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QUAREIA—THE ADEPT  
Module X—The True Adept  
Lesson 4: Sed II

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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.*

*For more information and all course modules please visit*

[www.quareia.com](http://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*



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# QUAREIA—THE ADEPT

## Module X—The True Adept

### Lesson 4: Sed II

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Her father Amon hath established her great name; Makare upon the august Ished tree; her annals are myriads of years, possessing life, stability, and satisfaction. Son of Re, Khnemet-Amon, Hatshepsut, beloved of Amon-Re, king of gods. She celebrated for him the first occurrence of the royal jubilee, in order that she may be given life forever.

—J. H. Breasted, *Ancient Records of Egypt, Part Two*.

The second round of tests will push your inner ability to hold and transmit knowledge and utterance, and to uphold the line of knowledge as it passes down through the generations. It will also test your ability to hold and release the Divine utterance as a mediator. All these skills are of utmost importance for an adept.

Such work is a major part of being an adept. The body, mind, and soul must be able to accept, hold, and release such power in equal measure, without interfering with it, grabbing it, or twisting it. The body must be strong enough to hold that power briefly, and to stand tall in the face of the whirlwind.

In the last round of tests, your ability to operate as an adept in the physical world was tested. Now your ability to operate as an adept in the inner worlds is to be tested. Both king and adept must undertake both

sides of the work, and possess the strength, endurance, and intelligence to bring those two ‘thrones’ together harmonically.

A major part of the test is the ability to “hold the Book,” i.e. the Book of Knowledge that lies on the east altar of the Inner Temple that is the collection of all magical knowledge past, present, and future. All the wisdom, experience, discoveries, techniques, methods, and actions are held together in this one vessel which presents to us as a huge, heavy book. It is the sum total of the Inner Library, all held together in one condensed place. You yourself have contributed to this vessel, and you have also dipped into it as you walked your path to adepthood.

Though the test appears in vision as one of strength and endurance, it also tests whether you as a ‘container’ are capable of holding this vessel’s contents, and thus becoming a bridge for it. If you succeed then then you will be tested further, to see if you can cope with the raw power behind the Book: the whirlwind.

You have trained for this for a long time. You were exposed to various forms of this power in increments, so that you could learn to recognise it, partake a little of its power, and learn how to contain some of its knowledge in your body and mind. All those different exercises and workings slowly built your inner and outer muscle, so that now, as an adept, you can partake fully of that Book and be a responsible guardian for it. It is not enough that you can contain its power and release it; you must also understand the ramifications of its power when misused.

That understanding does not come from being told about it; it comes from holding it and slowly realising just what it is—and what it can do in the right and wrong hands. That understanding will unfold for you in layers, and will continue to unfold throughout your life as an adept.

Like the other tests, this one also happens in vision, so that it gets to the heart of your power and spirit. Like the other tests, it will manifest in some outer form that is right and individual for you.

If the tests were externalised ritually then it would hobble the power’s ability to unfold in a unique way for you, which would be too much filtering. Rather, the vision triggers and challenges, and the power then flows through you in a way that will trigger some latent dynamics around you. Your outer test *will* come, usually when you least expect it, and in a form not immediately recognisable.

You may be tired from your previous tests, but you must go straight on and do these next tests without more than a day or two’s break. The

longer you leave it, the more you run the risk of the whole thing failing. So if you are tired, suck it up.

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### *The trial of the Ished*

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Set up your working space, light the lights, and open the gates. Sit in the centre, before the central altar, and be still. When you are still and silent, get up and start circling the room around the altar. As you circle, be aware of the Gathering circling with you.

As the power of the circling strengthens, be aware of the Inner Temple; and be aware that you are appearing in the Inner Temple, circling the central altar. When that awareness is strong, sit by the central altar, facing south, with the altar before you, and close your eyes.

In vision, see yourself in the Inner Temple. You will pick up where you left off in the last vision, sitting deep in stillness in the Inner Temple, facing the south wall, having just finished the trials in the Desert.

