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## QUAREIA—THE ADEPT

### Module IV—The Arbatel and Planetary Magic

#### Lesson 5: Part Five

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BY JOSEPHINE MCCARTHY

# 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*



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### Module IV—The Arbatel and Planetary Magic

#### Lesson 5: Part Five

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#### *The Sixth Septenary*

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#### **Aphorism 36.**

Care is to be taken, **that experiments be not mixed with experiments**; but that every one be onely simple and several: for God and Nature have ordained all things to a certain and appointed end: so that for examples sake, they who perform cures with the most simple herbs and roots, do cure the most happily of all. And in this manner, in Constellations, Words and Characters, Stones, and such like, do lie hid the greatest influences or vertues in deed, which are in stead of a miracle. So also are words, which being pronounced, do forthwith cause creatures both visible and invisible to yield obedience, as well creatures of this our world, as of the watry, aery, subterranean, and Olympick supercelestial and infernal, and

also the divine. Therefore simplicity is chiefly to be studied, and the knowledge of such simples is to be sought for from God; otherwise by no other means or experience they can be found out.

Basic magical dynamics and very good advice. He is also pointing to not only how to approach magical work in general, but how to work with the Arbatel. The first line tells you to approach things carefully, one at a time, and absorb each element of the work individually so that you learn in depth: even though it is not wise to re create the full revealed work of the Arbatel, it can teach you a great deal just from reading and researching it in depth.

He also lists the pieces of the puzzle that should be brought together, how to approach them in intent, and so forth. He uses the word obedience, and in other parts of the Arbatel he talks about control: it is a trap of intent. You have learned how to approach these powers, and those who know, will know, those who do not, and do not apply their interactions with 'virtue', will learn a harsh lesson.

### **Aphorism 37.**

And let all lots have their place decently: Order, Reason and Means, are the three things which do easily render all learning aswell of the visible as invisible creatures. This is the course of Order, That some creatures are creatures of the light; others, of darkness: these are subject to vanity, because they run headlong into darkness, and intral themselves in eternal punishments for their rebellion. Their Kingdom is partly very beautiful in transitory and corruptible things on the one part, because it cannot consist without some vertue and great gifts of God; and partly most filthy and horrid to be spoken of, because it aboundeth with all wickedness and sin, idolatry, contempt of God, blasphemies against the true God and his works, worshippers of devils, disobedience towards Magistrates, seditions, homicides, robberies, tyranny, adulteries, wicked lusts, rapes, thefts, lyes, perjuries, pride, and a covetous desire of rule; in this mixture consisteth the kingdom of darkness: but the creatures of the light are filled with eternal truth, and with the grace of God, and are Lords of the whole world, and do reign over the Lords of darkness, as the members of Christ. Between these and the other, there

is a continual war, until God shall put an end to their strife, by his last judgement.

He is talking about the constant striving towards balance, but never quite getting there, the dynamic of everything that lives. The polarity, creation and destruction, will continue until there is no physical world for it to manifest through. He is viewing it through a Christian lens, and we view it through a lens of Divinity without dogma.

The following aphorism of divisions, basically outlines the different approaches to magic a magician takes, from ritual outer work, to inner work, angelic work, faery contact and so forth. Read it through, you should be able to understand it.

### **Aphorism 38.**

Therefore Magick is twofold in its first division; the one is of God, which he bestoweth on the creatures of light; the other also is of God, but as it is the gift which he giveth unto the creatures of darkness: and this is also two-fold: the one is to a good end, as when the Princes of darkness are compelled to do good unto the creatures, God enforcing them; the other is for an evil end, when God permitteth such to punish evil persons, that magically they are deceived to destruction; or, also he commandeth such to be cast out into destruction.

Recognise the dynamic? Aphorism 38 tells you about the different forms of magic, so look through this listing.

The second division of Magick is, that it bringeth to pass some works with visible instruments, through visible things; and it effecteth other works with invisible instruments by invisible things; and it acteth other things, aswel with mixed means, as instruments and effects.

To understand this, use the work 'inner' in terms of visionary work for 'invisible things'. Then think about what it is saying.

The third division is, There are some things which are brought to pass **by invocation of God alone**: this is partly Prophetical, and Philosophical; and partly, as it were Theophrastical. Other

things there are, which by reason of the ignorance of the true God, are done with the Princes of Spirits, that his desires may be fulfilled; such is the work of the Mercurialists (poisoners).

