



QUAREIA—THE ADEPT

Module IV—The Arbatel and Planetary Magic

Lesson 2: Part Two

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.

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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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Module IV—The Arbatel and Planetary Magic

Lesson 2: Part Two

Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register.

—Surah Ya Sin, Qu'uran 36:12, Inscription on the inside walls of the Dome of the Rock, Jerusalem, by the stone outcrop known as The Threshing Floor

This next stage of the exploration of the Arbatel is a maze of puzzle-solving to extract meaning from the names and qualities of the Olympick spirits and work out why they are in this work. What is their purpose, and what are they pointing to? The author has cleverly written clues within clues, and left a trail through the Bible for the adept to follow. You need magical knowledge as well as biblical knowledge to unlock this section of the Arbatel.

Get a notebook and pen, and jot down notes as you go. The physical process of writing with your hand is important, and using your hand to write while cracking a code, which is what we will be doing, will help trigger things in your mind.

In cracking this code we will encounter many twists, turns, hints, and puns; and as you go through the process with me, all sorts of things will

start to open up in your mind. It took me a great many coffees to get through this section!

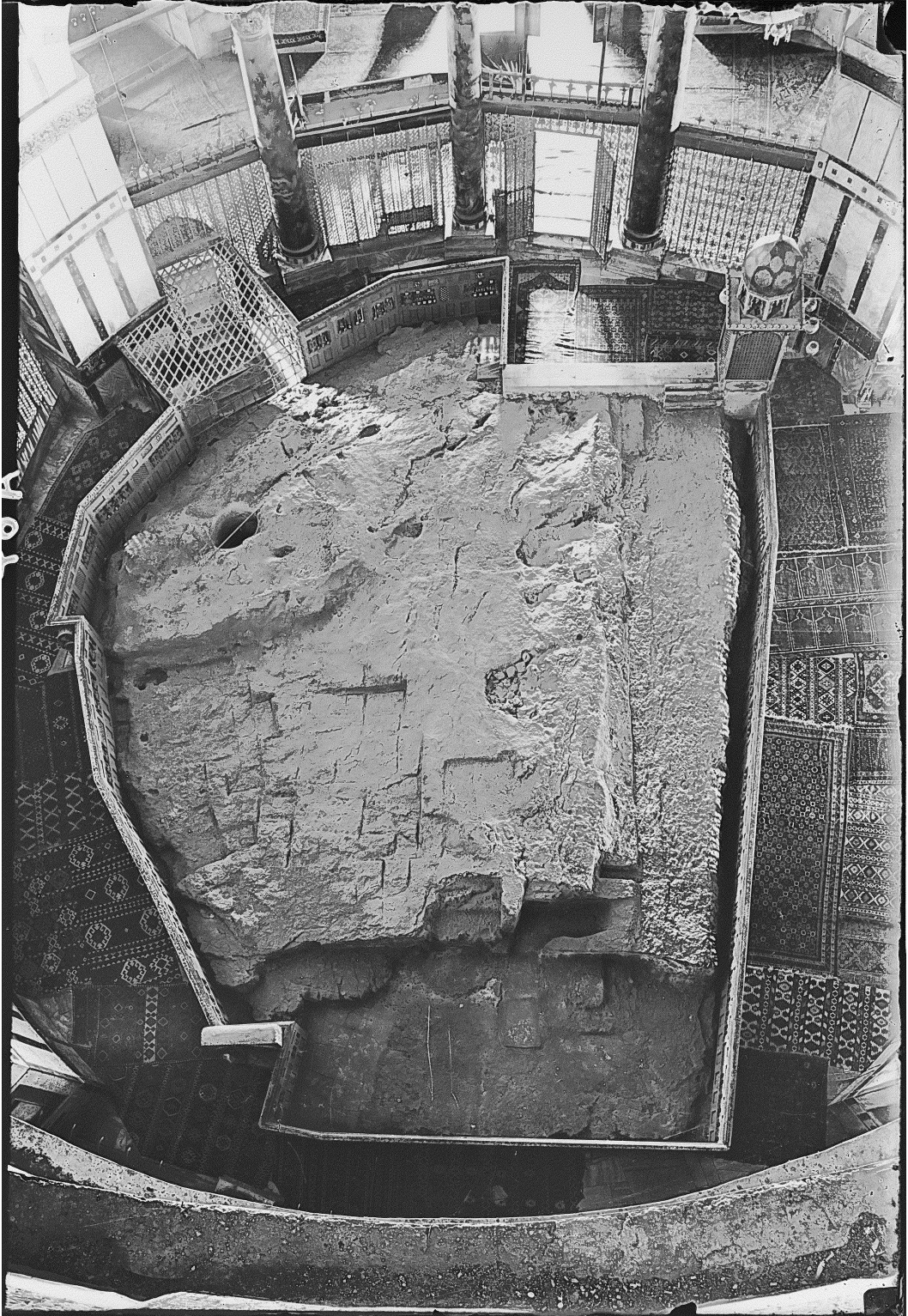


Figure 1: Dome of the Rock, public domain.

The third Septenary

The fifteenth aphorism

They are called Olympick spirits, which do inhabit in the firmament, and in the stars of the firmament: and the office of these spirits is to declare Destinies, and to administer fatal Charms, so far forth as God pleaseth to permit them: for nothing, neither evil spirit nor evil Destiny, shall be able to hurt him who hath the most High for his refuge. If therefore any of the Olympick spirits shall teach or declare that which his star to which he is appointed portendeth, nevertheless he can bring forth nothing into action, unless he be permitted by the Divine power. It is God alone who giveth them power to effect it. Unto God the maker of all things, are obedient all things celestial, sublunary, and infernal. Therefore rest in this: Let God be thy guide in all things which thou undertakest, and all things shall attain to a happie and desired end; even as the history of the whole world testifieth and daily experience sheweth. There is peace to the godly: there is no peace to the wicked, saith the Lord.

The third Septenary introduces the reader to the *Olympick spirits*. Now the author is starting to bring the contact powers into the orbit of the magician, and he begins the process of introducing the magician to these powers, before they are worked with later in a hidden ritual embedded in a later section.

