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# QVAREIA - THE APPRENTICE

Module 8 - Inner Temples  
*Lesson 2: The Inner Library*

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QVAREIA

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# WELCOME

*Welcome to this lesson of the Quareia curriculum.*

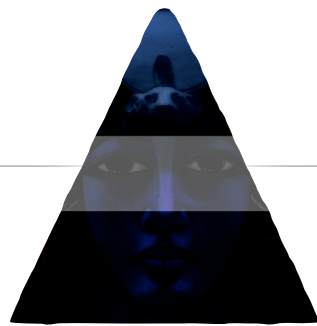
*The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond. The course has no superfluous text; there is no dressing, no padding – everything is in its place and everything within the course has a good reason to be there.*

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

*Yours,*

*Josephine McCarthy*



# QVAREIA - THE APPRENTICE

## Module 8 - Inner Temples

### *Lesson 2: The Inner Library*

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This lesson is a reading lesson, and like lesson one in this module, is here to prepare you for the practical, hands-on work you will be doing in this module. Before you launch yourself into the inner temples, there are a lot of things you need to be aware of and think about, and lesson one and two in this module are about that preparation. Breaking up the background preparation into two lessons makes it easier for you to absorb, and allows me to show you the many different aspects of this work in a bit more detail.

You have worked quite a lot with the inner library so far, yet you have not even scratched the surface of the many different ways the library can be worked with. The inner library is a major key to inner temples work: it is connected to every inner temple that exists, and every inner temple has an octave of the inner library within its construct.

The inner library holds the consciousness, knowledge, and magic of every magician and priest/priestess who has ever worked in an inner temple. What appears in the library as a book is in fact the consciousness and acquired knowledge of a person or being. It is the 'knowledge and wisdom' egregore of human magic and mysticism, whereas the lakes are the 'energetic pattern' egregore: a deeper octave of the inner library.

For every inner contact you connect with in the inner temples, an aspect of that person's mind will present as a book in the inner library. Every

new concept, idea, and discovery that a living human is going to make will first appear in the inner library before it manifests out in the world. By now, through your magical actions and studies, your own consciousness will have its own 'book' in the inner library.

When you take a book into yourself in the library, you are connecting with an aspect of a person who once lived: the book is the sum total of their knowledge, wisdom, and magical ability, but without the human dressing. When a person dies, sometimes their accumulated knowledge jettisons just after death, and that is stored in the great inner library. If they step into service in the inner worlds as a contact or inner worker, their knowledge is expressed in the inner library, and their identity/soul expresses either as a human in the inner library, or in an inner temple, or both.

This means you can work with an inner contact in the inner temple, and you can also work with/access their total knowledge through a 'book' in the inner library. It takes on this imagery because we have worked with that 'library' outer expression for millennia in our world history. The collective understanding that knowledge is stored in words and shapes has, over time, created an interface for us to access that knowledge. Just as everything (and I mean *everything*) is an octave of something else, so the inner library is a much lower octave of the Garden of Eden.

The Garden of Eden is not a place that existed in history; rather it is a state of balance within manifest nature. It is the full knowledge of nature expressed as a totally balanced garden. It is like nature's inner library, and a template or inner landscape for the planet. As the outer landscape corrupts, so the inner one stays balanced and pulls away from the degenerate, outer expression. The more magicians work to balance the land and work in service to nature, the more their actions reconnect the inner, balanced garden with the outer land: we are truly gardeners of Eden. This is something you will work with as an adept, but for now it will give you something to ponder over.

The inner library is akin to the central flame in your ritual patterns: it is the still point to which all the directions flow. Every aspect of an inner place can be accessed through the inner library. If you did nothing but explore the inner library over your lifetime, it would be time well spent. All temples flow to this central place, and the inner library acts as a filter for a human trying to connect with the inner temples. Instead of bashing on the

front door of an inner temple, you can go through the inner library, which acts as a filter for you.

That filter is knowledge: you walk through the collective knowledge of every magician and priest/priestess who ever lived as you approach the temple. This filter protects you, focuses you, and teaches you—while also guarding the temple itself. If you approach the front door of an inner temple by way of the inner desert, you appear at the outer threshold of the temple as an unknown quantity.