The fourth division is, That some exercise their Magick with the good Angels in stead of God, as it were descending down from the most high God: such was the Magick of Baalim.

The magic of Baalim (plural for Baal) is angelic magic that predates the Abrahamic religion. It is the Semitic Pagan collection of deities, and this 'division' talks about how that strand of magic was worked with.

Another Magick is, that which exerciseth their actions with the chief of the evil Spirits; such were they who wrought by the minor Gods of the heathens.

The fifth division is, That some do act with Spirits openly, and face to face; which is given to few: others do work by dreams and other signs; which the ancients took from their auguries and sacrifices.

The sixth division is, That some work by immortal creatures, others by mortal Creatures, as Nymphs, Satyrs, and such-like inhabitants of other elements, Pigmies, etc..

The seventh division is, That the Spirits do serve some of their own accord, without art; others they will scarce attend, being called by art.

Among these species of Magick, that is the most excellent of all, which dependeth upon God alone. The second, Them whom the Spirits do serve faithfully of their own accord. The third is, that which is the property of Christians, which dependeth on the power of Christ which he hath in heaven and earth.

Again, the next aphorism looks at what is required of oneself to be a true adept. Read it very carefully. I have highlighted some things, but left the rest for you to find. There is a lot of advice in this on how to be as a magician, particularly if you are approaching the type of work that is in the Arbatel, and adept work in general.

### **Aphorism 39.**

There is a seven-fold preparation to learn the Magick Art.

The first is, to meditate day and night how to attain to the true knowledge of God, both by his word revealed from the foundation of the world; **as also by the seal of the creation, and of the creatures**; and by the wonderful effects which the visible and invisible creatures of God do shew forth.

Secondly it is requisite, that a man descend down into himself, and chiefly study to **know himself**; what mortal part he hath in him, and what immortal; and what part is proper to himself, and what diverse.

Thirdly, That he learn by the immortal part of himself, to worship, love and fear the eternal God, and to adore him in Spirit and Truth; and with his mortal part, to do those things which he knoweth to be acceptable to God, and profitable to his neighbours.

These are the three first and chiefest precepts of Magick, wherewith let every one prepare himself that covets to obtain true Magick or divine wisdom, that he may be accounted worthy thereof, and one to whom the Angelical creatures willingly do service, not occultly onely, but also manifestly, and as it were face to face.

To be 'Justified'.

Fourthly, Whereas every man is to be vigilant to see to what kinde life he shall be called from his mothers wombe, that every one may know whether he be born to Magick, and to what species thereof, which every one may perceive easily that readeth these things, and by experience may have success therein; for such things and such gifts are not given but onely to the low and humble.

In the fifth place we are to take care, that we understand when the Spirits are assisting us, in undertaking the greatest business; and he that understands this, it is manifest, that he shall be made a Magician of the ordination of God; that is, such a person who useth the ministry of the Spirits to bring excellent things to pass. Here, as for the most part, they sin, either through negligence, ignorance, or contempt, or by too much superstition; they offend also by ingratitude towards God, whereby many famous men have afterwards drawn upon themselves destruction: they sin also by rashness and obstinacy; and also when they do not use their gifts for that

honor of God which is required, and do prefer. . . . . (missing word in illegible Greek)

Sixthly, The Magician hath need of faith and taciturnity, especially, that he disclose no secret which the Spirit hath forbid him, as he commanded Daniel to seal some things, that is, not to declare them in publick; so as it was not lawful for Paul to speak openly of all things which he saw in a vision. **No man will believe how much is contained in this one precept.**

Seventhly, In him that would be a Magician, there is required the greatest justice, that he undertake nothing that is ungodly, wicked or unjust, nor to let it once come in his minde; and so he shall be divinely defended from all evil.

Remember the dynamic of the Sword of Damocles?

Aphorism forty is a set of rules, to guide the magician away from stupidity and into balanced power. Again, read them carefully and think about them, as there is a lot buried in them. Spot the names mentioned as breadcrumbs and look them up.

### **Aphorism 40.**

When the Magician determineth with himself to do any incorporeal thing either with any exterior or interior sense, then let him govern himself according to these seven subsequent laws, to accomplish his Magical end.

