a typical north root temple deity. Cast your research net wider, and look at Stone Age and early Bronze Age depictions of early mother goddesses. Many of them (not all) are fashioned as very large, voluptuous women. Casting aside the usual ideas behind that depiction, think about how a goddess would be depicted in the Stone Age if she held all the dense wisdom of substance.

Also do some research to find Stone Age and early Bronze Age figures who appear as part human, part lion: these are the precursor images that eventually developed into images of goddesses accompanied by lions. Look up these 'lion' goddesses and read about their cultural and temple expressions: what were their powers? Use history and archaeology texts, not magical ones. Write up a summary of your findings in a computer log.

Task: Get a lump of coal. You will attempt to access its stored information (its own inner library) in two distinct ways. Coal is what is left of a once-living forest. It has slowly decayed and compressed over millions of years to become coal (remember the slowing, the descent into substance after death). But the memory of what it once was is still stored in its substance.

1. The first way to access it is to go into the inner library in vision while physically sitting holding the coal. Meet the librarian, show them the coal, and tell them you wish to learn about it. Ask them to guide you to a viewing ledge where you can look out over the land-

scape that this coal was once part of as a living being (the Carboniferous era). Once you have viewed all that you can, when you come back and step out of vision, write everything down that you can remember. If you have the urge to draw or paint anything you have seen, do so. After (and only after you have done this vision and the drawing), research depictions of what scientists think that period looked like.

2. The second way to access the information held in the coal is to hold it while you go in vision down to the underworld forest (the 'inner library' of the underworld). Lie down in the water of the underworld forest, still holding the coal physically, and in vision, and ask the water to place you in the landscape where this coal was once a living being. Lie there and watch the scenery around you change: you are accessing the memory stored within the underworld, and also stored within the coal.
3. Write up your findings, draw any images you are inspired to draw (and by now you should have a file or box to store your magically painted images in).
4. Think about what happens when coal is burned, not from an ecology aspect, but from a magical aspect. While the coal is solid and in the ground, its inner memory and the aspect of Divinity within its substance are still held within the coal. Once it is burned (fire/south/future) this aspect of it is released back into the air (beginning). Think about that, and note down any ponderings or conclusions.

Task: Think about a world with no death. The north temples compost things and put them in storage. We live in a culture where youth is everything and death is to be avoided at all costs. Think about the terrible destruction life without death would cause. Also, think about your own eternal spirit, its procession through lives, through fate, and into the deeper, Divine realms. As you now know, everything works in octaves: look at your own life, at things you cling to rather than letting go of. You started working with this concept at the beginning of your training.

Now look a little deeper into your own life and see if you are still avoiding letting go of something or hoarding something, be it physical, emotional,

or spiritual. Putting something ‘to sleep’ or releasing it not only helps to keep balance; it leaves an opening for something new to take its place. This dynamic has a general practical application, but it also has a much deeper resonant effect on our lives. If you feel you are having problems letting go of something, or fear its ending, then go and work in the north root temples as much as you need to. Just the act of going in, observing, learning, allowing the priesthood there to interact with you in some form, helps to trigger the tools within you to balance such an imbalance.

The root north temples are the easiest to work in, as you have been part of that before in your own past. You have lived and died, and been reborn again, and in that process you have passed through these root temples in one form or another. As you learn to explore these temples in a deeper way, you will eventually learn how to access your own ‘jettisoned’ knowledge from your other lives and be able to observe yourself at different times of different lives.

But when it comes to accessing your other lives, it is best to wait until you are in the adept phase of your training. This is not because such work is dangerous, but because of the ego inflation and fantasy realm that a magician can so easily get stuck in. Many try to relive these other lives, preferring them to their present life: that is just immature escapism. You treat other lives just as you treat childhood memories. They are fleeting, sometimes good and sometimes bad, but you do not relive them; rather you learn from them—and also see how far you have progressed.