If you are an adept, you will have gone through various experiences and will have made specific contacts who work with you and will accompany you: they speak on your behalf to the temple guardians. If you have not gone through that training phase, you are more likely to trigger guardians who will kick you out of vision with quite some force.

However, as an apprentice, if you approach the inner temples through the library, it marks you as ‘dumb student who is still learning, so go gently on them.’ It will trigger the education aspect of the inner temple. This will ensure that you do not get attacked by the guardians, but will be allowed access to parts of the inner temple which are about learning. There is an additional safeguard to going into an inner temple via the library that I will use in this module, and that is allowing the inner contacts of the library to decide what temples you have access to, and which ones you do not.

Everyone is different. Every apprentice carries aspects of other lives with them; every apprentice has strengths and weaknesses, both physical and emotional. Going into the wrong temple can lean on those weaknesses and make them dangerous. Going into the right temple can strengthen you as well as educate you and reconnect you. If I was working with an individual apprentice, I would take the time to discover which temples were suitable for them and which ones were not. But I cannot do that for all the people working the Quarcia course. Instead, I turn that responsibility over to the ‘inner librarians,’ who will assess each person and guide them to the temples that would be best for them to work with. So you will all end up going to different temples (there are literally thousands of them) and having your own unique learning experiences.

This is also another step of taking the training wheels off: you will not be guided every step of the way; rather you will be taken to a junction point, and after that, it is just you and the inner contact.

It is difficult to predict what sort of experiences you will have, as the variables are enormous. You could step into inner temples that are very formed (i.e. they appear as recognisable temples), or you could step into ones that are not so formed. Either way, your experiences will be very specific. Just to give you an idea of the variety of what you could potentially connect with, I will outline for you some brief descriptions of experiences I had in my early days when exploring inner temples. For the most part, I accessed them through the inner library, as I was still too inexperienced to approach their ‘front door’ in the inner desert. But once I gained more experience, I found myself out in the desert and at a main door of a very ancient temple. I will tell the stories in the order that they happened, so that you can see how things can develop.

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### *My early discoveries*

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I had been working in the inner library, studying, connecting with an inner contact there, and trying to learn. I was pretty clueless, if the truth be told; and I just bumbled along in vision until one day an inner contact in the library pointed out a door to me. It took me a while to get the hint, but eventually I understood that I was supposed to go through the door. It opened out into a small cave-like ‘church.’ At the far end was a stone altar, and beyond that the walls fell away into the stars. Many incense burners and oil lamps hung from the roof, and a collection of male priests in Eastern Orthodox-style dress (and hats...guys always have to have hats!) were praying before the stone altar.

I stood with the priests for a while and just observed. I noticed things flowing out of the stars to the altar and became intrigued. I walked up to the altar, bowed (seemed the right thing to do), and stepped behind the altar to the edge of the floor that vanished into the stars. I was enthralled. Suddenly something behind me pushed me off the edge, and I fell into the stars.

I panicked, as I was falling, but once I let go and trusted, I found myself drifting in the void, in nothing. I stayed in that state for a while until ‘something’ approached me in the void and asked if I would carry it back to the main altar. I agreed. I took whatever it was in my arms, and thought

about the main altar. With that thought, I stepped forward with the intent of stepping back into the chapel.

I emerged out of the void and stood before the stone altar, and I laid upon it whatever it was that was in my arms. At this point, the priests on the other side of the altar acknowledged my presence and then went back to ignoring me. I walked back out of the cave-like place and returned to the inner library.

It took me quite a while to understand what I had just done. I had not only stumbled across an aspect of an inner temple, but I had been put to work: I had bridged something from the void into the inner temple. In time, this would flow through the temple into the library, then out into the consciousness of the world.

I was excited. I had found something, and it was strong. After that, I went into the library a few times with the intent of finding a doorway into another temple. The second discovery was a lot weirder. I passed through the library into a temple space that had no human reference as far as I understood it. It was a vast, circular chamber (with a circular door) lit by a strange but brightly beautiful light. In there were strange-looking tall beings with long fingers, not human at all. They were weaving threads of light between them to make up a beautiful web pattern that seemed to stretch on forever.

