

QVAREIA - THE APPRENTICE

Module 8 - Inner Temples

Lesson 5: West

BY JOSEPHINE MCCARTHY

QVAREIA

WELCOME

Welcome to this lesson of the Quareia curriculum.

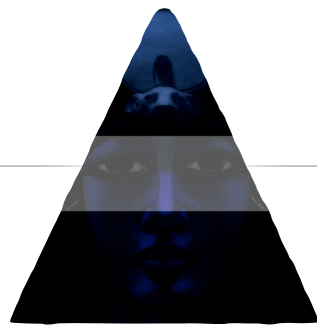
The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond. The course has no superfluous text; there is no dressing, no padding – everything is in its place and everything within the course has a good reason to be there.

*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 5: West

The root temples of the west are the most diffuse and diverse of all the different types of root temples. We may think this is because west is water, and therefore diffuse like water, but this is not the case: west is diverse because it is the oldest direction in human terms, and very much involved in the birth of species (genetics), ours included.

The west's root temples are temples of races, of waves of species, as well as powers of water, weather (in conjunction with the east), and the beginning of dissolution. Whenever a species has hit its peak and is going into decline, the west's root temples facilitate that decline: west is also dying. This can be the dying of an individual, of a nation, or of a species: west is the root of birth and death itself.

The west's root temples are also deeply connected to the deities within rivers, springs, oceans, and underground springs. The outer manifestations of the root temples of the west are often very ancient temples, usually built by water, particularly by the sea.

If you look in areas like India, China, and the countries of the Far East, you will begin to see remnants of these outer west temples. In Egypt, the power of the root west tended to flow out through the highly ritualised, elaborate death rites and their associated temples. West was the Egyptian direction of dying, and passage into the otherworlds.

When as an apprentice you venture into these roots temples via the library, you are likely to be sent to temples involved with the ebb and flow of humanity (tides, genetics, etc.), or to do with the maintenance of the ‘Garden,’ or into the inner temple reflection of the plains of death (via the underworld forest/water). These are the types of root temples in which you can do the least damage to yourself or anyone else. Just these three streams alone have many different temple expressions from the various ages and cultures of humanity.

You may find the root temples of west the hardest to understand and learn from (or you may not find them hard at all!) but don’t despair; virtually everyone has a tough time accessing the western root temples at the beginning. Just do not go in with any specific expectations: just let it be itself.

Once you have done all four root temples and have had some direct experience with these templates, we can move straight on to accessing the inner temples that the root temples flow through. The inner temples themselves (and there are loads of them) draw their power from the root temples, but the inner temples are more like what we expect temples to be. Often they are attuned to specific deities, priesthoods, and cultural interfaces that we recognise.

But for now, let us get through the roots themselves. Because the western powers are so diffuse and difficult, I would advise you not to overexplore them: just do your three visits to three different west root temples for now. Once you have got a bit more experience working with the various inner temples, and when you feel ready, take yourself off into the root temples of the west via the library and do your own explorations.

Note: After doing these root temples without much guidance at all, you will begin to understand why this course cannot be dipped in and out of. All the skills, contacts, and power patterns you have built up will enable you to access these temples. You not only have the inner connections now, but you also know how to get in and out of the inner library and work within it without any help from me.

Whenever you do a lesson that is built heavily upon your learning foundations, you will be given minimum instruction: the rest is up to you. I have purposely not gone into any deep descriptions or access details for the root temples, as they are not places to meddle with. Anyone who has dipped into this module without doing all the foundation work will not be able to prop-

erly access these places: they are protected from their own arrogance and stupidity, and the temples are protected from the idiots!

Practical work

Just as in the previous two lessons, set up your room, do your Anchor ritual, and sit in the east. Access the inner library, ask the librarian to show you to a root temple of the power of the west, and do the same as you did in the previous lessons. Repeat the same process when you are ready, so that you end up visiting three different root west temples. After each visit, do the readings, do your notes, and also do your reflections on what you encountered.

Task: When you have time, go and visit a body of water—maybe a river or spring you have already worked with. Just sit by the river and meditate. Once you are still, feel into the water with your mind/imagination to get a sense of the power feeling underneath the water’s personality. Then recover a sense of the power or personality of one of the root temples you visited. Once you have recovered that feeling, let it flow from you to the water: you are essentially telling the water that you have been in one of these root temples. See how the river or water shifts in its feeling: does it respond in any way?

If you feel a response, use your inner vision and dive into the water (and physically, if you can) and swim. You are swimming through the consciousness of the water, and your blood, fluids, emotions, and experiences of the root temples will mingle with the water’s consciousness. You are introducing yourself to the very deepest layer of the water, going deeper into its consciousness than you have before.

