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## QUAREIA—THE ADEPT

### Module IV—The Arbatel and Planetary Magic

#### Lesson 3: Part Three

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# WELCOME

*Welcome to this lesson of the Quareia curriculum.*

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

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

*Yours,*

*Josephine McCarthy*



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#### Lesson 3: Part Three

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#### *The Fourth Septenary*

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#### **The twenty-second aphorism**

We call that a secret, which no man can attain unto by humane industry without revelation; which Science lieth obscured, hidden by God in the creature; which nevertheless he doth permit to be revealed by Spirits, to a due use of the thing it self. And these secrets are either concerning things divine, natural or humane. But thou mayst examine a few, and the most select, which thou wilt commend with many more.

Think about that.

#### **The twenty-third aphorism**

Make a beginning of the nature of the secret, either by a Spirit in the form of a person, or by vertues separate, either in human Organs, or by what manner soever the same may be effected; and this being known, require of a Spirit which knoweth that art, that he would briefly declare unto thee whatsoever that secret is: and pray unto God, that he would inspire thee with his grace, whereby thou maist bring the secret to the end thou desireth, for the praise and glory of God, and the profit of thy neighbour.

Read that carefully, think about what you have learned in your training, then read it again—did you spot what this is about? That was one layer. Another layer is embedded within the Sefer Yetzirah.

### **The twenty-fourth aphorism**

The greatest secrets are number seven.

This is telling you about the magical aspects of the number 7. It then enumerates the seven 'outer court' skills important for the magician. So there are two layers to this listing—think about that.

1 The first is the curing of all diseases in the space of seven dayes, either by character, or by natural things, or by the superior Spirits with the divine assistance.

i.e. a magician should work as a magical healer. Note the false decoy of the 'seven days.' Also think about the Rosicrucian rule of healing... Do not forget that this book was written during the "hundred years of secrecy" before the Brothers of the Rosy Cross declared themselves. You will look at this again later in your adept training.

2 The second is, to be able to prolong life to whatsoever age we please: **I say, a corporal and natural life.**

This is a good example of sixteenth-century audience dialogue. He waves the magic wand of immortality/very long life in front of the nobles and the dumb, while saying, behind the back of his hand to the initiated audience, that a normal lifespan is the choice of a wise adept. There is so much in that wisdom that it cannot be covered in a few sentences, but it

has to do with accepting your fate pattern and not meddling in lifespans with magic: a natural life.

3 The third is, to have the obedience of the creatures in the elements which are in the forms of personal Spirits; also of Pigmies, Sagani, Nymphes, Dryades, and Spirits of the woods.

i.e. working with faery and land beings.

4 The fourth is, to be able to discourse with knowledge and understanding of all things visible and invisible, and to understand the power of every thing, and to what it belongeth.

i.e. having direct experience of inner work and outer work, and being versed in the complexities of creation and destruction, and to understand those dynamics as they express in the worlds.

5 The fifth is, that a man be able to govern himself according to that end for which God hath appointed him.

Also known as dodging bullets...and the ability to walk the path in full knowledge and not be distracted from it. You should know what that means.

6 The sixth is, to know God, and Christ, and his holy Spirit: this is the perfection of the Microcosmus.

Know Divinity through your inner and outer work, and the understandings of the patterns. If you know the highest pattern, you also then know the smallest patterns.

7 The seventh, to be regenerate, as Henochius the King of the inferiour world.

These seven secrets a man of an honest and constant minde may learn of the Spirits, without any offence unto God.

This seventh, to be “regenerate as Henochius the King” is a major key to the Arbatel, a hidden key, and the six bits of advice leading up to it

give you clues about how to approach it. It is the pinnacle achievement of an adept. The seven skills are the foundation skills needed to be an adept, and the last one, the seventh, always the most important, is the one by which the adept becomes truly *Justified*.

Throughout the Arbatel, the writer/s mention certain names in passing as a reference to their words, actions, or mythology, in which the reader can unlock the next stages of what is hidden beneath. A reader not well versed in classical texts will miss a lot of these references, but they are embedded for a classical reader to find.