I looked intensely at the being closest to me, and he turned to look at me. His eyes were like planets, which is the only way I could have described them. I was fascinated by his weaving and I asked if I could try. The being handed me a thread for a brief second, and it felt like the weight of the world fell upon me. I dropped it quickly, and the being caught it and carried on with his weaving. I detected a sense of humour in the being: he thought it was funny that I had asked to hold such a thing. Then I was booted out of the vision and emerged very bruised, injured, and sore. This made me even more curious.

I went back again a few times to watch—and not touch anything. I made eye contact with another of the beings, and he too had eyes like a planet: they were full of power and ‘looked like’ two orbs of the same planet. I asked if the being was part of a planet and he said yes. His communication with me yet again booted me out of the vision: it was too powerful for me to deal with at that time.

Through further visits and readings, I managed to ascertain that these beings were angelic, and they were the threshold consciousness for the planets of our solar system. Their weave was the energy that flows between all the planets and the sun in a constant, complex conversation, and a highway of energy. It took me many more years to fully understand them, and by the time I knew far more about them, I knew not to intrude out of further curiosity, but simply to respect them and only work with them when it was directly relevant.

Another temple I came across at this time is one that, in hindsight, was the catalyst for my teaching and writing many years later. I was searching through the library, and one of the contacts asked me if I was willing to serve. I said yes. I then found myself wandering beyond the library to a desert. In this desert was a village. I wandered down the street of this village, which looked as if it was from a distant past time.

As I wandered, I came across a patch of wasteland right in the middle of the village. I could feel something very powerful there. I stood and looked, and a village elder came up beside me (an inner temple contact). He said that an ancient temple used to be there, made by people who lived in that desert thousands of years before, and that the land was still off limits: he was frightened by it. As you will have guessed by now, I am a curious cat, so I needed to know more.

The man wandered off, and I stood and looked at the space. I focussed my mind with the intent that I wanted to see, but only in order to serve if there was a need. Slowly, a step pyramid formed, half ghost image, half physical. I climbed up to a halfway point and felt an entrance. I could not see it, but I could feel it: it was a door that was a guardian being. I asked the being very politely if I could pass, and asked my body to tell the guardian who I was and what I was about.

The doorway vanished and I fell into a corridor of rough stone. At the end of that tunnel was a circular room with columns and four stone plinths. Round the circle was a gathering of men and women, all quite old, who seemed to have a sense of urgency about them. They asked collectively if I was willing to serve, and again I said yes (without knowing what they were asking for). It was an instinctive reaction, and my soul spoke before my mind could click in and say 'hey wait a minute, I need to think about this.'



Immediately, one by one, the people came forward and pushed books, flames, sounds, you name it, into me. I felt like a cupboard that someone was trying to push a load of stuff into too quickly. It went on and on, and eventually I fell asleep in the vision and woke up a couple of hours later, feeling like shit. I had no idea what that experience was all about, nor why there was such an urgency about it.

That night, I dreamed I was walking in the inner desert near the abyss, and a temple structure was hanging half over the edge of the abyss: it was about to tip in and vanish. Within the structure, I could see the people who had put things into me: then I got it.

I had stumbled (or been drawn) into an inner temple that was fading away from the world and was about to vanish forever. They wanted people who would be willing to hold their treasures and carry them forward into the future. I got the sense I was one of many who had been drawn to do this... and I also got the sense that I was probably the youngest and dumbest—and a last resort.

Afterwards I forgot about it for a while, but slowly whatever was put into me started to unfold, like a long whisper. The magic placed in me has been slowly inching its way out ever since.

This event happened more than twenty years ago. My body reacted to the work and I immediately put a lot of weight on, as though my physical body needed to bulk up to carry the burden.

These are just a few examples of my early days with inner temples, but telling you my own story helps you see how things can happen, and how to just go with the flow. It also shows you that sometimes things can happen that impact you, but with that impact can also come great learning, which often unfolds for years afterwards.

When I look back at my various early adventures in inner temples, I only now realise what I had been contacting and what I had been doing: it can take years for understanding to catch up with experience. So when you do have an experience in the inner temples, do not feel that it all has to run to plan, that it will be neat and tidy, and that you will understand everything: it just doesn't happen like that.

