



QUAREIA—THE ADEPT
Module X—The True Adept
Lesson 3: Sed I

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.

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



QUAREIA—THE ADEPT

Module X—The True Adept

Lesson 3: Sed I

The *Heb Sed* or *Sed Festival* is a series of Egyptian kingship rituals that reflects a deeper and older process of testing and regeneration. In Egypt, the king was tested for his inner and outer strength. If he succeeded, he was then granted regeneration by the gods to continue serving as king.

There is a similar process for the adept candidate where, at the threshold of the end of their training—and thus the end of their mundane life—they are put through a series of trials that test their deep inner strength and ability. If they succeed, they are granted regeneration and a seat among the gods while in life. This process started for you in Adept Module VIII. In this final module, the final steps are taken, the various trials are faced, and, if you succeed, you will be granted regeneration and acceptance.

Whereas the Egyptian Heb Sed was done in a set sequence all at once, the Sed for the adept happens differently, which is why you started it in Adept Module VIII with your work with Ptah (who oversees the Sed) and the triggering of your Djed. The inner visions of the Sed, for an adept, trigger outer events as and when necessary, to test your resolve. This will also see if you have truly learned what you needed to learn in terms of your inner and outer wisdom, strength, and Ma'at.

Your Sed process continues throughout this module, and will trigger challenges and renewal in various ways. Those situations and observations will tell the mentor, if you work with one, whether or not you have



Figure 1: Stone relief, Tell Halaf, Syria, Aleppo Museum

successfully completed the Sed. Things left unsaid in these lessons will come up that an adept mentor will recognise, and this will demonstrate whether you have truly worked the Sed.

The tests you undergo will challenge your inner vital force, your stamina, and your wisdom, and they are overseen by Ptah and Ma'at in various forms. This does not mean that it is an Egyptian series of rituals. Rather, the powers identified in the Egyptian pantheon as Ptah and Ma'at, but which are found in all magic and mysticism, are the ones that will be deeply involved in this process. We simply work with the Egyptian system as it is the most reliable and balanced one to operate through for this work.

The situations triggered in your outer life by the Sed process may already have started to manifest. If so, then whatever is presenting in

your life as a challenge is part of your Sed. Be very careful not to react as you would have done in the past. Your balance, resolve, and integrity, as well as your inner and outer strength, are all being tested to see whether you can truly apply what has been growing magically within you. Step back from any situation that presents itself as a challenge and observe, then act—but only from a place of true balance and gnosis.

The Sed is different for each adept. It seeks out your weakness and leans on it to see what you do and how you handle it. This is for very good reason: any weakness—physical, emotional, mental, or inner—that is still within you is a danger to you as an adept; and when you come to your final challenge, if that weakness has not been spotted and resolved, then it could destroy you in the face of true power.

Once you have proved that your weaknesses have been addressed, or are in hand to be improved, then what you need will be given to you for you to take up your position and work as a Justified adept. Power is never handed to the weak, the stupid, the ignorant, the greedy, or the lazy. You must prove your right to power and your suitability to handle it in all its varying manifestations.

If you fail, then you must figure out why, and work to correct that. Then you can then start again with the trials, but only if your weakness was hidden from you. You will always be given the opportunity to learn and grow. However, if you stupidly dive into the adept Sed without having done all the work that underpins the adept pattern then you will be destroyed. And the inner destruction will manifest itself as outer destruction.

So for this reason, if you are reading this lesson and have not climbed up the mountain of work that led to this lesson, which started in the initiate section, and you decide that you nevertheless want to try the Sed, then my advice would be *do not*: it is not worth the risk. At best, the powers will totally ignore you as you will be completely off their radar. At worst, you could be struck with destruction, and this will manifest fully in your life as descent into madness, grave illness, the complete destruction of everything in your life, or ultimately your death.

I do not say this lightly. I am sad to say I know of at least one curious magician who was totally destroyed by presenting himself to the gods for Sed when it was totally inappropriate. He had not done all the work, but rather was greedy and grabbing for power. His life was totally torn apart.

But if you have done all the work, then go ahead. Remember, every

step in your magical training has been a stone block in a pyramid of knowledge, and it is now a strong enough structure for its peak to be put in place. If the other stones are in place then placing the peak—which is your test and regeneration—is the next natural, logical step. It is tough, but not dangerous.