When this book was compiled, some noblemen were very well educated in the classical writings, and some were not. The ones who retained their classical education were more likely to be serious magicians, ones who wanted to study and develop. Dilettantes would be far more likely to have less education and focus more on the text's glitter, thus protecting what lies beneath.

So who is Henochius? And why be regenerate like him? This is a major hidden key that outlines one of the layers of action within the Arbatel. It is saying: do this.

Henochius means 'charioteer,' and it is another name for the star constellation Auriga. Remember that the Arbatel pulls on various strands like Biblical text, astronomy, and mythology. In this instance the author draws on stellar and associated mythological strands as a signpost.

Also remember the name of the Arbatel: the fourfold of God, and the signposts left by the planetary spirits that keep pointing back to the power pattern at Jerusalem. If you then add a charioteer, you start to see the pattern of ascent.. The meaning of the mention of Henochius lies in the legend behind the stellar constellation of Auriga. Let's track through this carefully, as there is much here.

Auriga/Henochius is named after the legend of Erichthonius, a legendary king of Athens. Erichthonius was the son of Hephaestus, the god of fire, better known by his Roman name of Vulcan. Hephaestus was too busy smithying to be bothered with his son, who was instead raised by the goddess Athena, after whom the city of Athens is named. When he grew up, Erichthonius instituted a festival called the Panathenaea in her honour.

Athena taught Erichthonius many skills, including how to tame horses. He became the first person to harness **four horses to a chariot, in imitation of the four-horsed chariot of the Sun**—the *Quadriga*, the

chariot of the Gods. This bold move earned him the admiration of Zeus and assured him a *place of immortality among the stars*.

Look again at the picture of the charioteer reproduced in the last lesson, the sixth-century floor mosaic from Beit Alfa Israel.

Think about that magically, as the message the author wanted to send is buried in that story. A man harnessed and drove the Chariot of the Gods, and then became blessed by the deity/s who gave him a place in the stars—he became Justified. The author is using this myth to tell you a bit about what the Arbatel is about, something he does in pieces throughout the text. You have to become regenerate—Justified—like Henochius and ride the Chariot of the Gods.

By now I should not have to remind you about the significance of climbing up and traversing the stars, or being among the deities in the stars. When we come to look at Auriga as a constellation, which is important as this book relies heavily on stellar and planetary references (the Olympicks) you will also notice that the right foot of Auriga stands on the horns of the constellation Taurus the bull—the element of earth. Keep that in mind for later, when you get to the seal of secrets. Think about what you have learned about the angelic creature that presents as a bull, and what that bull sometimes guards.

So let us have a look at Henochius/Auriga/ Erichthonius, the charioteer with his right foot on the bull, and who holds a goat in his left arm: remember the connection between Jupiter/Jove and the goat. Whenever you come across a tiny little reference in an old magical text like the Arbatel, always look in depth at that reference, just in case it's important.

The actual myth of Erichthonius you can look up for yourself easily enough, so I do not need to repeat it here. Other myths are also connected with Auriga, so when a writer mentions Auriga you have to rely on context to determine which myth they are pointing to.

The pertinent information besides the myth comes in the names and attributes of the stars in the constellation. When you look at older texts that draw on star lore, the Arab names and sources are often very helpful, as they retained much earlier names and myths.

I found all sorts of modern writings about Auriga. Many of those that mentioned connections to different Near Eastern names and cultures were way off the mark with their translations and so forth. I also found that many pictorial depictions of the mythic character with the stars overlaying the image were not correct and had been moved around in

the image to make a point. The names I quote here are correct and have been properly checked.

He made the letter Ayin a king. He bound a crown to it.  
He combined them with one another. He formed them with  
Capricorn—the goat—in the universe, Tevet, in the year, and  
the **hand of the left** in the soul of the male and female.”

—Sefer Yetzirah

I looked at the seven stars visible to the naked eye, and the meanings of their Arab names, and an interesting pattern emerged that you will recognise.

### The seven main stars of Auriga

**Alpha Aurigae** ( $\alpha$ ) The brightest star of Auriga is known as *Capella*, a Roman name meaning ‘she-goat.’ The Greeks called it *Aix*, which has the same meaning. It is also known as Alpha Aurigae. It is traditionally thought of as the left shoulder, and later it became the goat that the charioteer carried. Think about this regarding the brightest star appearing at the left shoulder. Also remember one of the names of Jupiter to do with “holding the goat.”