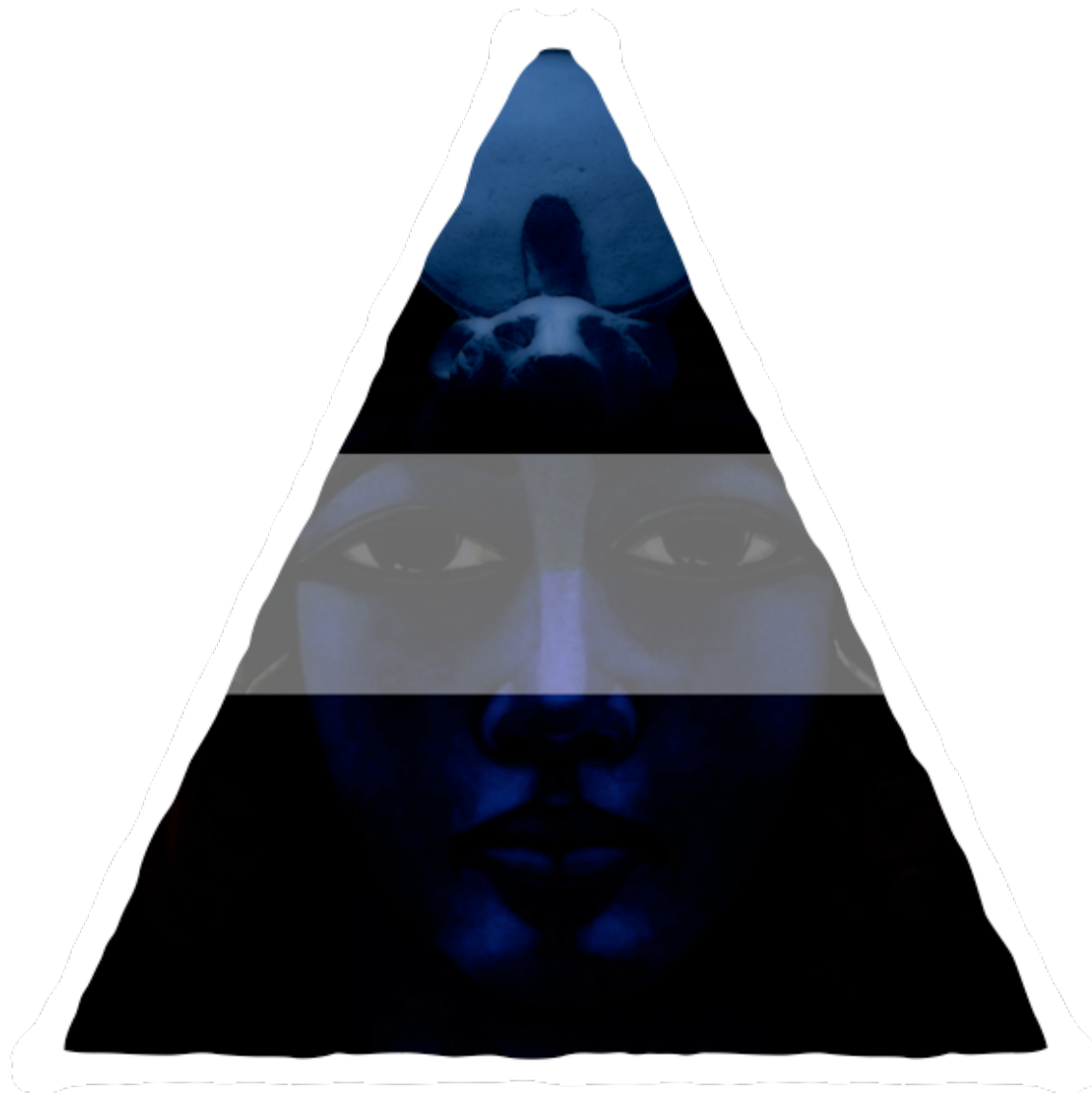
Now you have finished all four root temples, and done this mostly under your own steam (well done!) you will have a good anchor in these root temples. This will act as a guide and ballast for your deeper explorations of the inner temples. The next two lessons take you into the next layer of inner temples, the layer nearer to us, to the inner realms, and to the outer temples themselves.

What you have done in the previous four lessons was no easy task, and it is particularly hard for apprentices. But you have done it, and it has moved you forward in a major way in your training. You will not see that yet, but when you look back, you will see this module as a major turning point, not only in your training, but in your whole magical life. You have just done

what many adepts of ceremonial lodges cannot do, and you should rightly be very proud of yourself. Consider yourself patted on the back!

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