Casual readers will take the descriptions of these ‘Olympick spirits’ with their names, sigils, and powers, and go no further in their understanding. As a magician you have to be more cautious if you want to really understand what you are reading. You must spot the dressing; and spot the shielding that protects something much deeper.

The term *Olympick spirits* is often understood to mean planetary spirits. It does in a way, but it is also far more than that. When the writer says ‘Mount Olympus’ and ‘Olympick spirit,’ he is saying ‘a place of the gods’ or ‘a place where powerful spirits of God reside,’ and that these are powerful beings. But also note from the warning that these spirits and

powers are part of the Divine pattern, and can operate only within that pattern.

You also have to remember the title and what it refers to. In a text like this, with true and deep magic buried in it, you have to pay attention to little details and check your translation with others and the original text. Often translators of such texts know some magic, but not at a deep enough level to make proper sense of the text.

For this to make sense to you, I will unpeel it as we go, so that you can unlock it as I unlocked it. Just remember, throughout this text, that you have to view what you read through the knowledge you have from your training.

The sixteenth aphorism

There are seven different governments of the Spirits of Olympus, by whom God hath appointed the whole frame and universe of this world to be governed: and their visible stars are Aratron, Bethor, Phaleg, Och, Hagith, Ophiel, Phul, after the Olympick speech. Every one of these hath under him a mighty Militia in the firmament.

Decoded this reads:

There are seven orbits of root powers worked with in this magic. Each one of these orbits is connected to visible stars and planets which act as bridges for their power and influence to express in the physical world.

Before we get to the actual names and their origins, let's just back up for a moment.

The writer is passing on knowledge that the root powers bridge and express, in some part, through the influences of the stars, planets, sun, and moon, which all affect us in various ways at ground level. As a quick diversion, it is valuable for the magician to know whence this astrological and astronomical knowledge comes and what happened to it, as it has a direct bearing on how we should approach the work.

As far back as Old Kingdom Egypt (as well as Babylon and Earlier Sumer, Uruk etc.), astronomy was used and developed to track and predict the influences of the stars and planets, not only on the people

through tides of fate, but also on the land—and in particular the Nile. As an aside, this interplay and knowledge of astronomy/astrology is wonderfully depicted in the *Book of Nut: Fundamentals of the Course of the Stars*.

The Book of Nut appears in, among other places, the Osireion at Abydos, carved in the cenotaph of Seti I (1290-1279 B.C.). This work is thought to date originally to around the twelfth dynasty period, around 1850 B.C.. When the astronomical information of the decans in the Book of Nut is analysed and tracked back, it points to about 1850 B.C..

The Babylonians also had an extensive knowledge of astronomy and this, as well as Egyptian knowledge, eventually found its way into the melting pot of Ancient Greece. This knowledge had to do with the constellations, the movement and orbits of the planets, the rise and fall the sun and moon, and so forth.

By the time we get to the rise of ancient Greece in approximately 800 B.C., and later, the final collapse of Egypt and the establishing of Greco-Roman Egypt in about 350 B.C.—a country which had by then two hundred years or more of considerable Assyrian influence (from around 660 B.C.) which drew on very ancient roots—there had developed a massive melting pot for ideas and knowledge.

That cauldron of knowledge is what the Arbatel draws on. Understanding its roots will help you put some of the fragments together when, and if, you come to do the work yourself.

However as is always the case, while the determined few will happily learn a wisdom in depth, the great unwashed will want bullet points and a few simple words that they can master and work with. The days and hours of the Arbatel are good examples of putting dumbing-down to use as superficial distraction layer.

Here are the names and the number assignments. For Bethor, the original text has XXXII. And while I stayed at that number, nothing unlocked. Then I came across Joseph H Peterson and his work on the Arbatel. He concluded that the number assigned to Bethor was wrong, and that if another X was added then a numerical sequence opened up. The powers descend by the value of 7. The total of all the numbers adds up to 196, which numerologically breaks down to 7 if you add the digits together until you get a number less than 10.

I tried his approach, and it worked; and I also broke down the numbers to single digits, as numerology and number puzzles were very

popular at that time, and much used in magic:

$$49 = 7 \times 7$$

$$4 + 9 = 13$$

$$1 + 3 = 4$$

So Aratron, the first name mentioned, has both the 7 and the 4 within its orbit.

Also if you divide 196 by 7—remember 7 is the magical numerical key in this sequence—then you get 28. When you add 2 + 8 you get 10, and then 1 + 0 = 1. 28 (1) is the number of Och.

Magically this opens out a great deal, as you will see as we go along. I will write out the names, with the original Roman numerals (Bethor with his adjusted number), how they divide by seven, and the single number that each number breaks down to using numerology. There is a good reason for this, as besides the pattern revealed it leaves a magical clue for later when we come to assembling the work. Because of this clue, I strongly suspect that the missing X from the number of Bethor was intentional in order to hide the pattern from casual eyes – a method common in older magical texts.

Order of sevens: the names of the Arbatel

Beginning with Aratron, whom the text tells us “ruleth visible Provinces”:

Aratron	XXXXIX	7 x 7	49	4
Bethor	XXXXII	6 x 7	42	6
Phaleg	XXXV	5 x 7	35	8
Och	XXVIII	4 x 7	28	1
Hagith	XXI	3 x 7	21	3
Ophiel	XIII	2 x 7	14	5
Phul	XII	1 x 7	7	7

If you order them according to the single numbers produced by the numerological method of continually adding digits, you get:

- 1 Och
- 2
- 3 Hagith
- 4 Aratron
- 5 Ophiel
- 6 Bethor
- 7 Phul
- 8 Phaleg

Notice how 2 is missing, and our pattern, which has until now been based on sevens, seems to have acquired an eighth ‘slot’? This is not a mistake: it is perfectly intentional, as we shall see...

Now we get to the names of these ‘spirits.’ In some grimoires they are just made-up words or collections of letters placed together. In the *Arbatel* they are an interesting mixture made from obscure corners of the Hebrew Bible and the author’s hints.

If you take into account the spelling issues that accumulate as a text is translated from one language to another, you will start to see where he got these names from. And watch out for the few places where he points out, quietly, that the use of names for working with the spirits is a hash anyway, as most of the names are not actual names but point to certain dynamics and powers. But if you use the names with the knowledge of what is behind them, then you can open the doors.

So let us go through the names and crack their codes. Then we will return to the *Arbatel* text to see what the author has to say about them. I will list the names and break down the hints, puns, clues, and meanings. This will start the process of unlocking the whole thing.

I recognised a couple of the names from the Bible, which clued me in to what the rest could be. Even after I realised what the author was doing with the names, I still had to keep in mind that the similarities could be coincidental. Often you can lead yourself up blind alleys and end up trying to fit something to your own theory. So I did this carefully...and I was right.

What follows is pretty long and convoluted, but very necessary. You have to gather together all your grains before you can thresh them, and I am working with a method known in magic. This convoluted trail of enquiry will take you to all sorts of side-doors that you can add to your gathering-together of knowledge.

Working this method will trigger not only the codes within text, but

any inner contacts who work with you, and then they can also guide you.

Aratron "who ruleth visible Provinces"

This name gave me the most trouble, and took the longest to unlock. Note that the spirit name list starts with A: Aratron, and B: Bethor... aleph, bet... There is a lot of letter-play in the Arbatel, and whoever wrote this section of the Arbatel clearly knew Hebrew and Arabic, as well as Latin.

The *Aleph* is the first letter of the Hebrew alphabet, but it is silent; the breath or wind before the word is formed. *Bet* is the first letter of the book of Genesis, and the second letter of the Hebrew alphabet. After bringing together the title of the Arbatel, its magical leanings, and its constant Biblical references—and once I had figured out the names of the other spirits—the name Aratron started to unlock a little.

So I broke down the name. When dealing with texts that draw on classical and ancient work, you have to look at words not only for their direct meaning but also for their poetic ones—Remez. Then you put the two meanings together if they match.

Aratron apparently “ruleth visible provinces,” i.e. the physical world that we can see and touch. When the number of Aratron is broken down using numerology, the number is four. This is the number of the physical world and its working pattern, and the number of seven sevens: *the most important one*.

Aratron breaks down to two parts: Arat and ron. *Aarat* does not really translate well to English, but in Hebrew it can be understood in part of a word as ‘a sign’ or ‘wonder.’ *Ron* means “song” or “joy,” as in “I sing praise unto.” But it had me puzzling, as it is not really a word.

The clues in the Arbatel’s descriptions of Aratron were also interesting. One in particular stood out of the glitter and caught my eye: “Aratron appeareth in the first hour of Saturday”—that is, the first light of dawn on the Sabbath. For those not aware of it, Saturday is the actual Sabbath, not Sunday; and a day used to be considered to begin at dawn, not midnight.

Looking at the numerology and approaching the Biblical context poetically, things started to pull together.

And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God in creating had made. —*Genesis 2:3*

The dawn of the first day of completion of creation, on the seventh day: the sacred day. The silent aleph is the Divine wind before the utterance. The number of Aratron is seven sevens. The numerology of Aratron's number is 4. Remember the meaning of the word 'Arbatel'? Also remember what the number four and the number seven in a magical pattern means, what it refers to. Also remember that the author connects Aratron to the planet Saturn: the Grindstone, *the angelic power that turns like a wheel and grinds everything to polish it.*

So I went back to the name Aratron and looked again. This time I looked at it in terms of a sacred day, a construct for the 'four', something connected to the east/sunrise, and Stone/Grindstone. I also moved away from looking at the name in Hebrew and looked at Latin and Greek, something with the author mixed together and played with a few times in the text.

Ara in Latin means "altar," as in *Ara Maxima*, the great altar of Hercules. *Tron* is a Greek suffix that means "instrument of": a 'doing' something, as in *Arotron*, the plough. *Aratron*, the working altar? Interesting.

Here is an image of Ara the constellation of the altar: look at the shape.

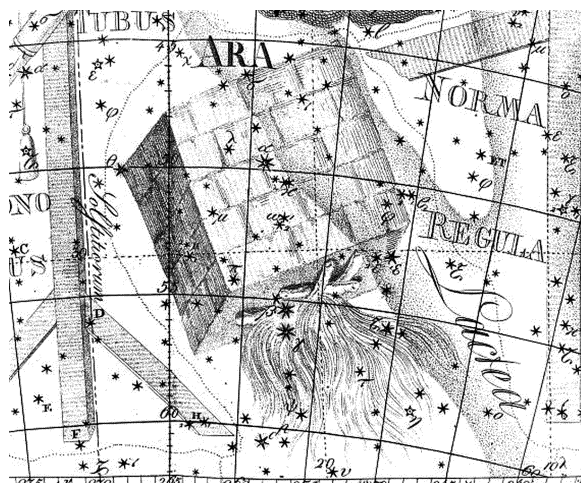


Figure 2: Johann Elert Bode's illustration of Ara, from his *Uranographia* (1801)

And this would make sense in regards to the work of the Arbatel. The first working altar of a pattern of four is the east altar with the air gap of

the Divine Breath before it: the sacred air of the east. It is also the cubic altar that the Divine Breath is uttered into to bring it to life.

Aratron is the altar which resides in the sacred house of God. Aratron, whose planet is Saturn, the Grindstone which works the magician on the path, whose day is Saturday, the Sabbath, has both sacred numbers connected to it: the four for the altar, and the seven for Divine creation made manifest. It is also intimately connected with *Bet*, which is also the next 'spirit': have a look at this quote from the Sefer Yetzirah.

“Saturn, the Sabbath, the mouth, life, and death were formed with Bet”

—*Sefer Yetzirah* (1562 long version, E Colle and H Colle)

When you add all these things together, you start to discern a being involved in the completion of the creation of the physical world. So I opened the Tanakh again at Genesis and went back to the beginning, to see what the 'Aleph' was breathing into utterance.

The first word in the Tanakh is בְּרֵאשִׁית (Breshit). The first letter, *Bet*, means house—remember that for Bethor. The very first letter of the very first word in the book of creation is the letter from which the whole story of creation flows: the House (of Divinity/God).

The word Breshit means “in the beginning.” In the Tanakh, the first letter, *Bet*, is larger and bolder: a tittle to tell you there is more to this letter than a sound. The Aleph is the outputting utterance; the *Bet* is the receiving vessel, the house. A lot more is hidden within the word Breshit in its biblical context, but that is a diversion you can explore for yourself, if you want.

So we have Aratron, (*Aleph*) that means an active or 'doing' altar, or something which 'enables' the sacred altar. It is the first name of the list of spirits, and has a numerology of creation (4), and of completion (7); and it is said to have for its time the dawn of the first day of the completion of creation. When the order of the spirits is redone to reflect the numerology, it becomes the fourth in the sequence: it is the first and the forth: remember that.

Bethor

Bethor breaks down into two words, *Bet*, house or temple), as in *Beit HaMikdash*, the holy house, the high temple in Jerusalem; and *hor*, from the noun הר *har* commonly used in Hebrew to mean mountain, high place, or hill: the holy place on top of a hill, a common theme in the area for millennia.

Interestingly *Bet* or *beit* is expressed in Arabic as *Bay'at*, which means “to surrender” (to God); and *Tur* means house, as in *Surat Al Tur*, the 52nd surat of the Qur'an. This surah opens with the oath of the Divine One swearing by the *Mount in the wilderness* of Sinai, where the Torah was revealed to Moses. The surrender, *Bay'at*, at the mount, *tur*. So we have a ‘house’ of God on top of a mount/rock.

Now let us look at the planetary assignment to Bethor as Jupiter. In the second century A.D. the Roman Emperor Hadrian had a temple to Jupiter Capitolinus built on the ruined site of the second temple in Jerusalem, on Temple Mount, known as *Har HaBáyit*, “Mount of the House” (of God), known later to Muslims as the Noble Sanctuary of Jerusalem.

Jupiter was the chief deity of Roman state religion throughout the Republican and Imperial eras, and as the sky god who held the thunderbolt was a Roman version of Zeus. He oversaw justice and good governance, and among his many titles were *Jove Aegiochus* “Jove the Goat-holder,” and *Jupiter Caelus*, “Jupiter the Sky/Heavens.” The importance of this will become clear later in the module.

The most sacred part of that site was the *Threshing Floor*, the natural outcrop of rock that served *as an altar* for Abraham when he tried to sacrifice his son to God. Underneath the Threshing Floor is a natural cave, and a ‘well’ hole leads from the Threshing Floor down into it. We have looked at this before. The Well of Souls is supposed to be an entrance to the Underworld, a place that goes down to the Abyss, through which the voices of those in the Abyss can be heard.

Jupiter, the one after the Sabbath, the eye of the right, peace,
and evil were formed with Gimmel.

—*Sefer Yetzirah*

Remember the author’s warning that the names are known only to God, and we know them by their powers.

So we have the holy house that encloses the altar.

Phaleg

This was the first name that provided the key to the method the author was using to hide from casual eyes what was behind the names. *Phaleg* is a term used in the sixteenth century to mean Babel, Babylon, and that division of communication that many different ears would understand. It has been used to describe many different voices, collections of cultures, and the place, Babylon.

The word *Phaleg* comes from the Old Testament and appears as a name that means ‘division,’ as in the division between peoples. Again you have to understand the problems of writing down a name either from a translation, or from hearing it or reading it in another language and phonetically transliterating it.

Peleg (*Chronicles* 1:19) is the son of Ebner, and was called *Peleg* ‘for in his days the earth was divided.’ Again remember, when you write down foreign words in your own alphabet, you cannot always match all the sounds exactly.

Also note that a bit further down the page in the first chapter of *Chronicles* is another ancestor called *Peleg*, under whom is listed Abram (Abraham) and Isaac. Take note of this, as we will come back to it as a breadcrumb.

The word *Phaleg* starts to appear in books of the sixteenth century as a byword for the division of communication, and from that connotation as a name for Babel, and in particular what became known as the ‘Tower of Babel’—though in the Bible this is really called a ‘tower *in* Babel’). It was also used as a word to denote the ‘understanding of many tongues.’

I came across this word in the title of a book: *Geographia Sacra seu Phaleg et Canaan* by Samuel Bochart (1599–1667). Bochart was a fascinating man of his time, extremely learned, with a good working knowledge of Hebrew, Syriac, and Arabic, among other languages. His works examined biblical areas, their landscapes and creatures, in an attempt to identify the places, events, and people of the Bible. His works

were a major contribution at the time to biblical exegesis. So we have an example of the use of the name Phaleg, used in the same era and just after the time of the Arbatel, to denote a quality of a voice that can be understood by many.

Now this is a good example of why you must pay attention to the smallest details if you wish to extract magical keys and pathways out of old texts. If you took the name Phaleg to mean only “division of communication” then you would be partly right, but you would miss a rather overgrown old door in the corner of the room that leads to a magical garden.

This key is about communication and utterance—okay, got that. Remember when you worked with Egyptian deities in the east, and the stepping-down through the filters of the Breath? So you have a deity that breathes (the wind) which would be Amun or Shu depending on what you are doing. Then it would be Djehuty who turns the wind into utterances—the first division. Then the words of Djehuty would be bridged across the ritual pattern to Seshat, who would convert them into written words, knowledge, measurements, and so forth. The *division* of the power steps it down so that we can work with it.

If you look at the story of Babel (Genesis 11:1-9) with the eyes of a magician rather than those of a passive reader then something interesting starts to emerge. In particular, this section of the story:

And the LORD said: ‘Behold, they are one people, and they have all one language; and this is what they begin to do; **and now nothing will be withholden from them**, which they purpose to do. Come, **let us go down, and there confound their language**, that they may not understand one another’s speech.

Knowing what you know of sacred and magical utterance, and the power that can go behind it, we start to see in this a story a remnant of the division of power with the utterance in an ancient temple culture. Remember that the area in question, fourth millennium south Mesopotamia, was home to one of the earliest collections of city states in the world. Uruk, for example, was highly sophisticated in both temple culture and language while most of the rest of us were running around in bear skins.

During the Uruk period (4000–3200 B.C.), Egypt was still in its infancy; yet towards the end of the fourth millennium B.C. it emerged as a society

with fully-formed written communication and a highly sophisticated temple/priesthood structure and monarchy.

We now know that there was contact between Uruk and early Egypt in the Naqada II period (3500–3200 B.C.) in Qena, Upper Egypt. Seventeen cylinder seals were found in the Qena district, Luxor, from the Uruk expansion period. While thirteen of them were made locally, four came from Uruk. (See *Artefacts of Complexity: Tracking Uruk in the Near East—a collection of archaeological essays by the British School of Archaeology in Iraq.*) So we have trade and the learning of skills, including the use of language.

Why is this important? Just as archaeologists learn a great deal from comparing pottery designs, using similarities to date and locate artefacts, so too can magicians trace the original sources of magical patterns and constructs to learn about, and plug into, the source. Just like an archaeologist, an adept has to carefully dig, sift, and analyse whatever they unearth to find the pattern: a magical breadcrumb.

The pattern you have worked with as an adept is rooted in Egyptian magical patterns. But if we look further back, at the Sumerian pantheon, we find some interesting parallels. Enlil, besides being of the wind, held the ‘Tablets/Book of Destiny.’ This contained the knowledge of fate and the future. Ninurta, son of Enlil, was a warrior and also the southern wind. Nisaba, mother in law of Enlil, was a goddess of knowledge and communication who wrote down the meanings of the wind. And the weapon Sharur, which Enlil gave Ninurta, was a talking staff or club—a being rather than an object. Recognise all this?

We are looking at a very ancient pattern of communion between the Divine and the human; and that pattern continued through Egypt and spread to Canaan and the surrounding areas. The length of time that such a pattern has been used for gives it great power: it is a well-trodden, ancient path. It also hints at connecting the magician with the power of the utterance of the wind: *the spirit being Phaleg is a bridge; and a teacher, communicator, and translator.*

The Arbatel also describes Phaleg as “likened” to Mars, “prince of peace.” A strange title for a planetary spirit of Mars. What is the author telling us through this line of breadcrumbs?

He is saying: this power has to do with communication and the scattering of knowledge, and is a power named after division, having great power and battle potential (Mars), but nevertheless one of peace. Think of the sword the Limiter in this context and its inherent powers; then think back to the Biblical reference to Babel, and how the deity

powers limited humanity and their ability to utter in gnosis.

When you bring peace to division you get harmony—which is what the Limiter works with. When you bring peace to the division of communication, *you get knowledge and conversation...*

Through the use of a word connected to Babel, which we can track back magically to Uruk and other city states of that culture and time—when the people were divided—we find the roots and remnants of concepts and ideas that flowered to Egypt, ones also well-known and worked with in the Levant, an area key to the Arbatel. And these are concepts and ideas that we work with magically today. The pattern is not specifically Egyptian; *it is a shared language*, as you have seen, for it emerges in many different places over time. What Egypt took from Uruk it transformed into its own unique culture; but the roots and foundations have a commonality that can be worked with.

I do not know whether the magicians who originally put the Arbatel pattern together were aware of the roots of their magic in Uruk and Egypt. They most certainly would not have had our sort of archaeological knowledge, but they may have gleaned something from local folk knowledge and tales, as these can often survive for millennia. It is also possible that various fragments of Sumer and Egyptian thinking passed down into the early Christian lines via Mesopotamian Gnostic thinking that gave birth to Manichaean sects (3rd century CE Sasanian Empire) from which in turn developed the Bogomils and the Cathars. The Arbatel displays various small fragments of thinking from these early Christian sects, so it is possible for older idiosyncrasies of culture and religious thought from that region to have hitched a lift as it travelled into Europe. Look at this map of the expansion of the Bogomils and Cathars into Europe.

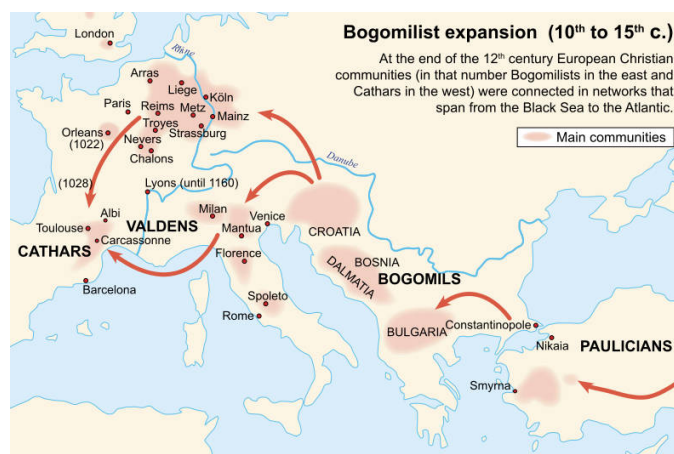


Figure 3: The Bogomilist Expansion, by Hoodinski

But it could also be a lucky coincidence that the author used the word ‘Phaleg’ for its sixteenth-century meaning, without knowing that it could take a researching adept right back to the source of the work. However, such digging and subsequent finds are very much within the spirit of enquiry as outlined in the dynamic of Sod, from the PaRDeS method.