The priest of Ptah appears beyond the south wall and points to his right (your left), to the small entrance to the egregore, out of which the water pours that flows around the Inner Temple.

Go to the egregore. As you walk through the tunnel of water to get there, the water gets stronger, faster, and deeper. Push against it and climb up out of the roots of the tree: stand before the great tree on the island. Look at the lake, and at the beings mediating the utterance from the Void into the lake.

The tree speaks: “is your Djed strong?”

You answer: “Yes, my Djed is strong. Life and power flow around it, by the power of Ptah.”

“Show me your forehead,” says the tree.

Lift your left hand to your forehead and feel the lightning flash’s mark. Your skin is still red and raised.

The tree asks: “Have you run the boundaries?”

You answer: “Yes, I ran the boundaries, I outran the bull.”

The tree asks: “Did you shoot the arrows of Neith to the four directions?”

You answer: “Yes, I vanquished destruction, I cleared the thresholds, the directions are clear.”

The tree speaks: “Come to me, beloved of Ma’at, so that I may listen to your heart.”

Put your arms around the tree in an embrace and press your chest to the tree, so that she can feel your heart beating. You begin to feel an exchange happening between your heart and the tree—she is asking the spirit of your heart if you indeed speak in truth. When you feel the exchange subside, stand back and bow to the tree.

The tree speaks: “You did indeed speak in truth. I give you safe passage through my waters. The spirit of the water will record your footsteps and report back to me. When you have finished, when you have faced the whirlwind, return to me.”

Bow once more to her and return to the Inner Temple. As you wade through the water, be aware that the water is listening, feeling into your feet, and its mind is following your every move.

Once you reenter the Inner Temple, circle the central altar and observe the flame raised above it: it is working. The priest of Ptah is still standing beyond the south wall, and as you look around the walls, which have all turned translucent, you notice that the deities are all standing waiting to witness something.

You can also hear the beginnings of faint chanting: the seven companions are on the other side of the door that leads to the Inner Library, and are chanting the power of the Library to the walls and doors of the Inner Temple. They are surrounding you with the voice of the Library.

Then you notice Wepwawet sitting by the Library door, guarding it so that none may enter. The voices of the companions become stronger, and the Inner Temple starts to resonate like a bell. The power of the bell at your throat vibrates in unison with the vibrations in the Inner Temple, and you open your mouth. Out of you comes a sound beyond hearing, high and low, silent yet loud. Within its sounds is the sum total of all your knowledge.

Go to the east altar. Place your hands on the great book and look at the airgap. The chants fall silent, and the whole Inner Temple becomes still and silent. Listen.

A breeze blows over your face from the airgap, and a faint sound can be heard travelling towards you slowly. As soon as you hear the sound, no matter how faint it is, pick up the large, heavy Book of Knowledge.

As soon as the Book leaves contact with the altar, the water channel on the floor, the one that runs around the walls of the temple, widens and deepens. The whole Inner Temple sanctum seems to grow larger and larger, and the water becomes a stream of fast-moving water that runs around the four directions of the space. The sanctum grows and grows until it is the size of the boundary space that you ran in the Desert.

Step back a step until you are standing in the fast-flowing water. It pulls at your feet. Turn to your left, to face the north wall, and start to walk in the water, holding the Book tightly to your chest. You must walk briskly while fighting the current of the water, and keeping the Book close to your chest. The Book starts to get heavier and heavier as you walk, and it feels like it is pulling the breath out of your body.

As you walk, the voice of the priest of Ptah echoes around the chamber. "Move quickly!"

Four times you must march the boundaries of the Inner Temple; four times you must stop at the east altar and place your forehead to the altar stone; four times you must breathe in the breath of the airgap. You must do all this before the sound in the distance arrives and fills the space.

Walk quickly. Follow the water around the now vast space where the walls are the boundaries, and the water is your path. The Book continues to get heavier and heavier, and pulls the wind from your lungs as you walk. The first time you reach the east altar, bow, place your forehead briefly on the altar stone, then breathe in the air from the airgap, which will replenish your lungs.