Different people react in different ways to the Sed tests. Some are hit with physical exhaustion or muscle strain; for others it hits their inner energy, leaving them depleted. For some it is not too hard; for others it is the hardest thing they have ever done. So make sure, when you start the tests, that you are able to progress through them in a timely manner, as this will keep their powers balanced.

Also ensure that after each test you go and have a rest. This is not always necessary, but you do not want to be in a position where you trigger the Sed tests by doing the first vision—which we will get to in a moment—then find yourself exhausted but having to go straight into work or family chaos.

Just plan ahead a bit if you can. If you cannot, then take the tests on the chin, as this may be part of your outer testing to see if you can juggle it all. That was how it was for me. I went straight from the heavy tests right into dealing with kids' birthday party sleepovers and a tough day job.

The first two tests—the trials of Zmjt (Zemit)

Once you have done all the tests and finished the work, look back over the visions that trigger the tests. You should spot which gods were active, and why. The tests appear in various forms, which are reflections of the outer manifestations of the deity powers, which act as bridges between the inner dynamic and your outer life. If you pay attention then you will learn a great deal about those deity powers in retrospect.

But while you are going through the tests, do not try to figure out who is what or why. Just work with what is presented to you. If you turn it into an intellectual exercise then you will most definitely fail.

To prepare for the first test, fast from solid food for at least twelve hours, but preferably fourteen, so that your digestive system is empty. So if you do this test at 7 a.m., eat no solid food after 5 p.m. the day before. And make sure you are clean. Do not do a ritual cleaning, just



Figure 2: The Apis Bull

get a shower, wash your hair, brush your teeth with salt, and make sure that you wear clean, simple clothing.

Set up your room, light the lights, open the gates, and greet the contacts. Sit in stillness for a while. When you are ready, go in vision to the Inner Temple through the Inner Library. Circle there and, when you are ready, stand before the central altar, facing south. See the priest of Ptah beyond the south wall. He points to the west gate, the great doors, showing you that you must go out into the Desert.

Go to the west doors and place your hands on them. When you are ready, ask them to open. They open out onto a set of stone steps that lead to the Desert floor. The seven companions who gave you the gifts are waiting for you, and Wepwawet appears at your left leg. When your feet touch the Desert floor, bow to the seven and follow them.

They take you to the edge of the Abyss, which you face, then they tell you to walk as far as you can to your left at the Abyss's cliff edge before you hit an invisible barrier.

When you reach the barrier, stop. Two of the companions walk with you, and when you stop, one of them reaches down into the sands with

their left arm and pulls up a large serpent. The companion whispers to the serpent, which then turns into the measuring rope. He stands beside you to hold the measure, the tail of the rope.

The other companion takes the head of the rope, tells you to stay where you are, and walks alongside the Abyss until he reaches a point far ahead of you. A third companion goes and stands at that point and holds a section of the rope so that the rope between you and them is held straight with tension: the first measure.

The companion holding the head of the rope then continues measuring. He walks in a straight line away from the Abyss towards the mists, until finally he stops. The fourth companion goes to that point, takes a hold of the rope, and makes sure that it is pulled straight with tension. He holds that corner of the measure. The companion doing the measuring then walks from that distant point parallel to the Abyss until he comes to a stop. The fifth companion joins the measurer, holds the rope at that distant point, and pulls it tight.

The measurer then measures from that point and walks back to you to complete a large square boundary. The measurer hands you the red head of the rope and tells you to hold it. The sixth companion goes around the four points of the rope and places white boundary stones at each of the four points so that you can clearly see them.

Once the last boundary stone is complete—which is placed at your feet—you are told to thank the rope and let go of it. The companion holding the other end of the rope also lets go and it turns back into a vast snake that licks the air around you before vanishing back into the sands.

Stand absolutely still where you are. The seventh companion comes and stands beside you, puts their head back, and makes a high-pitched call.

A cloud of dust starts to form that appears to bridge the Abyss between you and the other marker stone close to the Abyss in the distance before you. Wepwawet leaves your side and goes to stand with the other companions, who seem to be positioning themselves on the edge of the Abyss, on your side, midway between you and the marker stone ahead of you and close to the Abyss. They are waiting for something.

While they wait, make sure that you can see all four marker stones: one by your feet, one straight ahead of you if you are standing on the edge of the Abyss, with the Abyss to your left and the Desert to your right.

The cloud gets bigger and bigger, and lightning starts to strike around

it. It hits the sand of the Desert, forming shards of glass. The priest of Ptah, who had been standing watching the marking of the boundaries, now bows to the cloud and begins to sing a strange-sounding song.