You are more likely to feel like a toddler, bouncing from one experience to another without really understanding what you are experiencing.

But over time, that understanding will surface and your knowledge will deepen. You may also find that a year or two (or more) later, it will suddenly and fully dawn on you where you were, what you were doing, and why. A lot of powerful magic works this way...it takes time for the conscious mind to catch up.

The other thing that can happen is that you see or experience something strange, and think that your own mind made it up. And then, months later, you come across a reference in a history book or ancient text that describes exactly what you saw or experienced. This is a great feeling, and really brings home to you how deep these experiences go.

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### *Technical aspects of inner temple exploration*

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Before you move on to the actual explorations, which will be spread throughout this module, I want to give you some technical details that will help you get the most out of the work.

The first thing to think about is expectations. Every generation of magicians has different things that they expect to see, hear, or happen in vision, and this is very much dependant on what they surround themselves with. A major step for a magician is to become conscious of their cultural programming, and then step away from it. It is a process of dropping the wish to control everything, and instead allowing things to unfold in their own time.

So for example, a young magician who plays a lot of computer games will be wired to expect certain types of interactions. A person with a strong religious background may expect a certain type of behaviour from the inner priesthood. And so forth. These expectations can be hard to step away from immediately, as they become so ingrained within the magician's psyche, but the older the magician gets, usually the easier it gets.

When we are in our twenties, we have a pretty fixed idea of how the world works, where we belong in that world, and what behaviour we expect. We have control, and that makes us feel safe. At this age, a person is likely to respond to interactions by way of hormonal reaction (sexual, territorial, bonding, emotional, etc.). It immediately puts the magician in a more dangerous position if the body's hormonal system is allowed to take control.

For example: a female inner priest aggressively challenges a young male magician who has accessed an inner temple. Many young men would return that aggression, and would feel the need to display and defend their ‘manliness’ in order to regain control. This would at best end with the magician being kicked out of vision; at worst, it would result in the magician being attacked and permanently damaged—I kid you not. I have known more than one young, testosterone-driven magician being physically and mentally destroyed by being aggressive to an inner priest.

This confrontation comes about when the inner priest is challenging your right to be there in order to observe how you respond: they are simply doing their job. If you respond with patience, good manners, and focus, then you will be given safe passage. If you respond as if you are in a computer game, and challenge them to a fight, you will lose.

Sometimes, when you find yourself in very ancient temples that stretch very far back into the past, beyond our understanding of history, it is likely that ordinary forms of communication will not work. In these cases, follow the priest’s lead. If they trigger your sexual organs, do not respond sexually: what is happening is that they are trying to find a way to energetically communicate with you. If you are in your twenties or thirties, it is likely that your sexual energy system will trigger first, as it is the most active. But they do not want sex with you; they are trying to find a way to talk to you. This is one of the many reasons you are trained to still yourself, so that you can override your base instincts and clear your mind, which in turn will allow more subtle avenues of energetic communion to open.

One way to communicate with very ancient contacts is to step into them or allow them to step into you. You briefly merge energy patterns so that you can access each other’s mind. (Now do you see why these very ancient priests think that triggering our sexual glands will illicit communication: that is how they see ‘moving’ into each other expressed in our minds. They presume we do that to communicate). Once you have found a subtle way to interact with them, you will then find it easier to communicate.

Such ancient contact is very unusual, particularly early on in your training, but it is not unknown. Better to be prepared for the unusual than to stumble, clueless, into a difficult situation!

A major rule to go by is to be flexible: go with the flow, and do not expect everything to look like your own world. And don’t let your mind try to

label and box everything you see, as that can shut down contacts. If a priest appears as a tall white alien-looking being, do not think, ‘ah, alien!’ Let the contact be itself; don’t expect it to be a particular ‘thing.’ Learn to let people and contacts be themselves. Most of the classifications we put on beings do not come from real contact; they come from fiction and cultural expectations. You have to step away from that, and not constantly try to identify ‘what’ something is. Concentrate on the individual being themselves and your interactions with them.