Set off again and walk the boundaries, pushing against the water, which feels like it is trying to drag you under. Your arms are really starting to hurt now, and the breath is pulled from your body, leaving your lungs screaming for air until you reach the east again, touch the stone with your forehead, and breathe in the air.

For the third time you set off. The sound in the far distance is getting nearer and nearer. You must succeed in carrying the Book four times around the boundaries before the sound fills the space. For the third time you touch your head to the altar and breathe in the air. The sound is getting louder and louder. Soon it will arrive through the airgap.

Set off for the fourth time and carry the Book around the boundaries.

Do not stop! And do not drop it, even if your arms are about to collapse. Keep going. Keep pushing, even though your lungs are empty of air. For the fourth time, place your forehead on the altar stone, breathe in, and place the Book back on the altar stone. Your arms feel broken, and your lungs ache from the strain and the lack of air.

The noise has become louder and louder. Look up at the airgap. Breathe in. As you breathe in, a terrible noise screams through the airgap and the east wall seems to vanish: all there is is a vast whirlwind.

The noise fills the temple: you hear all the sounds that were ever made, all words ever spoken, all music ever created. All is there in the voice of the whirlwind. The wind blows hard against your face, taking the breath from your body and blowing hard against you so that you must lean into it to stay upright.

The wind is filled with a terrible power, and all your internal alarms start screaming for you to run. But you must not run. Become still, become silent. Let the whirlwind blow at you. Do not struggle with your body to stay upright: remember your Djed. You are stable. The stability of the Djed, your spine, keeps you upright in the face of terrible power.

A voice flows from the wind. "Why do you not bend in my presence?"

You answer: "I have the Djed, I have stability, I am the tree trunk that flows from the stars to the Underworld."

The voice says: "Why do you not die as my power confronts yours?"

You answer: "Because I am Ankh; I am life."

The voice says: "Why do you not run in fear of me?"

You answer: "Because I have Was, I have the strength to Know You."

The voice says: "How do you know me?"

You place your hands on the Book and say: "I have knowledge, I have carried the Book in my heart, I have breathed the Book with my lungs, I have held the Book in my arms. I am Justified. I Know you as I Know Myself."

Bow deeply to the wind, which fills you and fills the space all around you. The whirlwind fills the Inner Temple. Its voice blocks out all other sound, its air blocks out all other air, and it blows with great power all around your body. Be still. Be silent, and stand in the centre of the whirlwind. *Be* the whirlwind. Merge with the whirlwind. Become the



whirlwind.

Be aware of your hands on the Book. Be aware of the whirlwind all around you and within you, as part of you. Focus on the book and nothing else. There is nothing else in the universe except the Book of Knowledge. Focus. Be still. Feel the whirlwind getting tighter around you, until it flows through you and into the book. In one sudden, loud, screaming noise, the whirlwind funnels itself through your body, through your arms, into the Book.

The Inner Temple falls silent. The deities still surround the temple, looking through the translucent walls and watching. Look at the Book, glowing with power. Open the Book. On the first page is a series of hieroglyphs and symbols. Look at them. See the symbols change to words you can understand. Read them.

Awake being rested, may you awake in peace! May Amun wake in life and peace.

Place your hands on the words and let them seep into you. When the transfer is complete, close the book, bow to the east, and return through the water and the small entrance to the egregore.

Emerge from beneath the tree roots and stand before the tree. Tell her that you have carried the Book, you have survived the test of inner strength, and you have read the Book's opening words.

The voice of the tree answers you, and greets you as an adept of the Mysteries. She tells you to look at her leaves: one is glowing. She tells you that once you have taken the final test and succeeded, your name will appear on that leaf, inscribed by the gods, and held for all time as an adept of the deepest Mysteries, servant of Ma'at, beloved of Ma'at, one with the power of the bee and the bull, one who has carried the Book, who is worthy of its contents.

Now look at the other leaves. You will see the names of people on them, other adepts and adept kings, men and women, throughout time, those who have also taken the arduous tasks and successfully completed them.