A woman appears from the cloud. She stands on the edge of the Abyss and turns to look at you. As soon as she looks in your eyes, she turns into a vast set of scales: Ma'at will oversee the events.

From behind her, out of the cloud, comes a huge bull with lightning crashing all around him as he lands on the Desert sands. Four of the companions move to take up positions by the four markers, and they all turn to look at you. The priest of Ptah also looks at you... and tells you to run. As you look right to the marker in the Desert in the distance away from the Abyss, to your right, the companion there waves an arm for you to come to him. Again the priest of Ptah shouts at you: run the boundaries.

The bull gallops at you and you start to run. You must run the boundaries four times, and keep pace with the bull, which will also run the boundaries. The sand drags at your feet, and the bull quickly catches up with you, creating a dust storm that gets in your eyes and nose, making it hard to see and breathe. The bull runs alongside you as you try to reach the first boundary: if the bull gets there first, you are finished.

Run with all your might and touch each boundary stone as you pass it. Make sure that you keep just ahead of the bull. The boundary stones keep score of how many times you touch them, and they will relate back to the priest of Ptah whether or not you were successful.

Four times you run around the full boundary that has been marked out; four times you touch each of the stones as you pass. Lightning will strike all around you as you run, and it will leave a trail of shards of glass in its path. If you stand on them when you run then it will be painful, but you must not stop or slow down. The bull will try to get ahead of you or block you off, but you must stay ahead of him. Even if you feel your heart will burst, keep running. Do not let the bull pass you.

When you touch the final marker stone (where you started) for the fourth time, stop. The bull will stop as well. He faces you and snorts, pawing the ground with his hooves and putting his horns down as if to charge you. Face him. Look in his eyes, and do not show fear. Take deep breathes to get enough oxygen in your lungs and be ready: when he charges at you, you must wait until he is almost upon you, then run at the bull and grab his horns. The bull will jerk his head up, flipping you upwards: bring your legs together as you fly upwards, and let go of the



Figure 3: Bull leaping diagram, © Travelling Classroom.

horns. You will land on his back, on your feet, facing the back of the bull. Somersault off the bull, which stops, turns sharply, and looks at you. You land on the Desert sand and immediately turn to face him.

As you stand and face him, the lightning builds up around you and strikes you. The light is blinding and the heat is of an intensity you have never before experienced. For a moment your mind is full of noise, images, and smells, and you are momentarily blinded. You stand stunned on the spot, but the lightning does not harm you. In fact, as you look at your limbs, which feel on fire, you see a beautiful spread of patterns forming on your skin, left there by the lightning.

The bull comes up to you slowly and puts its head down in a peaceful gesture: you have survived the trial of the bull of Ptah. Reach out with your right hand and stroke its forehead. Let him smell your scent, and you smell his. His scent is of flowers, of rain, and of clay. You notice a white lightning flash on his forehead. Touch it, then touch your forehead. You will feel a raised lightning flash on your forehead too, where the skin

has swollen slightly and is sore.

All the companions and the priest of Ptah wait and watch. Wepwawet comes up to you and nudges your leg for you to follow him. The wolf sets off down the Desert and you follow, with the bull walking calmly beside you. Place a hand on the bull as you walk, and thank him for not killing you. The bull answers, and asks you not to eat of his flesh.

Wepwawet leads you to the Temple of the Deities in the middle of the Desert. The companions and priest follow behind. When you enter through the columns into the open air of the Gathering Place, the deities are sitting in rows facing each other, waiting for you. Walk to the centre of the temple and stand between the two rows. Bow deeply, and keep your eyes down in respect.

A female figure, veiled in a large, deep blue veil that covers her whole body, comes up to you. Bow to her. She is veiled so that the power of her eyes and face will not kill you.

She hands you a bow and a leather holder with four arrows in it. She tells you that if you are successful you should return the bow to her when you have finished. She points back out into the Desert, to the boundaries in the distance.

Go, return to the boundaries. And you must do this alone: the gathered companions, the wolf, and the priest stay in the temple. The bull, however, follows you from a distance: he will always guard your back while you are strong enough to beat him in challenge. Put the holder over your shoulder and take the bow.

Walk to the centre of the space marked out by the boundaries, and stand in silence, holding your bow and four arrows. Listen, and be still. Feel into what is beyond the boundaries.

You start to feel a build-up of danger beyond the boundaries: destructive powers, destructive beings, are all building up beyond the boundaries, and you start to sense them strongly.