Notice the reference to inner/visionary work?

The first Law is this, That he know that such a Spirit is ordained unto him from God; and let him meditate that God is the beholder of all his thoughts and actions; therefore let him direct all the course of his life according to the rule prescribed in the word of God.

Secondly, Alwaies pray with David, Take not thy holy Spirit from me; and strengthen me with thy free Spirit; and lead us not into temptation, but deliver us from evil: I beseech thee, O heavenly Father, do not give power to any lying Spirit, as thou didst over Ahab that he perished; but keep me in thy truth. Amen.



Thirdly, Let him accustome himself to try the Spirits, as the Scripture admonisheth; for grapes cannot be gathered of thorns: let us try all things, and hold fast that which is good and laudable, that we may avoid every thing that is repugnant to the divine power.

Learn by experience what is balanced and what is not.

The fourth is, To be remote and cleer from all manner of superstition; for this is superstition, to attribute divinity in this place to things, wherein there is nothing at all divine; or to chuse or frame to our selves, to worship God with some kinde of worship which he hath not commanded: such are the Magical ceremonies of Satan, whereby he impudently offereth himself to be worshipped as God.

The fifth thing to be eschewed, is all worship of Idols, which bindeth any divine power to idols or other things of their own proper motion, where they are not placed by the Creator, or by the order of Nature: which things many false and wicked Magitians faign.

You do not worship deities, and you do not force or bind or command a spirit out of their 'proper motion' – think about that in terms of what you have been learning. You work in communion and cooperation in a balanced way rather than force something off its natural path.

Sixthly, All the deceitful imitations and affections of the devil are also to be avoided, whereby he imitateth the power of the creation, and of the Creator, that he may so produce things with a word, that they may not be what they are. Which belongeth onely to the Omnipotency of God, and is not communicable to the creature.

Do not use utterance to create a 'false being'.

Seventhly, Let us cleave fast to the gifts of God, and of his holy Spirit, that we may know them, and diligently embrace them with our whole heart, and all our strength.

For this last set of aphorisms I will bold parts that you need to look at and think about, but don't skip the rest – learn to see what the writer was

seeing from his stance at the time in a Christian culture and mind set. It is important to learn how to see how someone thinks, and to tease out the pertinent from the dogma. A lot of it is repeats from what you have already read, as it follows the old teaching maxim: tell them, tell them what you have told them, and then tell them again.

### **Aphorism 41.**

We come now to the nine last Aphorismes of this whole Tome; wherewith we will, the divine mercy assisting us, conclude this whole Magical Isagoge.

As an aside, Isagoge is used to mean 'introduction', as used by Porphyry in his writings on Aristotle. The writer of the Arbatel says at the beginning, that this book is an introduction book to a collection of works on magic, and yet the other books never appeared. That is because all the other books (or their subject matter in depth) is hidden within the first book Isagoge. Instead of writing a text book on each magical subject, he has buried methods and approaches of each section of magic within this one book, woven into the rituals and magic of the Work that is outlined in this book. If you look carefully, and re read the book a few times, you will then spot them.

Therefore in the first place it is to be observed, what we understand by Magitian in this work. Him then we count to be a Magitian, to whom by the grace of God. the spiritual essences do serve to manifest the knowledge of the whole universe, of the secrets of Nature contained therein, whether they are visible or invisible. This description of a Magitian plainly appeareth, and is universal.

An evil Magician is he, whom by the divine permission the evil Spirits do serve, to his temporal and eternal destruction and perdition to deceive men, and draw them away from God; such was Simon Magus, of whom mention is made in the Acts of the Apostles, and in Clemens; whom Saint Peter commanded to be thrown down upon the earth, when as he had commanded himself, as it were a God, to be raised up into the air by the unclean Spirits. Unto this order are also to be referred all those who are noted in the two Tables of the Law; and are set forth with their evil deeds. The subdivisions and species of both kindes of Magick, we will note in the

Tomes following. In this place it shall suffice, that we distinguish the Sciences, which is good, and which is evil: Whereas man sought to obtain them both at first, to his own mine and destruction, as Moses and Hermes do demonstrate.