She tells you to drink of the water of the Lake of the Mysteries. Kneel before the lake and cup some of its water in your hands. Before you drink, utter over the water: "I drink from the living waters of wisdom." Take the water into yourself, water that is filled with the utterances of creation and the knowledge of all that has ever been and ever will be.

Once you have drunk of the waters, place your forehead to the ground and let your mind touch the earth. Briefly, you and the inner land are one thought. Get up, bow to the lake, then again to the tree. Then return to the Inner Temple.

As you reenter the Inner Temple you will see that back to its normal size again. It is then that you realise that the walls of the temple are not fixed, but expand and contract as necessary, according to the power they need to contain.

Look at the walls. The deities are still standing looking through the walls. Bow to them. They will wait while you rest before taking the next step towards completion. Sit before the central altar. See the priest of Ptah, still beyond the south wall. He too will wait and witness until the whole process is completed.

Be still and silent. Bathe in the stillness and peace of the Inner Temple. Then, leaving part of yourself there, open your eyes, come out of vision, and sit in the magical space in stillness and silence.

When you are ready, get up and put out the lights, but leave the gates open. Bow to the room as you leave, and go rest. There is much work yet to be done, and your endurance is being tested to its limit. Rest when you can.



Figure 1: Tree of kingship



Figure 2: Ished Tree, Ramses II

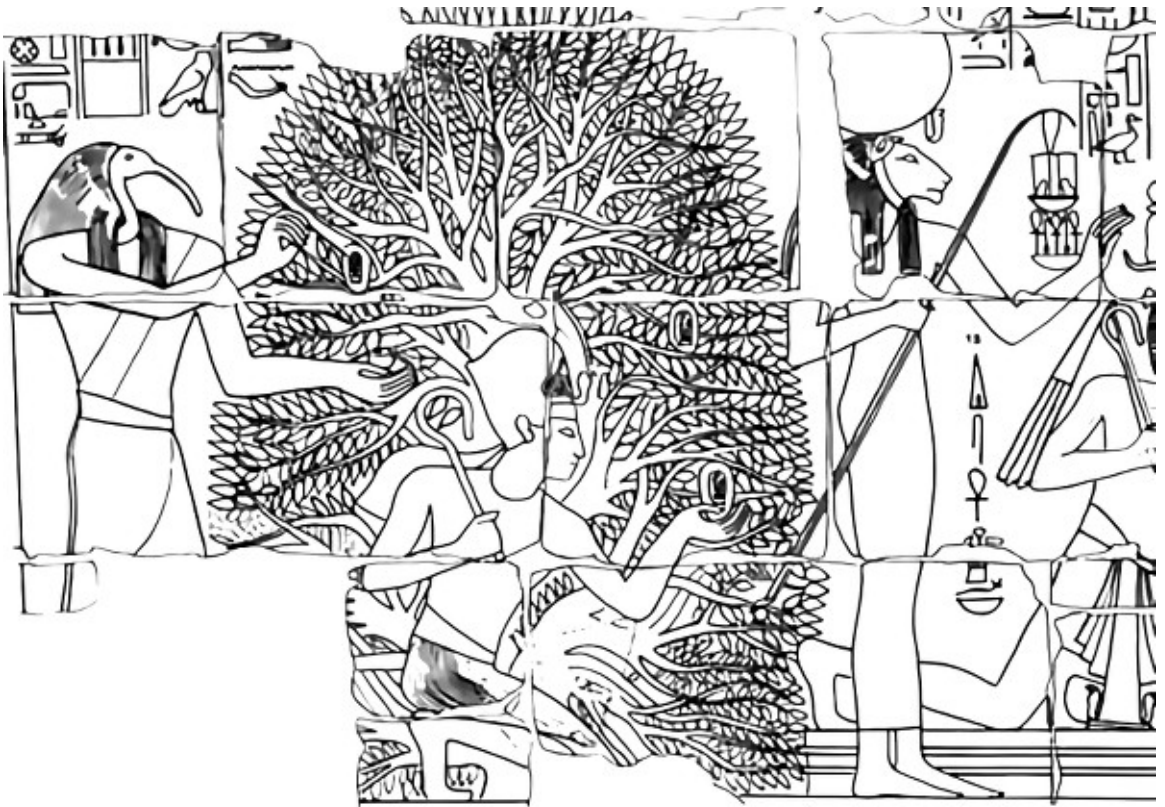


Figure 3: Ished Tree, Ramses II

## *Invocation Hymn*

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Open to me, O heaven,  
Mother of the Gods!  
Let me see the barque of Re,  
He going up and down in it.  
Open to me, mistress of spirits!  
Open to me, O primal heaven!  
O, you seven kings,  
O, you seven Montus;  
Bull who engenders, lord of awe,  
Who illuminates the earth;  
Soul of the primeval waters,  
Hail Nun, great one, lofty one!  
Hail, soul of the ram!  
Hail, soul of souls!  
Open to me; I am the opener of the earth,  
Who came forth from Geb.

To finish this lesson, read this story and think about it. On the surface it is just a wild tale to be told on a boring night. But beneath the basic story lies a much deeper magical account of something.

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## *The Tale of the Shipwrecked Sailor*

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May your heart prosper, my master. Behold, we have reached home. The mallet having been taken, the mooring post is driven in. The bow-rope having been placed on land, thanksgiving and praise to god are given. Everyone is embracing his companions. Our crew returned safely; there was no loss to our army. We have reached the end of Wawat; we have passed Senmut.

