



QUAREIA—THE ADEPT
Module X—The True Adept
Lesson 6: The Mansion of Ptah

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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

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,

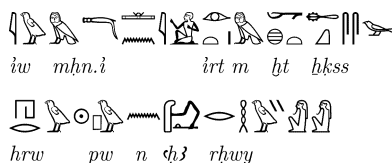
Josephine McCarthy



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Lesson 6: The Mansion of Ptah



Lo, I made full the eye after its injury, On that day the Two
Combatants fought.

—*Coffin texts*, spell 335—iv 232

The eleventh hour at the eleventh gate. Arriving at this gate
by this Great God, entering into this gate by this Great God,
praising this Great God by the gods who are in it.

The name of the Gate is ‘With Mysterious Initiation.’

It is guarded by two serpents who together are known as ‘She
who lights up for Ra.’ The Guardians of the Gate are two,
and the upper guardian is called ‘The Violent One, He Bends
His Arm for Ra.’ The lower guardian is called, ‘He Who Cuts
Down.’ He bends his arm for Ra.

—*Book of Gates*

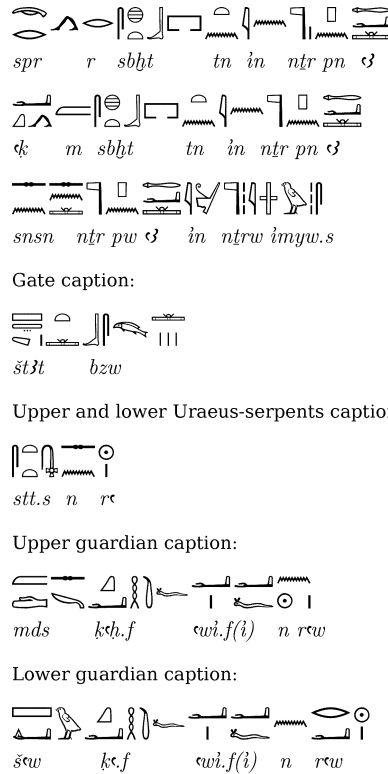


Figure 1: *The Book of Gates*, 11th gate, 11th hour.

Now that you have finished all the trials, it is time for you to undergo the different stages of renewal and awakening. These different stages, which make up the rest of the module, put down layers of power, regeneration, and focus, so that you can use those gifts to stride ahead on the path of the full adept.

Each gift you are given comes with a responsibility, so use your gifts well. You may also find that some of the injuries or illnesses you sustained on your path of training are now addressed, and you will begin to understand some of their purposes.

You will also begin to understand that they were part of a wider pattern of initiation that happens with deep magical training. You are broken down and torn apart in many different ways in your training. In such a state you are tested to see whether you can continue, or whether you flounder in the face of adversity.

Your final tests see how much reserve and determination you have. When you successfully complete those tasks, what had been taken away is returned, what was broken is made whole, and what was exhausted is regenerated.

This is all done in stages and layers, so that they can enmesh with,

interweave with, and strengthen each other. Each new layer sits on the previous one. Then, in the final lesson of the whole course, the skin is placed upon the whole thing to make it complete. It is like building a body through stages: first the skeleton, then the organs, muscles etc., and finally the skin. This lesson is the first in the series of regeneration steps, and Returns That Which Was Taken.

Preparation

Either record this vision or have someone reading it from the far northeast corner. It is long and complicated, and it is important that you do not miss or forget anything. Nothing must be added or taken away from the words. Make sure that you leave pauses for speech, action, and times of stillness.

If you cannot record the vision then have someone present whom you trust and who has a clear and calm voice. They need to read it to you slowly and carefully, without faltering, from the northeast corner. Make sure to indicate on the page of text when they must fall silent. When the visionary part of the work is finished they must leave the room quietly, without disturbing you.

For the ritual, have your utterances typed out and put on the relevant altars. The central altar will also need a glass of water and a lump of bread placed on it.