## Aphorism 42

Secondly, we are to know, **That a Magitian is a person predestinated to this work from his mothers wombe; neither let him assume any such great things to himself, unless he be called divinely by grace hereunto, for some good end; to a bad end is, that the Scripture might be fulfilled, It must be that offences will come; but wo be to that man through whom they come. Therefore, as we have before oftentimes admonished, With fear and trembling we must live in this world.**

Notwithstanding I will not deny, but that some men may with study and diligence obtain some species of both kindes of Magick if it may be admitted. But he shall never aspire to the highest kindes thereof; **yet if he covet to assail them, he shall doubtless offend both in soul and body.** Such are they, who by the operations of false Magicians, **are sometimes carried to Mount Horch, or in some wilderness, or deserts; or they are maimed in some member, or are simply torn in pieces, or are \*deprived of their understanding;** even as many such things happen by the use thereof, where men are forsaken by God, and delivered to the power of Satan.

Mount Horch – Horch is used in Lebanon to mean ‘forest’, as in Horch el Kibr. He is referring to scenes that appear in the Bible and also in local mythology in the near east of people being judged under trees, or tree spirits seeking vengeance. Also think about the ‘Temple of the Forest of Lebanon’ in the Temple of Solomon.

It is also a potent warning that bears paying attention to. Just as I have repeatedly warned you as to the dangers of overstepping certain lines in adept magic, so too does the author of the Arbatel. The adept work and the work of the Arbatel take you into realms of magic where the stakes become very high indeed: also think about the warning in the story of the four Rabbis that enter Pardes. I have seen too many magicians go mad (**deprived of their understanding**) from overstepping such lines knowingly as they grasp for power.

Go back over these aphorisms in the sixth Septenary as there is so much knowledge and wisdom hidden in them. They are not clearly stated, and that is how it should be: you have to find the knowledge and come to conclusions for yourself, it cannot and should not be spoon fed to you, as you will in truth not learn that way. As you unpeel the Arbatel, you are unpeeling yourself. And for every one thing I have pointed out for you, there are many more that have not been.

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## *The Seventh Septenary*

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### **Aphorism 43**

The Lord liveth, and the works of God do live in him by his appointment whereby he willeth them to be; for he will have them to use their liberty in obedience to his commands, or disobedience thereof. To the obedient, he hath proposed their rewards; to the disobedient he hath propounded their deserved punishment. Therefore these Spirits of their freewil, through their pride and contempt of the Son of God, have revolted from God their Creator, and are reserved unto the day of wrath; and there is left in them a very great power in the creation; but notwithstanding it is limited, and they are confined to their bounds with the bridle of God. Therefore the Magitian of God, which signifies a wise man of God, or one informed of God, is led forth by the hand of God unto all everlasting good, both mean things, and also the chiefest corporal things.

Great is the power of Satan, by reason of the great sins of men. Therefore also the Magitians of Satan do perform great things, and greater then any man would believe: although they do subsist in their own limits, nevertheless they are above all humane apprehension, as to the corporal and transitory things of this life; which many ancient Histories, and daily Examples do testitie. Both kindes of Magick are different one from the other in their ends: the one leadeth to eternal good, and useth temporal things with thanksgiving; the other is a little sollicitous about eternal things; but wholly exerciseth himself about corporal things, that he may freely enjoy all his lusts and delights in contempt of God and his anger.

#### Aphorism 44.

The passage from the common life of man unto a Magical life, is no other but a sleep, from that life; and an awaking to this life; for those things which happen to ignorant and unwise men in their common life, the same things happen to the willing and knowing Magitian.

The Magitian understandeth when the minde doth meditate of himself; he deliberateth, reasoneth, constituteth and determineth what is to be done; he observeth when his cogitations do proceed from a divine separate essence, and he proveth of what order that divine separate essence is. But the man that is ignorant of Magick, is carried to and fro, as it were in war with his affections; he knoweth not when they issue out of his own minde, or are impressed by the assisting essence; and he knoweth not how to overthrow the counsels of his enemies by the word of God, or to keep himself from the snares and deceits of the tempter.