Behold, we have come in peace, our land we have reached.

Let me tell you the like thereof, it having happened to me, myself.

I was going to the mine of the king. I went down to the sea in a ship of one hundred and twenty cubits in length and forty cubits in width. One

hundred and twenty sailors were in it of the choicest of Egypt. Whether they looked at the sky or they looked at the land, their hearts were braver than lions. They could foretell a storm before it came, foul weather before it occurred.

The storm came while we were on the sea, before we approached the land. While we were sailing it made a continuous howling, raising a wind. Waves were in it of eight cubits. A piece of wood struck it for me.

Then I was cast upon an island by a wave of the sea. I spent three days alone, my heart as my only companion. Resting in the shelter of a tree, I embraced the shade.

Then I stretched out my legs to know what I could place in my mouth. I found figs and grapes there. Leeks were ruler there. Sycamore figs were there together with notched Sycamore figs. Cucumbers were there as though cultivated. Fish were there together with birds. There was nothing that was not within it.

Then I satisfied myself and I placed some of it on the ground because it was too much upon my hands. I took a fire drill and made fire and made a sacrifice.

And then I heard the voice of a storm or the hungry voice of the raging storm strike! What was it moving quickly, fast approaching, landing right before me. I thought that it was a wave of the sea or people taking refuge from the waves in the mouth of the channel. Trees broke and the earth shook. What is this in the water? Facing the division of the breakers I crouched, as it was quickly coming and approaching quickly. I covered my face; we are found.

I uncovered my face and found that it was a snake that was coming. It was thirty cubits long. His beard, it was greater than two cubits long. His body was overlaid with gold. His eyebrows were real lapis lazuli. He was bent up in front. He opened his mouth to me while I was on my belly in his presence. He said to me, "Who brought you? Who brought you, commoner, who brought you? If you fail to tell me who brought you to this island I will cause you to know yourself, you being as ashes having become as one who is not seen."

You are speaking to me, but I do not hear it. I am in your presence but I am ignorant of myself.

Then he placed me in his mouth and took me to his dwelling, his place of happiness, and set me down untouched, I being uninjured, nothing

being taken from me. He opened his mouth to me while I was on my belly in his presence.

Then he said to me, "Who has brought you, Who has brought you, commoner? Who has brought you to this island in the sea whose sides are in the water?"