This need to classify leads to all sorts of traps and dead ends. For example: a magician goes into a deep inner temple and finds priests in eastern-looking robes around a central altar. The magician had been studying ancient Judaic and biblical history, and also skimming New Age ‘woo-woo’ sites, and immediately thinks, ‘ah, the order of Melchizedek.’ This immediately defines how he connects with the inner priests: he has set expectations, a set idea of what they do and how they are. This creates a barrier between him and the inner priesthood. The inner priesthood he has contacted has absolutely no connection to ‘Melchizedek,’ and they work in a very different stream.

What happened was the inner priesthood was looking for a way to project to him who they are, and in the magician’s head, all they could find was the biblical information he had been studying and obsessing over. So they reflected that back to him as a way of saying, “we are very old priests from your ancient history who serve.” Instead of the magician taking that cue and simply coming to the conclusion that the presentation is simply telling him they are ‘old’ and probably rooted in the near east, he fails to interpret and instead begins an ego trip that he is ‘one with the order of Melchizedek.’

He writes books, does workshops, gives talks, and swans around in robes. In the meantime, the inner priesthood have decided he is an idiot and have backed away from the contact. But because the magician is so obsessed with the idea, it starts to form a pattern from his mind that attracts parasites. The parasites dress as the priests the magician expects to see, and a mutual food-fest begins. The parasites pass on inane communications which excite the magician (and so produce energy food), and the ego of the magician puffs up beyond control.

All of this from a simple misinterpretation of an inner contact! And this happens more times than I care to count. So now you see why I keep say-

ing, just go with the flow, have no formed images or expectations regarding your contact: just let it be what it is. Concentrate on the experience and energetic communion, not on interpreting the presentation.

My first few times going into inner temples were confusing. I left feeling dazed and not quite sure what had happened. I knew communication had happened, but I could not define what was communicated, and I could not quite make sense of how the temple looked. I was searching for something I would recognise, so I could pinpoint which temple from history it was, or at least which culture. That striving for definition blocked a lot of my very early work, and it took me some time to learn to relax and go with the flow.

Once I had relaxed and did not seek specifics, the presentations strengthened and the contacts became clearer: I had let them be themselves. These days, I can get a very clear sense of who/what/where, but it has taken decades of work to get there.

So let each experience be itself, and do not get on ego trips about status, priesthood, and being 'special.' That is a major early trap with inner temple work.

On the positive side, when you have been working and visiting an inner temple for a while, connections to and from that particular line of priesthood can start showing up in your life, as if you are connecting or reconnecting with a stream of fate/consciousness. A particular ancient deity may start to show up over and over again in the outer world by way of statues, pictures, etc., hinting that this is the deity connected with that stream.

Or you might meet and make friends with someone who feels very familiar to you but you have never met before. The person would seem very in tune with the energy signature of an inner temple: it is someone connected to that line in other times/lives and you have been set to cross paths for some reason. This is not the same as falling in love with someone and feeling 'you have always been connected'...that is called hormones and bonding.

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## *How to track your work*

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A useful learning tool is to be able to gain information on an inner temple, once it has been visited, and the way to do that is to do readings around it. This should only be done after the initial visit, once you have a good connection to the temple: once you have communed with the priesthood, however simply, you will be able to connect through that resonance to get a good reading. Working in retrospect will also stop any pre-emptive assumptions about the temple and its role in the inner and/or outer world.

If, for example, you do a reading about a temple before you visit, and the reading shows its purpose is destruction, it may put you off visiting the temple. That would be unwise: destruction is a necessary part of inner service, and is also in tune with the balance of order. If you avoid such contact, you will only get half of the story of magic, and will not become a balanced magician.

Western culture often idolises youth, wealth, positivity, and happiness at all costs. Such goals are very imbalanced if they do not include death, failure, illness, poverty, and old age. Everything is a part of everything else; everything has an application, and you cannot have life without death, creation without destruction. Magicians need to work with all the powers in all their varieties. If you are led to a temple that focuses on death or destruction, there is a reason for that: there is something for you to learn there, or something for you to do.

Also, you cannot work as an exorcist, healer, guide, or teacher if you do not fully understand the negatives as well as the positives. This is one of the cultural hurdles that many will have to overcome: fear of the difficult side of being alive. If you find yourself in such a temple, learn what you can, be open and balanced without emotion, and allow yourself to see how necessary these powers are.