**Beta Aurigae** ( $\beta$ ) *Menkalinan*—Al Mankib dhi'l 'Inan, the (other) Shoulder of the Rein-holder.

**Zeta Aurigae** ( $\zeta$ ) *Sadatoni*, from the Arabic for “the second arm”—Al Said al Thani. Note that as a charioteer, the right arm is the first arm, and the left arm is the second: the right arm holds the reins.

**Eta Aurigae** ( $\eta$ ) *Mahasim*—al-micşam—meaning the wrist.

**Theta Aurigae** ( $\theta$ ) also known as *Mahasim*—the other wrist!

**Iota Aurigae** ( $\iota$ ) *Al Kab*, short for *Kabdhilinan*—Al Kab dhil inan—meaning heel of the reinholder.

**Gamma Aurigae** ( $\gamma$ ) also known as *Beta Tau*. This star is the foot of the charioteer in Auriga, and one of the horns of Taurus. In later astronomy it was dropped from Aurigae. Its Arab name is *Al Nath*—Al Natih—meaning “butting” or “that which butts/gores,” i.e. the bull’s horns.



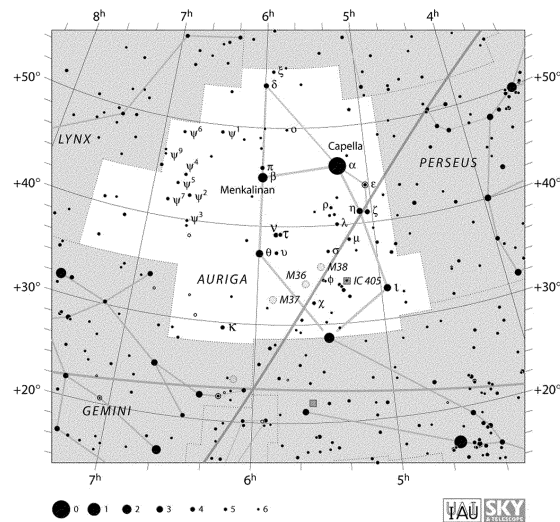


Figure 1: Auriga

If you look at the star map and find Capella, then you will see the other shoulder, the two small stars below Capella which are the arm and wrist—and the two baby goats from mother goat. Across is the other arm, then the two feet, one of which is listed as *El Nath*—Al Nath.

This is a star pattern we can work with magically in the Arbatel work. Think about it: the bright light on the left shoulder, the duel power in the left hand—Limiter and Staff—Lantern in the right hand, and the two feet. The right foot stands on the head of the bull.

Think about the fourfold creatures of Ezekiel: The raptor, the lion, the man, and the bull. The bull, in visionary magic, is the guardian of the threshold of the Garden. Combine that with the right foot/Threshing Floor, and some interesting connections come together.

I do not think the writer of the Arbatel made the magical tool connection with the star pattern, other than the right foot/bull: I think he was merely pointing to the name of the charioteer to point out the work in the Arbatel. However, the seven main stars fit with that pattern, and as such we can use them and experiment with them if we need to.

Sometimes these little side-paths can reveal all sorts of interesting things that we can place in the pattern... provided they actually fit. Also for future work, knowing that Auriga fits with the adept power pattern opens doors for an adept to work with that constellation magically, should the need arise.

Keep all this information in your notes and at the back of your mind so that we can come back to it later. For now we return to the Arbatel.

The mean Secrets are likewise seven in number.

1 The first is, the transmutation of Metals, which is **vulgarly called Alchymy**; which certainly is given to very few, and not but of special grace.

Remember the inner power within metal, and learning to operate magically with that power. Those who have not done inner work will concentrate of the physical work with metals. That is part of the process, but they will miss the drawing-out and working with the inner power of metals. Also remember the deeper mystical meaning behind the alchemy of transmuting base metal into gold.

2 The second is, the curing of diseases with Metals, either by the magnetick vertues of precious stones, or by the use of the Philosopher's Stone, and the like.

Remember what you learned about the effect of metals and stones/crystals on the body. Also remember the regenerative pattern of the work with Osiris from the depths of the Stone at the centre of all things, bringing that power up to the surface. Also think about what you did in your work on the body of Osiris as it lay on the Stone. The Stone, the anchor for the sacred altar, the source of power for the construction of the Inner Temple, and the stone which holds the life of Osiris until a magician 'heals him'—that Stone is the much misunderstood 'Philosopher's Stone.'

The stone sarcophagus that holds the uncorrupted body of Christian Rosenkreutz in the vault, in Rosicrucian magic, is another octave of that Stone. This is something you will look at in a later module. This whole 'secret second' is a front for a vast body of magical knowledge, hinted at in this listing.

3 The third is, to be able to perform Astronomical and Mathematical miracles, such as are Hydraulick-engines, to administer business by the influence of Heaven, and things which are of the like sort.

This is another skill he is advising magicians to work with. He covers it in a way that deflect the casual eye. Hydraulics were known in the ancient and classical world, so people will assume he means that. But he also drops clues by way of astronomy and maths: add those two with

magically working with water, something you have learned in various ways, and you get another of the adept secrets of working with water magically: think about it. Combine what you know of working with water, with working with the planetary spirits and stars, and the method will slowly become clear to you.

These lists of 'secrets' are secret indeed: he is telling the magician what skills an adept should have to achieve true magic, while hiding those secrets in plain sight. This protects the depths of the work, but also gives the adept a pointer to whether they are on the right path and learning what they should know.

4 The fourth is, to perform the works of natural Magick, of what sort soever they be.

Work with the land and nature, and with the powers and elements as a natural magician. You should understand what this means.

5 The fifth is, to know all Physical secrets.

Educate yourself. It is pointless learning magical knowledge if you cannot access, trigger, or externalise that knowledge, and if you have no understanding of the world around you. This is why you have been prompted to read old texts and learn a bit about geography, geology, geometry, and so forth.

6 The sixth is, to know the foundation of all Arts which are exercised with the hands and offices of the body.

The physical skills. A magician needs to be able to paint things, make things, construct things, and work in gnosis with their bodies in various disciplines.

7 The seventh is, to know the foundation of all Arts which are exercised by the angelical nature of man.

Know the angelic patterns and powers, and how those patterns are all within you, around you, and of you. To know that is to know how power works. The seventh is always the most important.

The lesser secrets are seven.

The earlier secrets will have been skipped over by the dabbler as they will not be able to make much sense of them, and the author seeks to hide them as much as possible while passing on information for the future. The lesser secrets are both pertinent to the magician, but also are presented in a way that dangles 'glittery things' in front of the dabbler.

1 The first is, to do a thing diligently, and to gather together much money.

Be focused and be resourced. These are the two hardest things for a magician: being focused takes time and practice, but it is absolutely necessary for magic. The second, resources, is a minefield for magicians, as they need to be properly resourced to do their work, yet the methods of resourcing walk the fine blade of the sword.

Dabblers will read this as "you need to be rich, so do spells to get rich." The magician knows to get on and do their work within the pattern, which will draw resource potential as and when needed; but the door for those resources has to be kept open. This could be by way of a job, by way of being open to sponsors, or by selling some of your work in a balanced way.

But the moment the flow of funds from a job, sponsor, or sale of work compromises the magician's balance is the moment the magician has to walk away and find other ways to fund themselves. This is a major trap for magicians and a difficult one, and it continues to court controversy and debate. It is about balance and common sense, not rules or ideals.

2 The second is, to ascend from a mean state to dignities and honours, and to establish a newer family, which may be illustrious and do great things.

This is the mark of an adept: the new family. This dynamic kicks in for many magicians. Your old 'family' or community draws away from you, or you draw away from them, as there is no longer a commonality between you. Instead, the outer version of the Gathering, or fellowship, starts to form: slowly you acquire a 'new family.'

He is also talking about working with dignity and honour, which then brings honour and status from those around you. The further into magic

you reach, the narrower and steeper the road becomes. The ‘fame’ one can achieve by way of this work can itself become a trap for those who let their attention slip.

3 The third is, to excel in military affairs, and happily to achieve to great things, and to be an head of the head of Kings and Princes.

This is not about becoming a great soldier, and again its glitter is for dangling before power-hungry sixteenth-century nobles. But underneath the glitter lies something deeper.

This is about magical service for the state, the land, and the people, and learning how to work behind unbalanced conflict, kingship, and leadership to bring about balance. At certain times in history, the magician would also bring those inner skills into the outer world by working directly with monarchs in times of strife. The wisdom you learn from your inner service informs you about the dynamics necessary to bring into play in an outer conflict. Think about John Dee and Queen Elizabeth I, and how we looked at the inner threads used in an outer conflict.

4 To be a good house-keeper both in the Country and City.

Work in service for your country, your city, your neighbourhood...be the gardener. You have done this.

5 The fifth is, to be an industrious and fortunate Merchant.

A maxim often passed from adept to apprentice: learn a skill to earn your living, as it will inform as well as support your magic.

6 To be a Philosopher, Mathematician, and Physician, according to Aristotle, Plato, Ptolomy, Euclides, Hippocrates, and Galen.

A repeat of earlier advice: think, learn, and be able to view the world around you and *understand*. Work as a healer when needed, learn a breadth of skills to inform and facilitate your magic.

He also gives you a good reading list.

7 To be a Divine according to the Bible and Schooles, which all writers of divinity both old and new have taught.

Another basic rule of deep magic: connect with Divinity, understand it, work with it, and have that power flow through everything you do. This is not about religion or being religious, but about knowing the Divine consciousness that flows through everything.

The next aphorism uses specific quotes from the Bible. Look them up, and look at different versions of the New Testament, and use the Hebrew to English translation for the Old Testament quotes. Read the page that these quotes are from, taking in not only the quote, but its context and anything that may be buried in the text. This also follows on from the last 'seventh,' a piece of advice about the depths of the Mysteries hidden with sacred text like the Bible. He then goes on to steer you towards such texts.

### **The twenty-fifth aphorism**

We have already declared what a secret is, the kindes and species thereof: it remaineth now to shew how we may attain to know those things which we desire.

So you have been told how secrets are hidden in plain sight. He now goes on to give you examples. I have listed underneath each quote where the quote can be found in the Bible. Look at them and think about them carefully. You should recognise what they are saying regarding the path of the magician.

1 The true and onely way to all secrets, is to have recourse unto God the Author of all good; and as Christ teacheth, In the first place seek ye the kingdom of God and his righteousness, and all these things shall be added unto you.

New Testament, *Matthew* 6:33

2 Also see that your hearts be not burthened with surfeting, and drunkenness, and the cares of this life.

New Testament, *Luke* 21:34

3 Also commit your cares unto the Lord, and he will do it.

Old Testament, *Psalms* 55:22

4 Also I the Lord thy God do teach thee, what things are profitable for thee, and do guide thee in the way wherein thou walkest.

Old Testament, *Isiah* 48:17

5 And I will give thee understanding, and will teach thee in the way wherein thou shalt go, and I will guide thee with my eye.

Old Testament, *Psalms* 32:8

6 Also if you which are evil, know how to give good things to your children, how much more shall your Father which is in heaven give his holy Spirit to them that ask him?

New Testament, *Luke* 11:13

7 If you will do the will of my Father which is in heaven, ye are truly my disciples, and we will come unto you, and make our abode with you.

New Testament, *John* 14:23

If you draw these seven places of Scripture from the letter unto the Spirit, or into action, thou canst not erre, but shalt attain to the desired bound; thou shalt not erre from the mark, and God himself by his holy Spirit will teach thee true and profitable things: he will give also his ministring Angels unto thee, to be thy companions, helpers, and teachers of all the secrets of the world, and he will command every creature to be obedient unto thee, so that cheerfully rejoicing thou maist say with the

Apostles, That the Spirits are obedient unto thee; so that at length thou shalt be certain of the greatest thing of all, That thy name is written in Heaven.

As always, the seventh is the most powerful and pertinent, and holds a very powerful magical dynamic/truth reflected in the page of the Gospel of John, Chapter 14. Read the pages each quote takes you to, and work out the messages for yourself.

### The twenty-sixth aphorism

There is another way which is more common, that secrets may be revealed unto thee also, when thou art unwitting thereof, either by God, or by Spirits which have secrets in their power; **or by dreams, or by strong imaginations and impressions, or by the constellation of a nativity by celestial knowledge.** After this manner are made heroick men, such as there are very many, and all learned men in the world, Plato, Aristotle, Hippocrates, Galen, Euclides, Archimedes, **Hermes Trismegistus** the father secrets, with Theophrastus, Paracelsus; all which men had in themselves all the vertues of secrets. Hitherto also are referred, Homer, Hesiod, Orpheus, Pythagoras; but these had not such gifts of secrets as the former. To this are referred, the Nymphes, and sons of Melusina, and Gods of the Gentiles, Achilles, Apneas, Hercules: also, Cyrus, Alexander the great, Julius Casar, Lucullus, Sylla. Marius.

It is a canon, **That every one know his own Angel, and that he obey him according to the word of God; and let him beware of the snares of the evil Angel,** lest he be involved in the calamities of Brute and Marcus Antonius. To this refer the book of Jovianus Pontanus of Fortune, and his Eutichus.

Giovanni Pontano, 1426–1503, was a thinker, poet, and humanist.

Aphorism 26 is about divination and use of the imagination magically, and also working with the guardian angel by way of letting the angel guide you, rather than harassing them with questions. He is also giving general advice on how to conduct yourself energetically, and his reference to Giovanni Pontano is worth looking up. Again, he is also giving you an excellent reading list for study.



The third way is, diligent and hard labor, without which no great thing can be obtained from the divine Deity worthy admiration, as it is said, *Tu nihil invita dices facie sue Minerva*: Nothing canst thou do or say against Minerva's will.

I was intrigued by the author dropping Minerva—Athena—into the text. Minerva is a great governor of the mind, but her 'will' also crops on in mythology, for example in the story of Minerva and Hephaestus—Vulcan—where he tries to rape her. She wipes his sperm from her leg and drops it on the ground, giving it to Gaia by her will. The resulting child is **Erichthonius**—did you get that? So we are back to the Charioteer. Erichthonius became immortal **due to the will of Athena/Minerva**. Also, Erichthonius is depicted as a snake, or part snake. There is a whole rabbit hole you could go down with that snippet.

His advice of diligence and hard work is very pertinent to the magician, as the path of Hercules is the path that leads to the development of the adept and beyond. I will let you chew over this aphorism a bit further, as there is more in there.

We do detest all evil Magicians, who make themselves associates with the devils with their unlawful superstitions, and do obtain and effect some things which God permitteth to be done, instead of the punishment of the devils. So also they do other evil acts, the devil being the author, as the Scripture testifie of Judas. To these are referred all idolaters of old, and of our age, and **abusers of Fortune**, such as the heathens are full of. And to these do appertain all **Charontick evocation of Spirits** the works of Saul with the woman, and **Lucanus prophesie of the deceased souldier**, concerning **the event of the Pharsalian war**, and the like.

Lucanus refers to Marcus Annaeus Lucanus, A Roman poet in the time of Nero. Lucanus was a bit of a narcissistic asshole, and his epic poem 'The Pharsalia,' about the civil war, is a tale of abuse of power, cruelty, stupidity and ignorance. Charon is the ferryman of the river Styx: Charontick evocation of spirits is necromancy. The abusers of Fortune refers to meddling in fate without gnosis.

Aphorism twenty six is about the skills of the Initiate and early adept, the skills of divination, vision, climbing the ladder, and the path. This brings to the magician a new level of power, and the aphorism gives dire warnings to those who hold such new power, as to how it can be so easily

misused, twisted, to overtake the magician and unravel them in stupidity and ignorance.

The advice in this Septenary is not there just to fill out the book. It is instructing the reader as to the type of path the magician should walk if they wish to open up and connect with the magical powers embedded within the text.

Every time the author places a hidden gem in the text, he goes on to give advice, which he repeats many times to make sure you get it. So make sure you look up his references and get the messages he has left, as they are not just about ethics, but also about the dynamics of the power pattern. And with the powers revealed in this text, it is pertinent advice indeed.

I have split up the fourth Septenary: the next aphorism needs its own lesson, as you will soon see. Once you have read and digested this lesson, move straight on to the next.

QUAREIA

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