Then I answered him this, my arms bent in respect in his presence. I said to him, "I was going to the mine of the king in a ship of one hundred twenty cubits in length and forty cubits in width. One hundred twenty sailors were in it of the choicest of Egypt. Whether they looked at the sky or whether they looked at land, their hearts were braver than lions. They could foretell a storm before it came, foul weather before it occurred. Every one of them, his heart was braver, his arm stronger, than his companions. There was none ignorant in their midst. The storm came while we were on the sea, before we approached the land. While we were sailing it made a continuous howling. Waves were in it of eight cubits. A piece of wood struck it for me. Then the boat died and of those in it not one remained therein, except me. Behold, I am at your side. Then I was cast upon this island by a wave of the sea."

He said to me, "Do not fear, do not fear, commoner. Do not blanch your face since you have reached me. Behold, it is god who caused you to live, he brought you to this island of ka. There is nothing that is not within it; it is filled with all good things. Behold you shall do month upon month until you complete four months from home on this island. A ship will come from home with sailors in it whom you know. You will go home with them and you will die in your city. Happy is he who tells what he has tasted, a painful thing having passed by. Let me tell you the like there of which occurred on this island in which I was on it with my brothers, and children were in the midst of them.

We totalled seventy-five snakes, my children together with my brothers; I will not mention to you a little daughter whom I had obtained by prayer. Then a star fell, and these went up in flame because of it. It happened that I was not with them when they burned. I was not among them. I was dead to them and would have died for them when I found them a heap of corpses all together. If you are strong, subduing your heart, you will fill your embraces with your children, you will kiss your wife, you will see your house. It is more beautiful than anything. You will reach the residence of your homeland in which you were in it together with your companions."

Having stretched out on my belly, I touched the ground in his presence. I said to him, "I will speak of you, I will relate your power to the king, I

will cause him to know of your greatness. I will cause to be brought to you laudanum heknu oil, yudenbu, hesayt spice, incense of great temples which pleases all of the gods in it. I will relate what has happened to me, what I saw of his power. One will praise god for you in the city before the magistrates of the entire land. I will slaughter for you bulls as sacrifices. I will offer to you fowl. I will cause to be sent to you ships loaded with the provisions of every town in Egypt, as is done for a god who loves a people in a distant land not known to the people.”

Then he laughed at me for what I said was foolishness to him. He said to me, “You are not rich in myrrh being an owner of incense. It is I who am the lord of Punt and the myrrh, it belongs to me. And the incense that you spoke of bringing, it is abundant on this island. When it happens that you leave this place, it will not occur that you will see this island again, it having become water.”

Then, in time, that boat came like what he had predicted before hand. Then I went and placed myself in a high tree and I recognised those in it. Having gone to report it, I found that he knew it. Then he said to me,

“Health, Health, commoner, to your house so that you may see your children. Make my name good in your town, that is my due from you.”

Then I placed myself upon my belly my arms bent in respect before him. Then he gave to me a quantity of myrrh, heknu oil, laudanum, hesayt spice, tishpes spice, perfume, eye-paint, giraffes’ tails, great lumps of incense, elephants’ tusks, greyhounds, monkeys, baboons and all kinds of precious things. Then I loaded them upon this boat. It happened as I placed myself on my belly to give thanks to him that he said to me, “Behold, you will approach home in two months. You will be full, you will embrace your children, you will be young in the home where you will be buried.”

Then I went down to the river bank in the neighbourhood of this boat. Then I called to the sailors who were in this boat. I gave praise upon the bank to the lord of this land, and those in it did likewise. It was a sailing which we did downstream to the palace of the king. We approached the residence after two months which he had said completely. Then I entered in before the sovereign and I brought to him the gifts which I had brought out of this island. Then he gave praise to me before the magistrates of the land to its ends. Then I was made a follower and I was endowed with two hundred people. See me after I returned to the land after I saw what I tasted. Listen to my mouth; it is good for people to listen.

It is done from its beginning to its end, as it was found in writing, a



scribe excellent with his fingers, Imenyâs son Imena.

—tr. W.K. Flinders Petrie, 1892.

QUAREIA

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