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## *Using Divination to understand a temple*

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Once you have been in a temple, it is time to learn more about it using divination. The best spread I have found for such exploration is the inner desert/inner landscape layout. How you ask the questions is just as important as how you interpret the answers. Your questions should be:

- A. What is the power that flows through this temple?
- B. What is its purpose in the physical world?
- C. What is its purpose in the inner worlds?

The answers to A will be shown in card positions 1, 2, 3, 4, 8, and 12. The rest of the positions will tell you how that power manifests. The answer to B will show in positions 2, 3, 9, 11, and 12. The answer to C will show through positions 1, 3, 8, 11 and 12. These key positions tell you about the structure (1), the priests (2), the long-term goals (3), the underworld anchor or past (4), the inner power structure itself (8), its effects in the human world (9), how that priesthood operates in the dream world (11), and the short-term actions (12).

Go back over your notes for this layout and practice working with it. It is a key layout for magicians, and the more you use it and familiarise yourself to it, the better. Over the next few lessons, you will be visiting and observing different temples. For each temple, do these readings and keep them in your journal.

Another layout you can work with, that combines the work of tarot and astrology, is to lay out 12 card positions in a circle. Starting in the east (sunrise, the horizon line) as though you were looking at an astrology chart, lay one card out anticlockwise for each astrological house. Look up the planets that rule each house and ensure you understand the meanings of each house.

Now shuffle the cards while asking: “Using the house system, show me the overall details of this inner temple.” Lay them out, and read each card in respect of the house position it has fallen into. So, for example, card one would tell you about the identity/personality of the temple. Card four would



tell you about its ancestral roots, card five would tell you about its priest-hoods in the outer world (its children) and its art forms, and so on.

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## *Summary*

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Now you have all the information you need to begin your inner temple exploration work, we can move on to the practical lessons. Keep good records of your explorations and observations, no matter how odd they may seem. Enter each temple with a still mind, with no expectations and no wants and needs: you are simply finding out what is where, and what it does.

As you progress through the different explorations, keep an eye out in your everyday life for little signs that connect back to your experiences. You may begin to notice certain things more, or things may be brought to your attention. They can often be silly or humorous, but they are there to tell you that you are on the right path.

Here is a brief, recent example from my own life. A couple of years ago, I wrote a book called *Magic of the North Gate* (it is one of my books that would be very useful for you on this course). It is essentially about magic and nature. When the book was finished, the manuscript was sent off to the publishers and I immediately went into my usual ‘post-finished book’ state, which is to question everything I had written. I tend to get into the pattern of asking questions like: “Is it good enough?” “Did I state what needed stating?” “Is it in keeping with the intent of the inner temple priests that worked with me on the book?” “Are they happy with it?” “Will it work for people?” “Will it be useful?” The usual self-doubt routine.

Two days after the manuscript was submitted to the publisher, I was awoken early one morning to loud crashing sounds. To the north of my house is a very old, tall, thick hedgerow. I looked out the window. The village farmer was in his tractor, and seemed to be ripping the hedgerow to pieces. I was horrified. But an inner contact spoke to me in my mind and said, “its fine, just watch and get the message.” So I watched.

When he had finished, what emerged from the deep thick hedgerow was a very old, heavy wooden farm gate and a standing stone. At this point,



it did not occur to me that the gate was directly north of my front door. I called Stuart, my husband, to come and look. At that point a van drove past with ‘North Gate’ written on the side of it—apparently the name of a local van hire, so we found out.