Now comes your next test.

Take an arrow out of the holder and place it in the bow. Draw the bow wide, so the arrow is ready to fly. Turn to face the centre of one of the boundary lines that mark each of the four directions. You will feel large and powerful beings of destruction threatening you, and you may hear them tell you that if you attack them, they will tear you to pieces.

You must shoot an arrow into each of the four directions. As you shoot the first one into one of the directions, you feel the build-up of danger in that direction vanish. Now turn to the next direction and shoot the next arrow, again feeling the danger withdraw. Do the third, then the fourth direction, until each direction of the boundary space has been cleared of destructive power at its threshold.

Now feel down into the land beneath your feet. You can feel the Underworld beneath you, and feel its power trying to seep up into the Desert. Stamp your feet on the ground and utter: "Sleep, powers of the Underworld, go back to sleep until it is time."

Hold out your left hand over the Desert floor and feel a build-up of power in your spine. When the power has built up to a point where you can no longer hold it, release it through your hand. A flash of lightning flows from your hand into the Desert floor, turning the sand into glass all around you. The power of the Underworld is set to sleep.

Now turn to face the Abyss and bow deeply to the Divine power beyond the horizon. Turn and walk back to the Temple of the Deities. The bull walks with you, alongside you. When you reach the threshold of the temple, bow and enter. The veiled woman is waiting. Bow to her and hand her back the bow.

Say: "I have shot the four arrows into the four directions and I have vanquished destruction, driving it from the four thresholds. The land is safe, the Underworld is sleeping, and all is well."

The deities witness your declaration in silence.

The woman walks to you and places a hand over your heart. She stands silent while she communes with your heart spirit. The priest of Ptah comes and stands beside her, being careful not to look at her. He carries a large amphora filled with water.

The woman pushes her hand against your chest until she pushes it *into* your chest. As her hand goes in, she places her other hand on your head and her foot on your left foot to enclose you in her power. She draws out your beating heart, speaks to it, then commands the priest of Ptah to pour water over the heart, which is still beating.

The water cleanses the heart and fills it with life. It begins to shine, while still beating. She utters over the cleansed heart: "be strong and full of valour. Fear nothing, and honour everything. Be true and loyal, uphold the weak, and vanquish injustice. Be as the bee with the power of the bull, beloved of Ma'at."

She replaces your heart in your chest and rubs salve on the wound to close it.

She says: “you have completed the first two tests and succeeded. Are you now ready to take the next test?”

Reply that you are.

Bow to her. She turns and vanishes. The priest of Ptah stands before you and holds up a mirror to you at chest level, tilting it so that you can see. He tells you to look at the skin over your heart, which is sore from the touch of the veiled goddess. Look.

The skin is red and angry, but out of the redness is emerging a faint stylised image, like a tattoo, of a lion’s face.

Then the priest of Ptah opens up the passageway in the floor in the Temple of the Deities. You remember this passageway from when you were building the Inner Temple. He tells you to climb down the steps that lead to the Inner Temple. Climb down into the darkness. A faint glow around you lights the way.

You climb down, passing the beautiful wall paintings, until you reach the wall at the bottom. Remember that this was the wall through which deities could pass, but not humans.

If you have indeed succeeded in your tests in the Desert then the wall will let you pass through it into the Inner Temple. If you did not succeed, or did not do them, then the Inner Temple will not grant you access through this wall.

Pass through the wall into the temple. It is still and quiet, with its water running gently around the boundary walls and a flame burning in the working position on the altar. The space is very peaceful and highly tuned; a balm to your soul after the trials of the Desert.

Sit and be still before the altar. Spend a bit of time in the stillness and think about what you have just been through.

When you are ready, open your eyes, leaving part of yourself in the Inner Temple. Your trials have not yet finished, and the next ones will be held in that sacred magical place.

Blow out the lights, leaving the gates open, and bow to the room before you leave. Part of you will stay in the temple until you begin the next trial.



Figure 4: Heb Sed

Rejoice, all the land!

The good times have arrived.

A lord, may he live, be hale and healthy, has appeared in all
lands.

Ma'at has returned to its place.

All you just ones, come and behold:

Ma'at has vanquished injustice.

The evil ones have fallen on their faces.

The greedy ones are all despised.

The water stands and does not dry up.

The inundation rises high.

The days are long, the nights have hours

The moon appears at the right time.

The gods are pacified and satisfied.

One lives in laughter and wondering.