#### Aphorism 45.

The greatest precept of Magic is, to know what every man ought to receive for his use from the assisting Spirit, and what to refuse: which he may learn of the Psalmist, saying, Wherewith shall a yong man cleanse his way? in keeping thy word, Oh Lord. To keep the word of God, so that the evil one snatch it not out of the heart, is the chiefest precept of wisdom. It is lawful to admit of, and exercise other suggestions which are not contrary to the glory of God, and charity towards our neighbours, not inquiring from what Spirit such suggestions proceed: But we ought to take heed, that we **are not too much busied with unnecessary things** according to the admonition of Christ; Martha, Martha, thou art troubled about many things; but Mary hath chosen the better part, which shall not be taken from her. Therefore let us alwaies have regard unto the saying of Christ, Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. All other things, that is, all things which are due to the mortal Microcosme, as food, raiment, and the necessary arts of this life.

**Aphorism 46.**

**There is nothing so much becometh a man, as constancy in his words and deeds,** and when the like rejoyceth in his like; there are none more happy then such, because the holy Angels are conversant about such, and possess the custody of them: on the contrary, men that are unconstant are lighter then nothing, and rotten leaves. We chuse the 46 Aphorisme from these. **Even as every one governeth himself, so he allureth to himself Spirits of his nature and condition; but one very truly adviseth, that no man should carry himself beyond his own calling, lest that he draw unto himself some malignant Spirit from the uttermost parts of the earth, by whom either he shall be infatuated and deceived, or brought to final destruction.** This precept appeareth most plainly: for Midas, when he would convert all things into gold, drew up such a Spirit unto himself, which was able to perform this; and being deceived by him, he had been brought to death by famine, if his foolishness had not been corrected by the mercy of God. The same thing happened to a certain woman about Franckford at Odera, in our times, who would scrape together devour mony of any thing. Would that men would diligently weigh this precept, and not account the Histories of Midas, and the like, for fables; they would be much more diligent in moderating their thoughts and affections, neither would they be so perpetually vexed with the Spirits of the golden mountains of Utopia. Therefore we ought most diligently to observe, that such presumptions should be cast out of the minde, by the word, while they are new; neither let them have any habit in the idle minde, that is empty of the divine word.

**Aphorism 47**

He that is faithfully conversant in his vocation, shall have also the Spirits constant companions of his desires, who will successively supply him in all things. But if he have any knowledge in Magick, they will not be unwilling to shew him, and familiarly to converse with him, and to serve him in those several ministeries, unto which they are addicted; the good Spirits in good things, unto salvation; the evil Spirits in every evil thing, to destruction. Examples are not wanting

in the Histories of the whole World; and do daily happen in the world. **Theodosius before the victory of Arbogastus**, is an example of the good; Brute before he was slain, was an example of the evil Spirits, when he was persecuted of the Spirit of Caesar, and exposed to punishment, that he slew himself, who had slain his own Father, and the Father of his Country.

### Aphorism 48.

**All Magick is a revelation of Spirits of that kinde, of which sort the Magick is; so that the nine Muses are called, in Hesiod, the ninth Magick, as he manifestly testifies of himself in Theogony. In Homer, the genius of Ulysses in Psigio-gagia. Hermes, the Spirits of the more sublime parts of the minde.** God revealed himself to Moses in the bush. The three wise men who came to seek Christ at Jerusalem, the Angel of the Lord was their leader. **The Angels of the Lord directed Daniel.** Therefore there is nothing whereof any one may glory; For it is not unto him that willeth, nor unto him that runneth; but to whom God will have mercy, or of some other spiritual fate. From hence springeth all Magick, and thither again it will revolve, whether it be good or evil. In this manner **Tages the first teacher of the Magick of the Romanes**, gushed out of the earth. **Diana of the Ephesians shewed her worship**, as if it had been sent from heaven. So also Apollo. And all the Religion of the Heathens is taken from the same Spirits; neither are the opinions of the Sadduces, humane inventions.

I will help you a bit with this one because there are so many classical references. Basically, magic works in conjunction with spirits that are connected and relevant to the job, and without inner contact, there is no real magic of any power. The author makes some very interesting references as examples, such as Tages, who was an Etruscan magician/prophet/priest. The work of Tages, such as *Etrusca Disciplina* did not survive the ravages of time, but mentions of him by other early writers up to sixth century AD help us to form an interesting picture of him.