Then it hit me: *the North Gate had been released and was out to be seen by all, and used again.* That was the reply to my self-doubt and stress: the inner temple priests sent me a message: “*Yes, the book is fine, it is doing its job. Now shut up and get back to work.*”

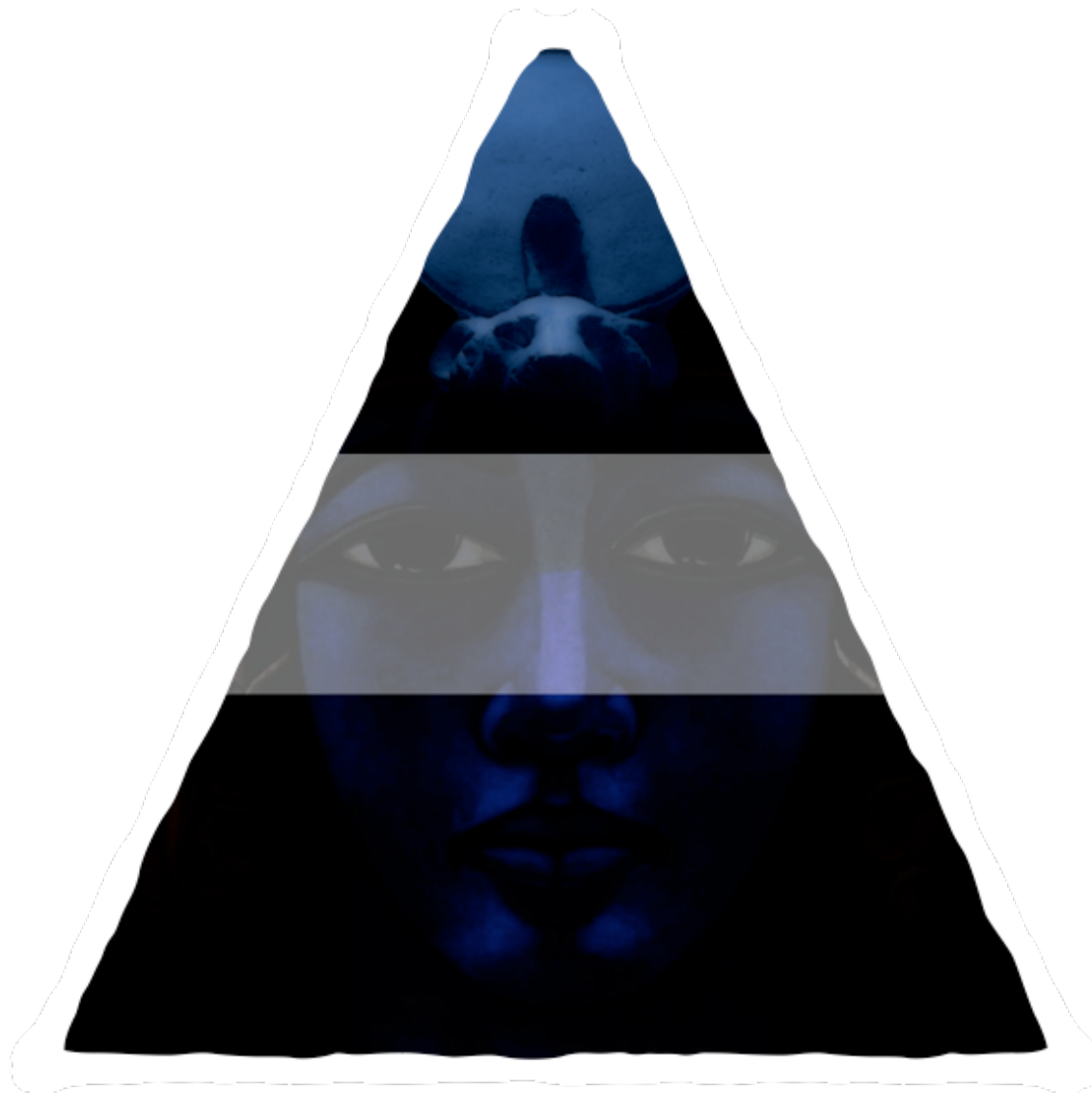
I found out later that the farmer was resubmitting some local farm paperwork, and all entrances and exits to his fields had to be marked and visible. The North Gate was re-established as a gate after being hidden under a hedgerow for nearly fifty years! It is these simple, seemingly random events that the inner contacts speak through, to let you know you are plugged in and on the right path. These hints are rarely mystical or ‘magical’: they are often everyday events, random signs, or odd outer events.

Learn to let the world talk to you in poetic, humorous, or odd ways, and accept them as simple ‘hello’ signs...for the world is most certainly a very strange, funny, and beautiful place.

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