About this test

The first part of this test measured your inner ability to keep pace with the power of Ptah, the power of creation. The marking of the boundaries

is about the creation of a space that the adept—and in Ancient Egypt this was the king—is capable of holding in a magical pattern of containment and protection.

For the king, it was the measure of his inner ability to create and hold the boundaries. If he was successful then it would ensure the safety and productivity of the society in peace and in war. The king was the one who ensured that the Nile flood arrived at the right level, that destructive storms were kept to a minimum, that invaders were kept at the boundaries, and that crops, people, and the temples flourished: everything for necessity.

For the adept, this part of the test measures their ability to upkeep their own area or wider magical pattern; to bring balance and necessity; and to keep safe, productive, and in harmony the boundaries of what they are magically responsible for. This could be the area where the adept lives, their country as a whole, their society, their family, and so forth.

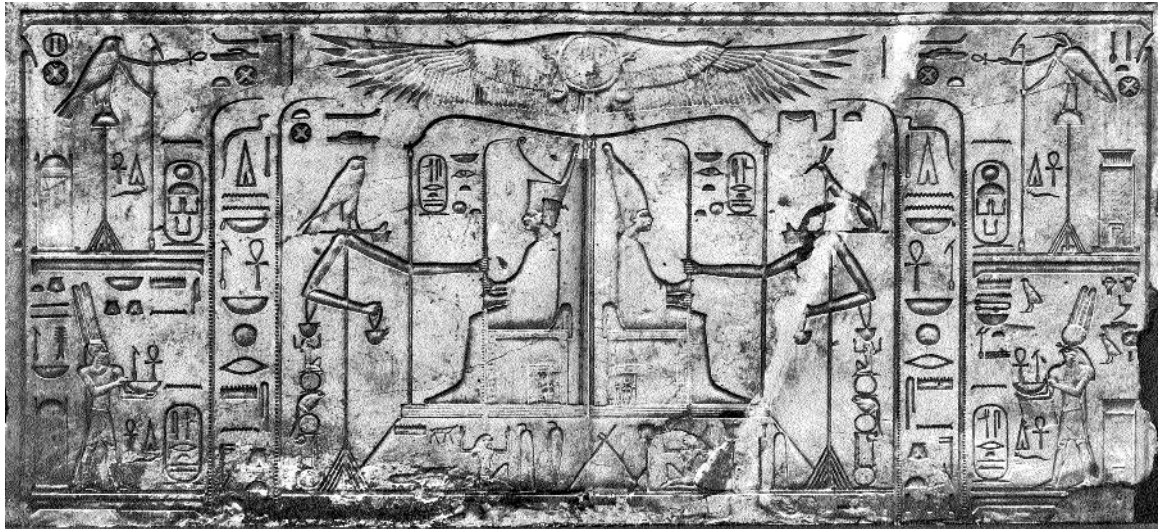


Figure 5: Senwosret III's Heb Sed festival

As an adept you carry much responsibility, and the gods will test your ability to do the job before handing you the power you need to fulfil those responsibilities. It is the ultimate test about whether you can create, oversee, and maintain patterns and vessels that can fill with creative power.

There are also deeper dynamics here to do with the management of your eternal spirit and mortal life. Can you handle the power? Are you strong, tough, and brave enough?

The second part of the test demonstrates whether you can repel an inner build-up of destruction when necessary. You as an adept become tuned into the inner and outer boundaries, and when they are threatened you will feel it and will have to disperse those powers if needs be.

Feeling the build-up of destruction at the thresholds, being able to face it, and shooting the arrow straight into it, disperses that destruction.

The maintenance of the inner thresholds in the Inner Desert directly affects what will or will not flow out from this inner place to the outer mundane world. An adept must keep a balance in the Inner Desert. Maintaining the boundaries and shooting the destruction down in the four directions prevents a massive build-up of destruction gathering, taking form, and expressing in the outer world. It keeps the deeper peace.

This lets the natural, balanced cycle of creation and destruction express as necessary, but prevents an unbalanced build-up from bringing together massive destructive powers that will later express in the outer world.

Life needs destruction to survive, but too much will destroy everything and let the unbalanced Underworld powers run rampant in the outer world.

So the adept must prove that they are capable of dealing with such power: indeed, this test is the lower octave of facing destruction. If you are successful here, the powers are given to you to deal with such a situation for real; and your inner senses become acutely tuned to the boundaries within the Inner Desert and the outer world—two sides of the same thing, both of which you protect by protecting the Desert.