Other examples are when Homer asks the Muses both in the Iliad and Odyssey to help him tell the stories in the best way, and Hesiod is given

help with writing his stories from the nine muses – read it carefully and see what you recognise in it. All of the examples are talking about how the magician and mystic can get nowhere without true contact, and that the magician needs to be able to distinguish good from bad contact, but if the magician is following a true path, that filtering is done for him: what is balanced and helpful comes to the magician, and what is unbalanced is kept away. Read this:

#### Hesiod and the nine Muses

And one day they taught Hesiod glorious song while he was shepherding his lambs under holy Helicon, and this word first the goddesses said to me – the Muses of Olympus, daughters of Zeus who holds the aegis: “Shepherds of the wilderness, wretched things of shame, mere bellies, we know how to speak many false things as though they were true; but we know, when we will, to utter true things”.

So said the ready-voiced daughters of great Zeus, and they plucked and **gave me a rod**, a shoot of sturdy laurel, a marvellous thing, and **breathed into me** a divine voice to celebrate things that shall be and things there were aforetime; and they bade me sing of the race of the blessed gods that are eternally, but ever to sing of themselves both first and last. But why all this about oak or stone?

—Hesiod, *Theogony* (a book well worth reading)

#### **Aphorism 49 (7x7=49)**

The conclusion therefore of this Isagoge is the same which we have above already spoken of, That even as there is one God, from whence is all good; and one sin, to wit, disobedience, against the will of the commanding God, from whence comes all evil; so that the fear of God is the beginning of all wisdom, and the profit of all Magick; for obedience to the will of God, followeth the fear of God; and after this, do follow the presence of God and of the holy Spirit, and the ministry of the holy Angels, and all good things out of the inexhaustible treasures of God.

But unprofitable and damnable Magick ariseth from this; where we lose the fear of God out of our hearts, and suffer sin to reign in us, there the Prince of this world, the God of



this world beginneth, and setteth up his kingdom in stead of holy things, in such as he findeth profitable for his kingdom; there, even as the spider taketh the flye which falleth into his web, so Satan spreadeth abroad his nets, and taketh men with the snares of covetousness, until he sucketh him, and draweth him to eternal fire: these he cherisheth and advanceth on high, that their fall may be the greater.

Courteous Reader, **apply thy eyes and minde to the sacred and profane Histories**, to those **things which thou seest daily to be done in the world**, and thou shalt finde all things full of Magick, according to a two-fold Science, good and evil, which that they may be the better discerned, we will put here their division and subdivision, for the conclusion of these Isagoges; wherein every one may contemplate, what is to be followed, and which to be avoided, and how far it is to be labored for by every one, to a competent end of life and living.

The good sciences

Theosophy; Knowledge of the Word of God, and ruling ones life according to the word of God.

Knowledge of the government of God by Angels, which the Scripture calleth watchmen; and to understand the mystery of Angels.

Anthrosophy: Knowledge of natural things.

Wisdom in humane things.

given to man

The bad sciences

Cakosophy

Contempt of the word of God, and to live after the will of the devil.

Ignorance of the government of God by Angels

To contemne the custody of the Angels, and that their companions are of the devil.

Idolatry.

Atheisme.

Cacodasmony

The knowledge of poisons in nature, and to use them.

Wisdom in all evil arts, to the destruction of mankinde, and to use them in contempt of God, and for the loss and destruction of men.

FINIS.

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## *Addendum*

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Now that you have learned how to look at these very old texts, as an exercise before we move on to the final notes on the Arbatel, look first at the Emerald Tablet to see if you now understand it.

### **The Emerald Tablet**

*An early version from the Kitab Ustuqus al Uss al Thani by Abu Ms Jbir ibn Hayyn (721–815 AD known in the west as Gerber)*

Note: the name of the book in which the Emerald tablet appears roughly translates from the Arabic as ‘the book of pouring ‘alchemy of soul’ into the cauldron again’.

0) Balinas mentions the engraving on the table in the hand of Hermes, which says:

1) Truth! Certainty! That in which there is no doubt!

2) That which is above is from that which is below, and that which is below is from that which is above, working the miracles of one.

3) As all things were from one.

4) Its father is the Sun and its mother the Moon.

5) The Earth carried it in her belly, and the Wind nourished it in her belly,

7) as Earth which shall become Fire.

7a) Feed the Earth from that which is subtle, with the greatest power.

8) It ascends from the earth to the heaven and becomes ruler over that which is above and that which is below.

14) And I have already explained the meaning of the whole of this in two of these books of mine.

QUAREIA

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