Set up your working room, light the lights, make sure the gates are open, circle a few times, then sit in the central position and be in stillness. Spend some time being still and silent: go deeply into the Void.

The First

Be in the darkness and silence. Drift in the darkness, in the Void, and yet feel everything that is around you. You cannot smell anything, you cannot see anything; you are in total darkness.

Gap of silence

You realise that you are in the Desert in darkness. You can feel different beings or powers all around you, all silent, all waiting. A thin light dawns on the horizon before you, lighting the Desert slowly, and you hear voices chant: "In peace, in peace o Ra, in peace, in peace you who are Rich in Forms." Join the voices in their salutation of the sun as it throws light upon this hidden place.

You emerge fully into the Desert, with the light shining on the horizon ahead of you, rising from beyond the Abyss. It casts a shaft of light down the Desert and lights up the Mansion of Ptah, which had been standing in darkness, waiting. Walk to the Mansion and bow to the two guardians, one on either side of the gate, and to the two cobras perched above the threshold.

You step into the temple, which is much bigger than you remember. In the centre is a large stone altar with a beautiful translucent vase upon it. In each direction figures stand in the shadows, but you cannot make them out.

The priest of Ptah greets you and tells you to prostrate yourself on the floor, face down, with your arms outstretched: honour the Mansion of Ptah which *is* Ptah.

The priest says: "You lie in the dust because you are dust. Your body is clay, you are between the worlds, your Akh seeks life, and a body within which it can live that life. Do you wish for life?"

Answer the priest: "Yes, I wish life."

The priest replies: "Then stand."

Stand up, bow to the priest, and look around. The door behind you closes and vanishes, sealing the space.

Four pillars mark out the corners of the space: the four pillars of Shu. Between the pillars stand strange figures, and behind the figures stand four goddesses.

In the south before you stands Isis, behind you stands Nephthys, to your left in the east stands Neith, and to your right in the west stands Serket. Bow to each goddess. They each raise their arms and place them on the backs of the strange figures who stand before them.

The first strange figure steps forward out of the shadows from the west. Serket is behind him with her hands upon him. He is a falcon-headed man.

The second strange figure steps forward from the east: Neith is behind him with her hands upon him. He is a jackal-headed man.

The third figure steps forward from the south: Isis is behind him with her hands upon him. He is a man with green skin and shining eyes.

The fourth figure steps forward from the north: Nephthys is behind him with her hands upon him. He is a baboon-headed man.

The four figures and the four goddesses stand and wait.

The priest of Ptah raises his staff and says: "Those who seek life, seek the gifts of Serket."

Turn and go to stand before the falcon-headed man in the west. Bow to him. The man holds out his hands and a strange, loud shriek echoes around the temple: the voice of Ptah. In the man's hands, a strange large gathering of energy starts to appear.

The man says: "Step forward. I give you coolness to quench the fire of destruction, a coolness that will last an eternity that none shall ever heat again. I give you back your intestines, your vessels, and your circulation, so that power may once again fill you."

The man forms the energy in his hands, energy uttered by Ptah, and places it in your body. You feel your body adjust and spring to life, and a coolness spreads throughout you that chases away the fire of destruction.

He says: "I am Qebehenuf. I pour coolness. I have united your bones for you, I have assembled your limbs for you, I have awakened and strengthened your heart within you, I have given you intestines that you may digest power, I have cleared your vessels and channels that your blood may flow freely and feed your heart."

The falcon-headed man falls silent and brings his hands together in a position of waiting. Bow and thank him, bow again, then step back, turn, and go stand by the central altar.

The priest of Ptah motions for you to go and stand by the figure in the east. Bow to him. This figure is the jackal-headed man. He holds out his hands and again a loud shriek echoes around the temple: the voice of Ptah. In the man's hands, a white mist of power builds up and starts to take form.

The man says: "Step forward. I am he who worships his Mother, I am your example, and I will rescue you from your assailants. I give

you back your stomach and spleen so that you can grow strong from nourishment.”

The man forms the energy in his hands, energy uttered by Ptah, and places it in your body. You feel your body adjust to the renewed organs, and you feel strength flowing through you.

He says: “I am Dua-mutef. I pour vitality. I have united your awakened stomach with your intestines, I have brought your spleen to life, I give you strength and youth, I guard you from the sickness of destruction. Love and worship the Mother as I do.”

The jackal-headed man falls silent and places his hands together. Bow and thank him, bow again, then step back, turn, and go stand by the central altar. The priest of Ptah motions for you to go and stand by the figure in the south. Bow to him.

This figure is the man with green skin and shining eyes. He holds out his hands and again a loud shriek echoes around the temple: the voice of Ptah. In his hands, a green mist of power builds up and starts to take form.

The man says: “Step forward. I am he who stands you upright. I have strengthened your house, and I will not be far from you. I give you back your liver, which is your strength and power to hold and be Ma’at.”

The man forms the energy in his hands, energy uttered by Ptah, and places it in your body. You feel your body adjust to the renewed organ, and you feel strength flowing through you.

He says: “I am Imseti, he who makes fortitude. I have awakened your liver which holds your Ma’at, I have enlivened your liver which gives you strength and courage.”

The man falls silent and places his hands together. Bow and thank him, bow again, then step back, turn, and go stand by the central altar. The priest of Ptah motions for you to go and stand by the figure in the north. Bow to him.

This figure is the man with a baboon’s head. He holds out his hands and again a loud shriek echoes around the temple: the voice of Ptah. In the man’s hands, a mist of power builds up and starts to take form.

The man says: “Step forward. I will be your protection, and I give you back your head. I give you back your lungs that you may breathe, and that your words may form.”

The man forms the energy in his hands, energy uttered by Ptah, and places it in your body. You feel your body adjust to the renewed organs, and you feel strength, life and vitality flowing through you.

He says: “I am Hapi. I have regenerated your lungs so that you may speak the wind and utter Ma’at. Your mind is under my protection, your intellect is renewed, and I will protect it for a million years.”

The man falls silent and places his hands together. Bow and thank him, bow again, then step back, turn, and go stand by the central altar. The priest of Ptah stands on the opposite side of the altar to you and looks at you. Look at the priest.

As you look, his face starts to change, the altar starts to shrink and condense, and the vase becomes transparent: it begins to glow with a golden light. The priest’s face begins to shine so brightly that you cannot look him in the face, and he begins to speak with a voice so loud that it hurts to listen. Step into the altar and open yourself for what is to come.



Figure 2: Primordial mound and tree of Osiris, from the tomb of Osiris in Waset

Step forward into the altar, and feel yourself open up like a tree sapling or young plant. The priest steps forward and holds up the vase.

He speaks: “This is the Khetemet, the primordial vase of regeneration.”

He takes the lid off the vase and pours its contents into you. The fluid contents glow like gold and fill your body with an aura of gold, filling

you with life vitality.

The priest speaks: “I exalt the one who stands in the mound. I give you back your lymph that you may live, that you may be filled with the essence that guards your body and vanquishes sickness. I give you the lymph of the gods, the juice of Osiris, the everlasting waters of the primordial mound that gave the first life. You died of the mortal world and now you are reborn of the world of the gods. You are complete. You are regenerated, your Sed was successful.”

Feel the vitality course through your body. Feel your renewed organs glowing with life. Feel your heart utter the words of truth as you are reassembled and regenerated: “as with Osiris, so it is with you.”

Bow to the priest and step back from the altar. The figures vanish, leaving only the four goddesses standing between the pillars of Shu, and the priest. Stand and be silent until you are summoned.

The space falls into silence until there is no sound at all. Out of the silence, Serket in the west suddenly utters a loud, shrieking call. The priest of Ptah interprets and tells you to stand before Serket. Go before her and bow.

She places a hand on your head, then blows across the top of your head and then across your throat. You feel a strange power seep down into your body from the top of your head. It spreads throughout your body, and you become aware that you can ‘feel’ the air: you can feel every sound and vibration through your body.

The priest tells you: “The goddess Serket, She of the Scorpion, gives you *Sia*, the power of intuition, of inner senses. You will feel and sense as the scorpion does. This is her gift to you. Do you accept it?”

Answer that you do accept it. Thank the goddess and bow to her. Step back, bow again, and turn. Stand in the silence and wait.

Again the space falls into silence until there is no sound at all. Out of the silence, Neith in the east suddenly utters a loud, shrieking call. The priest of Ptah interprets and tells you to stand before Neith. Go before her and bow. You cannot see her face properly, and her power buzzes all around her.

She places her cupped hands over your ears and waits. After a moment or two, she slowly pulls her hands apart, as though drawing something out of your ears.

The priest tells you: “The goddess Neith has blessed you with open ears. She gives you *sedjem*, the power of hearing. Your ears will hear deep into all worlds, you will hear a threat at your boundaries, you will hear the deities when they call, you will hear the storm that approaches. Your open ears will hear all. This is her gift to you, do you accept it?”

Answer that you do accept it. Thank the goddess and bow to her. Step back, bow again and turn. Stand in the silence and wait.

Again the space falls in silence until there is no sound at all. Out of the silence, Isis in the south suddenly utters a loud, shrieking call. The priest of Ptah interprets and tells you to stand before Isis. Go before her and bow.

The goddess turns to someone you cannot see behind her, and appears to talk to them. She then turns back to you and places her hand over your left eye. You feel a power going into your eye, then deeper, behind your eye and into its optic nerve. You feel power flowing into your eye and deeper in your optic nerve, renewing it, refreshing it, and bringing it to life.

The priest tells you: “The goddess Isis—” and he bows his head when he says her name “—has restored your left eye, and given you the power of *Iru*, of seeing. What was damaged has been made whole, what was taken has been restored. You can return Ma’at to Ra, and guarantee enduring life, prosperity, and health for all whom you govern. Your restored eye will see all. This is her gift to you, do you accept it?”

Answer that you do accept it. Thank the goddess and bow to her. Step back, bow again, and turn. Stand in the silence and wait.

Out of the silence, Nephthys in the north suddenly makes a loud, shrieking call. The priest of Ptah interprets and tells you to stand before Nephthys. Go before her and bow.

The goddess looks in your eyes and sees that your eye has been restored. She reaches out, grasps both of your arms, and holds them. A heavy weight descends on your arms, but you must keep them in their position. Your arms get heavier and heavier, until suddenly they lighten.

The priest tells you: “The goddess Nephthys has weighed your arms. You hold your gifts well, and she is pleased.”

Bow to the goddess, step back, and turn to the centre. The four goddesses vanish and leave you alone in the temple with the priest. Stand before the central altar and remember your work space. As you think



Figure 3: Osiris and the Four Sons of Horus, from the Louvre Museum

about the work space, it begins to merge with the temple that you are standing in.

Open your eyes, keeping part of yourself in the Mansion of Ptah, and begin the ritual.

The Second

Get up and circle the directions, thinking about what you have just experienced. If someone was reciting the vision for you, they must now quietly leave without disturbing you. Continue to circle until all is quiet. When you are ready, go to the east. Bow to the altar, pick up your text, and recite:

“The sun rises on the first day. The first plant that rises from the primordial mound opens to the sun and accepts the moisture that gives life. I am the first and will be the last. I hear the first sound, I hear the first word.”

Step back and bow. Go to the west, bow to the altar, pick up your text, and recite:

“The sun sets on the first day. My throat is open by the power of Serket. My inner senses are awakened. I am the first and will be the last. I know the first word.”

Step back and bow. Go to the north, bow to the altar, pick up your text, and recite:

“The past has been created. My lungs are opened by the power of Nephthys. My arms are strong with the wisdom of the past, and can hold the future. I am the first and will be the last. My lungs give breath for the first word.”

Step back and bow. Go to the south, bow to the altar, pick up your text, and recite:

“The future awakens by the power of the past. My eye has been restored by the power of Isis, and I can see the road ahead. I am the first and will be the last. I speak the first word: *Life*.”

Step back, bow to the altar and go to the central altar.

Pick up the vessel of water and hold it up.

Recite:

“I drink the coolness. I drink the moisture which gives life. The water is poured into the plant which grows upon the primordial mound.”

Drink the water. Put down the vessel and pick up the bread.

Recite:

“I eat the bread of life. I eat the bread which nourishes the plant which grows upon the primordial mound.”

When you have eaten the bread, look to the south, hold out your arms, and say:

“I have been restored. My organs are renewed, my senses are renewed, my body has been made strong. I have been fed the body of Osiris, I have drunk of the first waters. I am regenerated, I am whole.”

Step back, bow to the central altar, and circle the directions once, coming back to stand before the central altar, facing south.

Recite:

“In the presence of those on the thresholds, in the hearing of the servants of the gods, in the presence of the priest of Ptah, in the Mansion of Ptah, I declare that I am ready to step into the presence of the gods, if it is permitted, if it is proper, if I am indeed complete.”

Be aware of being in the Mansion of Ptah and also in your work space. Go around the directions and put out the lights without closing the gates: leave the power flowing. When you are ready for the next step, the power will be there waiting.

You must sleep at least one night before doing the next step, and no more than three nights. Keep a record of any dreams that you remember, and make sure that you have taken good notes about your experiences in this lesson.

Extracts from The Book of the Dead

I have come to protect thee. I have collected thy bones, and I have gathered together thy members. I have brought thy heart and I have placed it upon its throne within thy body. I have made thy house to flourish after thee, O thou who livest for ever.

—Qebehseuef, *Book of the Dead*

Hail beautiful of face, lord of sight, bound by Ptah-Sokar, raised by Anubis



Figure 4: Ma'at

To whom there has been given the pillars of Shu, beautiful of face that is in the gods

Your right eye is the Evening Boat, your left eye the Morning Boat;

Your eyebrows are the Nine Gods, your brow is Anubis;

Your brow is Horus, your fingers Thoth, Your tress is Ptah-Sokar;

You are at the fore of the Osiris N, so he may see by you.

May you guide him to the fair ways, that he may smite the gang of Seth for you;

That he may fell your foes for you before the great Ennead in the great temple in Iunu,

And take the Great Crown there before Horus, lord of the nobles.

Words spoken by Isis:

I have come as your protection, I have driven breath to your nostril,

The north wind that comes from Atum.

I have gathered your neck for you; I have caused you to exist as a god.

Your enemies are under your sandals; your voice is made true in the sky before Ra.

Mighty among gods, joined in the knot to make you go the way of Horus, true of voice.

Words spoken by Nephthys:

I have circled my brother Osiris.

I have come to be your protection.

My protection is behind you, behind you, eternally. Your summons is heard by Ra; your voice made true by the gods.

Your justification is raised after what was done against you.

Ptah has felled your enemies.

You are Horus, son of Hathor.

There is decreed action against your wrongdoer;

Your head is not to be taken from you for eternity.

The four children of Horus:

Words spoken by Qebhsenuf:

I am your son, Osiris, I have come to be your protection.

I have united your bones for you, I have assembled your limbs for you.

I have brought you your heart, and placed it for you at its place in your body.

I have strengthened your house after you, as you live, eternally.

Words spoken by Hapy:

I have come to be your protection.

I have bound your head and your limbs for you.



Figure 5: Osiris and vase, from the *Book of the Dead*

I have smitten you enemies beneath you for you, and given you your head, eternally.

Words spoken by Duamutef:

I am your son, Osiris, I am your son Horus, your beloved.

I have come to rescue my father Osiris from his assailant.

I place him under your legs, eternally.

Words spoken by Imseti:

I am your son, Osiris, I have come to be your protection.

I have strengthened your house.

As Ptah decreed in accordance with what Ra himself decrees.

—from *The Book of the Dead, Synoptic version, New Kingdom.*

QUAREIA

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