In time, you may be asked by the water to go into one of the root temples to bring something out for the water and release it; or you may be asked to take something from the water and store it in a root temple. Connecting deeply, wordlessly, with the water is the first step of this work. You are learning to stretch beyond the surface presentations of river/deity/water beings,

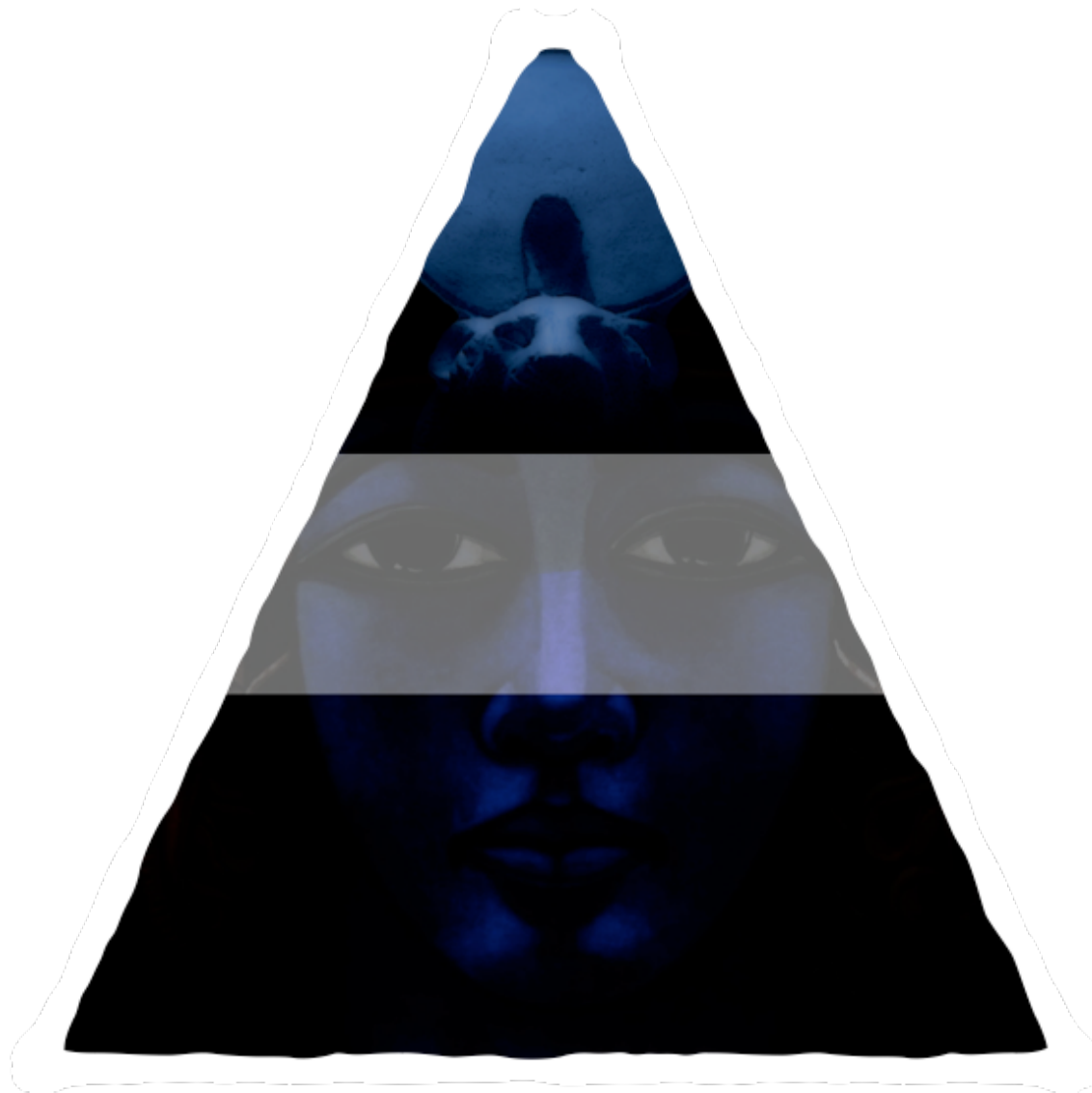
and to reach deeply into its energetic structure, its signature, and the collective consciousness of all planetary water.

In this stretching, you may come across the angelic being who acts as a mediator for water to manifest physically. If you do, you will recognise what it is. Simply acknowledge its presence for now: you are making deep and lasting subtle friends.

Task: Research ancient temples built by natural water courses (not man-made temple lakes). These can be rivers, springs, sea, etc. When you find one, research its history back as far as you can go. Try to ascertain its purpose, what its magical purpose was beyond the surface deity presentation. Remember, all these temples had a ‘front’ which consisted of a deity to whom the people would come and give offerings. But beyond this was usually a deeper aspect, where the priesthood were doing something or maintaining something. For example, some ancient temples by the sea were there to placate the sea and/or the weather, and were able to accept warnings of impending danger coming from the sea. Write up your findings in your computer log.

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.