In ancient Egypt the king, or sometimes a priest, would shoot the arrows into the four cardinal directions to dispel any build-up of destruction around the key temples, and this would protect the whole land: what happens in the magical pattern of the temple expresses across the land. It would be done from an inner point of view in the Desert, then again in key temples.

This is a very ancient method both of testing and of working as a full adept; and if the adept passes all the tests then they are given what they need to continue and the test is then transformed in an actual action. That is, if you succeed in this test then your actions trigger the full magical process to jump into action and protect everything.

This is why in Ancient Egypt the Sed was known as a festival of renewal, not of testing. It does test, but it also does its job, and the successful adept or king is subsequently given life, strength, and stability so that they can do their job. The gifts of powers also flow into the overall pattern.

On completion of all the tests, the king or adept is also given *life in life* and *life in death*. Think about that, why that should be, how it works, and what it means.

Look carefully at the image from the Sed festival of Senwosret III to see all the powers involved in some way in the final giving of gifts and the celebrations of the successful completion of the Sed. Some you will figure out; some you will work with in subsequent lessons in this module.

The Heb Sed comes in two parts: the test of boundaries of the land/nation/pattern, and the test of the ability to hold, protect, and mediate knowledge. These are the two thrones of the adept or king: the scribe/priest and the father/mother.

In Ancient Egypt, for the king, these were the two thrones of Upper and Lower Egypt. But the king also had to prove and conquer both as a

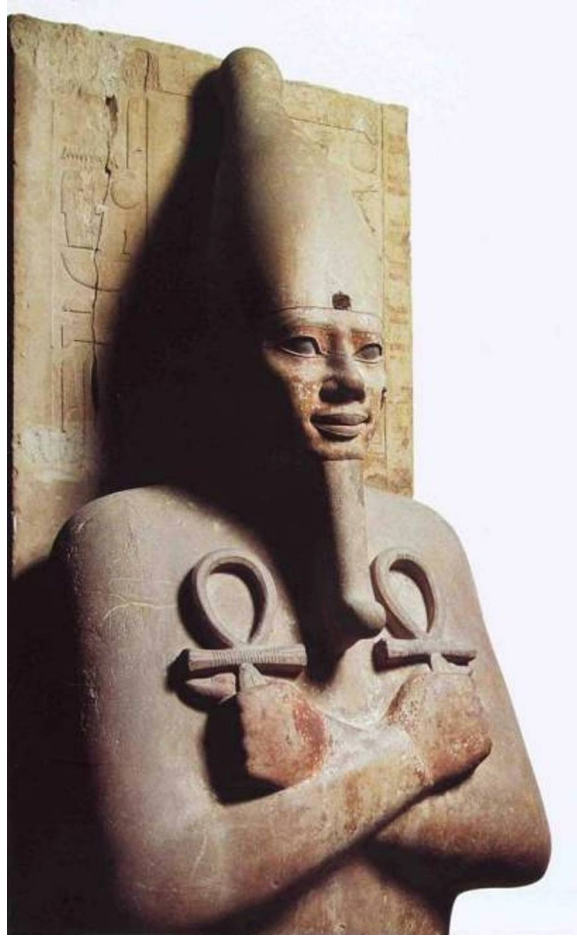


Figure 6: Senwosret I

protector/provider and a magician/priest. Lower Egypt was the place of temporal power; Upper Egypt was the place of magical and spiritual power. To rule effectively, he or she needed both.

So it is with the adept: you must oversee both the temporal and the magical. You have completed your testing in one; now it is time to face the other side.

Make sure that you move onto the next lesson within twenty-four hours, and certainly leave it no longer than forty eight hours: this is a test of your inner endurance. If you leave too much of a gap then the whole thing will fail.

Task

Take notes, and keep them detailed, of what happened in vision and anything that happened afterwards, including how you felt, what the

world did around you, and so forth. If you are being mentored then your mentor will want to discuss this process within you to ensure that you truly accomplished the work.

Now as for every son of mine who shall maintain this boundary, which My Majesty has made, he is my son, he is born of My Majesty, the likeness of a son who is the champion of his father, who maintains the boundary of him that begat him. Now, as for him who shall relax it, and shall not fight for it; he is not my son, he is not born to me.

—From Senwosret III's stela at Semna regarding the conquests and secured boundaries of Egypt.

QUAREIA

COPYRIGHT

© Josephine McCarthy 2016

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher.