



QUAREIA—THE ADEPT

Module IV—The Arbatel and Planetary Magic

Lesson 6: Gathering of the Harvest

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 IV—The Arbatel and Planetary Magic

Lesson 6: Gathering of the Harvest

Even after my skin is destroyed, Yet *from my flesh* I shall see
God

Job 19:26

'I have said, my son, that I am Mind. I have seen! Language is not able to reveal this. For the entire eighth, my son, and the souls that are in it, and the angels, sing a hymn in silence. And I, Mind, understand.'

—The Discourse on the Eighth and Ninth, from the Nag Hammadi Library

In this lesson we will pull everything together and look at the different expressions of magic within the Arbatel, of which there are many. In order to protect the work, although I give information in this lesson, I do not *reveal* anything that should not be revealed. To that end, this lesson is written within the spirit of the Arbatel, just brought up to modern day for adepts to work out for themselves.

This is not so that you can recreate the work, which would be just plain stupid, it is so that you can learn in depth how these old texts work,

and also because there is so much peripheral learning in the Arbatel. Just analysing and seeing the offshoots and side alleys of the text will teach you a great deal.

You should now have the original Latin text (lesson eight), the English translation, the notes, anecdotes, clues, myths and stories that emerged from the Arbatel through this module, when looked at in detail.

Remember also how to look at the text using PaRDeS, which is also the word for Paradise: such method of processing information as a mystical magician is one of the steps that ‘takes’ you to ‘Pardes’. But what does that mean? Remember the fate of the four Rabbis who ascended to Pardes

–

Four Sages entered the Pardes (literally means ‘the orchard’). They were Ben Azzai, Ben Zoma, Elisha ben Avuya, (called Acher, the other one, because of what happened to him after he entered the Pardes) and Rabbi Akiva.

Rabbi Akiva said to them before their ascent: “When you come to the place of pure marble stones, do not say, ‘Water! Water!’ for it is said, ‘He who speaks untruths shall not stand before My eyes’ (Psalms 101).” Ben Azzai gazed at Divinity and died. Ben Zoma gazed and was harmed (he went mad). Elisha ben Avuya, who became Acher, cut down the plantings. Rabbi Akiva entered in peace and left in peace.

Babylonian Talmud Hagigah

This is a very important tale magically for any adept seeking to instigate the powers of ascent. It tells of four rabbis who use the knowledge of Kabbalah to ascend while in life (in vision, not physically!) to the threshold of Divinity, and step into the ‘Orchard’.

It tells what happens to them as a direct result of the interaction with that power. Before they ascended, Rabbi Akiva gives the group a warning: he tells of the dangers of triggering the ascent process, for to do so would put a person before the scales where they would be judged. Did you notice the bit about not asking for water? Remember the dynamic in the death vision and the drinking of water, and how the mystical adept does not drink?

For one to ask or run to water in that vision says that the person is not an adept, is not prepared, and is likely unbalanced enough to trigger the scales or guardians or both. And that is precisely what happened. Ben

Azzai died while in the presence of God in vision. Ben Zoma went mad: *he was harmed*, something that is common in such circumstances.

Elisha ben Avuya turned into a personality which destroyed everything around him, which in turn earned him the name 'Acher' the Other. This part of the story is very interesting.

Some versions of the tale talk about Elisha challenging the superiority of God, as he sees Metatron, working as the scribe of God, seated (in the scribe position) and writing the merits of Israel. Elisha announces that no one should sit in the presence of God, and then questions God's absolute Divinity if an angel dare sit in his presence. He demands that the angel be punished. Not very bright. As a result, *A Bat Kol* (Heavenly Voice) went forth and said: *Return, my mischievous children - all but Acher*. All of Elisha's deeds are ripped out of the Book of Life, and he is cast out forever, to wander as 'the Other'.

This is about the unbalanced mind that thinks they know better than Divinity, and seeks to judge everything and anything which they deem wrong. This is a warning about fundamentalist thought, and speaking with 'Gods authority' to punish others. To enter Pardes in vision with such a mind-set is very likely to trigger permanent expulsion: the second death.

It can also potentially trigger the judgment of all humans: as one magical adept human 'judges' the Divine, such an act can potentially trigger a collective punishment for all humanity: final judgement. This is something you really need to think about, as there is a lot of knowledge within this dynamic, but it is something you have to figure out for yourself.

Rabbi Akiva, the only one with *wisdom and understanding*, came and went peacefully and without harm. We know from the advice he utters to his fellow rabbis that he is versed in the dynamics of the Divine realm. He went in without want or expectation, just to be quietly there, and then left taking nothing with him. The others all had their own hidden expectations, intent, wants and needs: it destroyed them.

This is an important story as it has hidden within it the dynamics of power of stepping in vision into the Divine realm with the intent for facing God. It warns of the pitfalls, and it also tells us that the dynamics are the same as the Egyptian ones that you learned. It triggers the walk of the gates, the hall of the scales and so forth, but the ascent of the Rabbis and also of what is hidden in the Arbatel take it a step further and with less structure, filters, bridges, and so forth. That makes it dangerous and

destructive.

The Egyptian approach to ascent with its guardians, gates and deities, filter out those who should not reach into such depths, and also steps the power down enough that it can be experienced without unnecessary destruction. It also has the very necessary aspect of descent embedded within it which creates balance and harmony.

The Abrahamic system dispenses with all of those filters and for an adept who has figured out all the steps within the work, it shoves them face first into the blast furnace of Divine power without any protection or filtering. It triggers ascent by way of destruction: any deficit in the adept will create a trigger, and the destructive results of that trigger can potentially spill beyond the individual. Remember, every step that an adept takes towards the threshold of Divinity affects the whole of humanity at a deep and subtle level: you are an inherent part of the collective. That is one of the keys to the Christian Mysteries of Jesus.

The other wisdom that is related to that issue is hidden in that tale is also about Acher, who *cut down the plantings*. Plants are trimmed back from their full growth at the end of summer beginning of autumn by way of harvest, ready for them to go to sleep in winter: *they are limited at the end of their measure*. But plantings are spring plants that are ready to shoot up and blossom: if you cut them in spring, you limit their expression and sometimes can kill them.

By ‘cutting down the plantings’, the text is saying, *‘here is someone who took away the opportunity for growth in others at the start of their path*. And that is a terrible crime to commit magically.

Think very carefully about that dynamic in relation to what we have just been looking at: it relates to certain dynamics not only in the Arbatel, but in some other aspects of magical adept work – the sword edge becomes very narrow indeed.

In a work such as the Arbatel, if you recognise these twists that can happen, you can recognise them in yourself should they be triggered in you by overreaching, and therefore you can do something about it before it is too late. That is why the Arbatel is littered with warnings. Before we continue, look at Psalm 101 that is quoted in the story:

Psalm 101

A Psalm of David. I will sing of mercy and justice; unto Thee,
O LORD, will I sing praises

I will give heed unto the way of integrity; oh when wilt Thou
come unto me?

I will walk within my house in the integrity of my heart

I will set no base thing before mine eyes;
I hate the doing of things crooked; it shall not cleave unto me

A perverse heart shall depart from me; I will know no evil
thing

Whoso slandereth his neighbour in secret, him will I destroy;
whoso is haughty of eye and proud of heart, him will I not
suffer.

Mine eyes are upon the faithful of the land, that they may
dwell with me;
he that walketh in a way of integrity, he shall minister unto
me.

He that worketh deceit shall not dwell within my house;
he that speaketh falsehood shall not be established before
mine eyes.

Morning by morning will I destroy all the wicked of the land;
to cut off all the workers of iniquity from the city of the LORD

Do you recognise the style and intent of it? It is a list of what is not acceptable from one who would walk in the House of God: it is both the voice of the mystic and the voice of God that speaks. Again, this is all pertinent to the Arbatel work in a round about way.

The Arbatel has various different magical workings buried within it: they are stepping stones towards an ultimate goal. That goal is ascent and also the potential triggering of the last judgement: final destruction. This is pretty typical of a branch of mystical Christian thinking that was knocking about in the sixteenth century, and has its roots in very early Christianity.

This branch of Christian thought detested life, the physical body and

the physical world: they felt that if ‘final judgement’ could be triggered, they would have achieved the ultimate aim of all going back to God. And it was not a personal individual ‘final judgement’; rather it was a collective one. Such thinkers often looked upon the rest of humanity as sheep that they had to shepherd, and that it was their job to ‘bring them to God’, whether they wanted it or not.

Such arrogance is still prevalent in many religions to this day, and it is truly abhorrent in mystical terms: the path to the Divine is always, without exception, an individual one, and the triggering of judgement in life, ascent, and everything connected to it is something between the individual and Divinity alone. This is why the final step of the adepts training is to face destruction and survive it: it is an individual act that between God and the adept – it cannot be defined or forced by anyone or anything else. You will understand more about that when you come to the final module of training.

To trigger such an act upon the collective, as is hinted at in the Arbatel, is to ‘cut down Gods plantings’ – you become Acher, the Other, cast out forever in the second death. For all the wisdom and understanding displayed in the Arbatel, this aspect of the work hidden in the text shows the glaring blind spot in the author and their work: their religious agenda puts them in direct judgement of God. That religious attitude that was so embedded within some of the mystical paths of Christianity became a weakness of ego: a lesson we must learn from.

There were however many other things within the Arbatel, as you have seen, that serve to teach good magical lessons, and one of the things that appears in the Arbatel that I have not as yet looked into in depth is something that is briefly hinted at: the first adept. This is also something known as the first magician, and the earliest mention I have found of this dynamic in any magical or ritual text can be seen in the ‘Book of the Hidden Chamber’, which is the funerary text from the tomb of Tuthmosis III (Egypt 18th dynasty).

The first adept

The first adept is an anchor of a line in a magical stream of consciousness, one who created patterns and then released them into the stream of time. In real terms it is not literally the very first adept, rather it is a person who created and mastered magical patterns in life, applied them in the outside

world, and laid down working methods that have been developed and drawn from ever since.

In that process, the person became an ‘ancestor of magic’, and an honoured ‘Justified’ person who subsequent generations revered. That process, where successive waves of priests and magicians connected to this person in vision and ritual, built a pattern that became larger than the person. The pattern over time, took on various aspects that formed into keys, many of which were handed down through the generations to this day, and that process also by nature of those who connected with the first adept, triggered the ‘deification’ of the original individual. They became merged with various deities so that you end up with a hive contact.

And it is this deified keyed pattern that the consciousness of the original person flows through, that we connect with. This enables the magician to work in visionary ritual and connect through the pattern to the knowledge and understanding of the first adept in order to learn. Such work also connects the magician directly into the stream of consciousness that flows from that first adept, drawing the deified vessel into the orbit of the magician so that the consciousness of the magician and the consciousness of the first adept can work together to excavate ancient work, and to forge new work out of the old. You can begin to see the power that could flow through such work, and why it is so well buried.

If you know such streams and have worked with them before, you will recognise the hints in the text, if you have not, but you are at a stage where such work would be not only beneficial to your evolution, but to the evolution of magic, you will begin to suspect it is there. The first adept, in the deity pattern, has a focused intent to continue to expand and develop magical knowledge in humanity, and as soon as a magician comes close to their orbit, they will reach out for connection.

So who is the ‘first adept’ that is hinted at in the Arbatel, and what breadcrumbs were planted into the text to take you to that threshold? The first hint comes with the mention of Hermes Trismegistus in the Second Septenary, where the author drops a magical hint about communion with this power.

If you know the text of the Corpus Hermeticum, you will know that this collection of writings from the 1st-3rd century AD is a series of *conversations*. This was a common way of teaching at the time that they were written, but that method of passing on information, which was a major writing method deployed by Greek philosophers, was more than a simple vehicle for passing on information: its roots go much further back and is evident in older Egyptian wisdom texts. Remember the different

ways of both reading and writing such works, and hiding things within layers?

Conversations between a deity, or a spirit, and a human, were sometimes passed on in order to teach: they are both a method of writing, and also remnants of a *literal conversation* with the contact. A good example of this layered writing is in The Discourse on the Eighth and Ninth, from The Nag Hammadi Library (it is copied in full at the end of the lesson for you to read). This is a conversation between Hermes and a human. Sometimes such writings are presented as a conversation between a father and son, or a teacher and student. What they point to is multi-layered: they are discourses that teach the reader through the vehicle of a conversation, but they also sometimes hint at contacted conversation, a method well known to magical adepts: an adept should be able to spot when such a written conversation is not just a vehicle for the passing on of information, but is a true contacted discourse.

The writer of the Arbatel will have been exposed to both in the writing method and the hidden contact, through the work of Ficino and his translation of the Corpus Hermeticum, along with other writings and oral traditions that seeped out of Greco Roman Egypt.

The Nag Hammadi papyri, another source of these conversations, were found in Qena, forty miles north of Luxor, a centre of great learning for at least two millennia by the time these texts were written (they were unearthed in the 1945). They are remnants of the old Egyptian knowledge, mixed with the Greek and near eastern knowledge, and are stepping stones to the roots which flow from the distance past. The find in 1945 confirmed to modern day magicians studying such texts as the Corpus Hermeticum that they were not 'just made up' in the fifteenth and sixteenth century as many suspected, but were in fact surviving fragments from the classical era.

These remnants survived by way of not only the writings left behind, but the taking up of the personality of Hermes Trismegistus as a central figure in mystery teachings in Europe. Hermes Trismegistus is variously connected to Hermes the deity, Thoth/Djehuty, and also Imhotep. All are correct in varying fashions and layers, and this trail of personalities takes us closer to the 'first adept': Imhotep, or Imuthes in Greek. Let us look at this personality in a bit of detail, as it will open quite a few doors for you in this work.

Imhotep was a high priest and Vizier to King Djoser in the third dynasty of the Old Kingdom in Egypt. An inscription on the base of a statue of Djoser mentions Imhotep and his titles as 'chancellor of the

king of lower Egypt', the 'first one under the king', the 'administrator of the great mansion', the 'hereditary Noble', the 'high priest of Heliopolis', the 'chief sculptor', and the 'chief carpenter'.

There is little written about him contemporary to his own time, other than inscriptions on statues and monuments, and a lot of statues fashioned of him as a simply dressed scribe. His fame grew over time in Egypt, and he was looked to as 'one of the wise men' that a seeker would communicate with –

I have heard the words of Imhotep and Hordedef (son of Khufu) with whose discourses men speak so much

—A line from a New Kingdom wisdom song (Ancient Egypt: Anatomy of a Civilisation By Barry J. Kemp)

The legend of Imhotep grew over a span of more than a thousand years, until by the time we get to the twenty sixth dynasty, he had been raised to the status of a minor god, as the son of Ptah of Memphis. Later still, the Greeks connected him, through his apparent teachings in medicine, to Asclepius, and also to Hermes/Thoth/Djehuty.

If you look closely at the relationship between Djoser and Imhotep, you start to see two men who were both of astounding qualities, and who between them steered the ship of Egypt through a time of incredible advancement in knowledge, architecture, medicine, priesthood and so forth. The Famine Stela at Elephantine, made some two thousand years after the time of Djoser, tells of the dream/visionary skills of Djoser and how he stopped the plague from ravaging his people. These two people lived on in the hearts and minds of Egyptians, fuelling a mythology that took upon it a life of its own. And this is important for you as an adept: this is not just a boring history lesson, this points to how the vessels are created that we, millennia later, connect to.

The legend of Imhotep which has elements of Djoser woven into it, morphed over thousands of years through various deities to become Hermes Trismegistus, the passer on of hidden knowledge, a deity spirit with human elements that talked to magicians. This over time has created an interface for magicians in order to tap into the deep well of past knowledge in order to reach the 'first adept'. Reaching through the deity vessel, through to the human buried within it, and drawing that contact out through the deity interpreter, and then through a spirit interpreter is a part of the Arbatel work. Remember Phaleg? And it is this that the Arbatel speaks of.

In practical terms of magical application, you should be able to easily figure out how and where to connect to the First Adept in order to learn. This is work from the Arbatel that you *can* safely do, and it is best to do within the orbit of work with the inner temples, libraries and deities that form the bedrock of the Egyptian tradition that the First Adept springs from. That is a far healthier and also more direct approach than using the methodology that is hidden in the Arbatel. It is work that can be very educational for the adept, just keep in mind that such ancient lines often get ‘muddy’ from many generations of magicians projecting onto such a contact.

With a contact like the First Adept, tread carefully and intelligently, do not become a regular visitor to them, and do not become reliant upon such a contact. If you reach directly back without going through the various Greek and subsequent layers, you are more likely to get a ‘clean’ contact. If you try and track back through the Hermes filter, you are far more likely to hit the layers of mud, crud and projections.

Summary

Although the Arbatel is not a magical work that needs reviving and using magically, for obvious reasons, it is a work that as an aside, holds a great deal of knowledge and wisdom that is still pertinent today. It is also important for adepts to be able to analyse such texts and understand what they are and why they are: it is a part of our magical history, and helps you to understand the evolution and also mistakes in magic that are part and parcel of human development.

When I first wrote this module a few months ago, I had extracted the ritual and visionary work, and the work with the seals, in order for you to experiment and explore the many layered secrets of the Arbatel. That is when the guardians attached to this work really kicked off. They affected me not only in dreams and visions, but also physically in a very direct way. They also affected those who lived with and around me. That was when I sat up and started to truly pay attention.

I cut out of the module all of the practical work along with a large amount of analysis and comment. I thought I had done enough to make it safe, and then passed it along to Michael the editor. However, I had missed parts that still needed removal. My energy started to really crash and burn, and so too did Michael’s energy. Every time he worked on

one of the lessons, a heavy weight descended upon him and it left him stressed and drained.

We also both experienced magical tangles: every time either of us worked on the lessons, we became mentally tangled up: things didn't make sense, files vanished and re appeared, and everything became very confused. I finally realised the files were still breaking the honour code of the Arbatel, and we were inadvertently taking students down a very dangerous road. So I went back and started at the beginning again and read through everything line by line. It was only then that I spotted a layer I had missed: the layer that hinted at the triggering of Final Judgement, or destruction.

It was then that I truly understood just how dangerous this text could be if a magician cracked all of its codes and then actually did the work embedded within the text. I did some readings to see if I was correct, or whether I was just being paranoid, particularly as just this week, various people were dropping dead around me. The readings did indeed show that this was caused by an aspect of the work still in the lessons, and that if I published the analysis in its current form, I would be guilty by association of 'cutting down the plantings'.

So I write this, late at night after a long session of once more cutting out text from the lessons and adjusting things, so that it is now safe. Why did I not scrap the whole module? Because as an adept, sometimes you have to look into dangerous holes so that you understand them, and understand the minds behind them. It is a part of our collective magical history, and we learn as much from peoples mistakes as we do from their successful work.

Also, the Arbatel is crammed full of classical and magical references that lead you to texts that will serve to enhance your magical education and understanding. It is a profound work just in its sense of references if nothing else. Also, it is a perfect book with which to learn about and practice the PaRDeS method of analysis. Doing such analysis on a potentially dangerous magical text is not something an adept should pull away from: as its layers reveal themselves to you, the mystical implications of the work are something that you must spot and understand for yourself.

As an end note for this lesson, here is the full text of the Discourse of the Eight and Ninth. Read it carefully as there is much within it, and see if you can understand what Hermes Trismegistus is talking about. To help you, understand that the eight are the Egyptian Ogdoad, and the nine are the Egyptian Ennead. Also remember the shift in the Arbatel pattern from seven to eight, and what the eighth element is. Put the two

concepts of the eighth together and draw your conclusions from that. Draw upon all your magical knowledge that you have learned up to this point: a great test!

The Discourse on the Eighth and Ninth

“My father, yesterday you promised me that you would bring my mind into the eighth and afterwards you would bring me into the ninth. You said that this is the order of the tradition.”

“My son, indeed this is the order. But the promise was according to human nature. For I told you when I initiated the promise, I said, ‘If you hold in mind each one of the steps.’ After I had received the spirit through the power, I set forth the action for you. Indeed, the understanding dwells in you; in me (it is) as though the power were pregnant. For when I conceived from the fountain that flowed to me, I gave birth.”

“My father, you have spoken every word well to me. But I am amazed at this statement that you have just made. For you said, ‘The power that is in me’.”

He said, “I gave birth to it (the power), as children are born.”

“Then, my father, I have many brothers, if I am to be numbered among the offspring.”

“Right, my son! This good thing is numbered by ...

(3 lines missing)

... and ... at all times. Therefore, my son, it is necessary for you to recognize your brothers and to honor them rightly and properly, because they come from the same father. For each generation I have called. I have named it, because they were offspring like these sons.”

“Then, my father, do they have a day?”

“My son, they are spiritual ones. For they exist as forces that grow other souls. Therefore I say that they are immortal.”

“Your word is true; it has no refutation from now on. My father, begin the discourse on the eighth and the ninth, and include me also with my brothers.”

“Let us pray, my son, to the father of the universe, with your brothers who are my sons, that he may give the spirit of eloquence.”

“How do they pray, my father, when joined with the generations? I want to obey, my father.”

(2 lines missing)

... But it is not Nor is it a But he is satisfied with her ... him And it is right for you to remember the progress that came to you as wisdom in the books, my son. Compare yourself to the early years of life. As children do, you have posed senseless, unintelligent questions.”

“My father, the progress that has come to me now, and the foreknowledge, according to the books, that has come to me, exceeding the deficiency - these things are foremost in me.”

“My son, when you understand the truth of your statement, you will find your brothers, who are my sons, praying with you.”

“My father, I understand nothing else except the beauty that came to me in the books.”

“This is what you call the beauty of the soul, the edification that came to you in stages. May the understanding come to you, and you will teach.”

“I have understood, my father, each one of the books. And especially the ...

(2 lines missing)

... which is in”

“My son, ... in praises from those who extolled them.”

“My father, from you I will receive the power of the discourse that you will give. As it was told to both of us, let us pray, my father.”

“My son, what is fitting is to pray to God with all our mind and all our heart and our soul, and to ask him that the gift of the eighth extend to us, and that each one receive from him what is his. Your part, then, is to understand; my own is to be able to deliver the discourse from the fountain that flows to me.”

“Let us pray, my father:

I call upon you, who rules over the kingdom of power, whose word comes as a birth of light. And his words are immortal. They are eternal and unchanging. He is the one whose will begets life for the forms in every place. His nature gives form to substance. By him, the souls of the eighth and the angels are moved ...

(2 lines missing)

... those that exist. His providence extends to everyone ... begets everyone. He is the one who ... the aeon among spirits. He created everything. He who is self-contained cares for everything. He is perfect, the invisible God to whom one speaks in silence - his image is moved when it is directed, and it governs - the one mighty power, who is exalted above majesty, who is better than the honored (ones),

Zo xa tha zo

A OO EE OO EEE

oooo ee oooooo

ooooo oooooo

uuuuuu

oooooooooooo

ooo

Zo za zoth.

“Lord, grant us a wisdom from your power that reaches us, so that we may describe to ourselves the vision of the eighth and the ninth. We have already advanced to the seventh, since we are pious and walk in your law. And your will we fulfill always. For we have walked in your way, and we have renounced ..., so that your vision may come. Lord, grant us the truth in the image. Allow us through the spirit to see the form of the image that has no deficiency, and receive the reflection of the pleroma from us through our praise.

“And acknowledge the spirit that is in us. For from you the universe received soul. For from you, the unbegotten one, the begotten one came into being. The birth of the self-begotten one is through you, the birth of all begotten things that exist. Receive from us these spiritual sacrifices, which we send to you with all our heart and our soul and all our strength. Save that which is in us and grant us the immortal wisdom.”

“Let us embrace each other affectionately, my son. Rejoice over this! For already from them the power, which is light, is coming to us. For I see! I see indescribable depths. How shall I tell you, my son? ... from the ... the places. How shall I describe the universe? I am Mind, and I see another Mind, the one that moves the soul! I see the one that moves me from pure forgetfulness. You give me power! I see myself! I want to speak! Fear restrains me. I have found the beginning of the power that is above all powers, the one that has no beginning. I see a fountain bubbling with life. I have said, my son, that I am Mind. I have seen! Language is not able to reveal this. For the entire eighth, my son, and the souls that are in it, and the angels, **sing a hymn in silence. And I, Mind, understand.**”

“What is the way to sing a hymn through silence?”

“Have you become such that you cannot be spoken to?”

“I am silent, my father. I want to sing a hymn to you while I am silent.”

“Then sing it, for I am Mind.”

“I understand Mind, Hermes, who cannot be interpreted, because he keeps within himself. And I rejoice, my father, because I see you smiling. And the universe rejoices. Therefore, there is no creature that will lack your life. For you are the lord of the citizens in every place. Your providence protects. I call you ‘father’, ‘aeon of the aeons’, ‘great divine spirit’. And by a spirit he gives rain upon everyone. What do you say to me, my father, Hermes?”

“Concerning these things, I do not say anything, my son. For it is right before God that we keep silent about what is hidden.”

“Trismegistus, let not my soul be deprived of the great divine vision. For everything is possible for you as master of the universe.”

“Return to praising, my son, and sing while you are silent. Ask what you want in silence.”

What he had finished praising, he shouted, “Father Trismegistus! What shall I say? We have received this light. And I myself see this same vision in you. And I see the eighth, and the souls that are in it, and the angels singing a hymn to the ninth and its powers. And I see him who has the power of them all, creating those that are in the spirit.”

“It is advantageous from now on, that we keep silence in a reverent posture. Do not speak about the vision from now on. It is proper to sing a hymn to the father until the day to quit the body.”

“What you sing, my father, I too want to sing.”

“I am singing a hymn within myself. While you rest yourself, be active in praise. For you have found what you seek.”

“But is it proper, my father, that I praise because I am filled in my heart?”

“What is proper is your praise that you will sing to God, so that it might be written in this imperishable book.”

“I will offer up the praise in my heart, as I pray to the end of the universe and the beginning of the beginning, to the object of man’s quest, the immortal discovery, the begetter of light and truth, the sower of reason, the love of immortal life. No hidden word will be able to speak about you, Lord. Therefore, my mind wants to sing a hymn to you daily. I am the instrument of your spirit; Mind is your plectrum. And your counsel plucks me. I see myself! I have received power from you. For your love has reached us.” “Right, my son.”

“Grace! After these things, I give thanks by singing a hymn to you. For I have received life from you, when you made me wise. I praise you. I call your name that is hidden within me:

A O EE O EEE

ooo iii oooo

ooooo

ooooo uuuuuu oo

ooooooooo

ooooooooo

oo.

You are the one who exists with the spirit. I sing a hymn to you reverently.”

“My son, write this book for the temple at Diospolis in hieroglyphic characters, entitling it ‘The Eighth Reveals the Ninth.’”

“I will do it, my father, as you command now.”

“My son, write the language of the book on steles of turquoise. My son, it is proper to write this book on steles of turquoise, in hieroglyphic

characters. For Mind himself has become overseer of these. Therefore, I command that this teaching be carved on stone, and that you place it in my sanctuary. Eight guardians guard it with [...] of the Sun. The males on the right are frog-faced, and the females on the left are cat-faced. And put a square milk-stone at the base of the turquoise tablets, and write the name on the azure stone tablet in hieroglyphic characters. My son, you will do this when I am in Virgo, and the sun is in the first half of the day, and fifteen degrees have passed by me.”

“My father, everything that you say I will do eagerly.”

“And write an oath in the book, lest those who read the book bring the language into abuse, and not use it to oppose the acts of fate. Rather, they should submit to the law of God, without having transgressed at all, but in purity asking God for wisdom and knowledge. And he who will not be begotten at the start by God comes to be by the general and guiding discourses. He will not be able to read the things written in this book, although his conscience is pure within him, since he does not do anything shameful, nor does he consent to it. Rather, by stages he advances and enters into the way of immortality. And thus he enters into the understanding of the eighth that reveals the ninth.”

“So shall I do it, my father.”

“This is the oath: I make him who will read this holy book swear by heaven and earth, and fire and water, and seven rulers of substance, and the creating spirit in them, and the unbegotten God, and the self-begotten one, and him who has been begotten, that he will guard the things that Hermes has said. And those who keep the oath, God will be reconciled with them and everyone whom we have named. But wrath will come to each one of those who violate the oath. This is the perfect one who is, my son.”

Original translation of this text was prepared by members of the Coptic Gnostic Library Project of the Institute for Antiquity and Christianity, Claremont Graduate School. The Coptic Gnostic Library Project was funded by UNESCO, the National Endowment for the Humanities, and other Institutions. E. J. Brill has asserted copyright on texts published by the Coptic Gnostic Library Project. The translation presented here has been edited, modified and formatted for use in the Gnostic Society Library.

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.