It also puts the power in a direction within the pattern: east, the place of utterance where knowledge comes from. Remember that when you come to the Seal of Secrets. It also connects with the Limiter, the weapon that communicates and is of peace and defence, not attack.

We are starting to recognise a power pattern which has deities of utterance and the magical tool in the east; a power of filtering communication, of limitation. Phaleg is a spirit and power of communication, and is also a communicator. Notice also the *directional lean* to the east not only with Phaleg, but also Aratron.

We will come back to this later: it will slowly unfold further for you as we plod through the Arbatel. The author was wise, and scattered the pieces of their jigsaw puzzle across the text.

Mars, the second after the Sabbath, the eye of *the left*, wisdom and foolishness were formed with Dalet.

—*Sefer Yetzirah*

Before we leave Phaleg, here is an extract of a magical conversation between a magician and Phaleg. Here the spirit tells the magician about its power. Frater Acher worked with the Arbatel a few years ago, and worked with it as presented in its Peshat expression:

Phaleg had described its nature as “the force that breaks open, the one that needs to flow.”

“I create new boundaries, I open up, I seal, I change and shift rooms and spaces and shapes. All with the goal to create balance of pressure and tension - so all things can always remain in flux. (...) Burn yourself out, cleanse yourself. The Ego is my enemy, do not abuse my forces through the filter of the Ego. Grant me freedom and I will be potent. **Become the medium not the message of my power.**” (Phaleg)

It is all in that last line: “let me speak through you.” Frater Acher discusses some of his Arbatel work on his blog at <http://www.theomagica.com/>

Och

When we get to Och, we come across a ‘tittle.’ It is clear in the original document that the representative being is ‘called’ Och, but at the beginning of a sentence that goes on to explain the powers of ‘Och,’ the line starts with HOC in capitals. The author uses capitalisation to emphasise things potentially important. Hoc is a Latin word that can be used as a pronoun (hic, haec, hoc) to mean he, she, or it. It can also be used as an adjective to say ‘this.’

It is a ‘multi-tittle’ in that it is a play on the name Och, while emphasising that THIS is THE important power/being we are taking about. Here is the section in Latin:

HOC Solaribus praest, dat 600 annos cum firma valetudine. Largitur Sapientiam: dat spiritus praestantissimos, docet perfectam medicinam, conuertit omnia in aurum purissimum & lapides preciosos. Dat aurum & crumenam pullulantem auro. Quem suo caractere dignum duxerit, facit tanquam numen coli à regibus totius mundi.

THIS (IT) governeth solar things; he giveth 600 yeares, with perfect health; he bestoweth great wisdom, giveth the most excellent Spirits, teacheth perfect Medicines: he converteth all things in most pure gold and precious stones: he giveth gold, and a purse springing with gold. He dignified with his Character, he maketh him to be worshipped as a Deity, by the Kings of the whole world.

The importance of Och as a power also comes to light when we break down the number of Och, XXVIII, 28. It breaks down to 1, and 28 is also 7 x 4, the two numbers of the Arbatel. Where Aratron was 7 x 7, completion, Och is 7 x 4: the vehicle for completion. Four is the number of the angelic beings that power the vehicle.

Later we will come back to the numerology. Och is described as “He dignified with his Character, he maketh him to be worshipped as

a Deity"—an angelic being. He can trigger the communion and union between human and the Divine, the communion bridged and interpreted by Phaleg. Also remember that in antiquity, the sun was a deity often depicted as *driving a chariot of four horses across the heavens*. . . another bit of the puzzle that hints and points.

The sun, the third after the Sabbath, the nose of the right,
wealth and poverty were formed with Kaph
—*Sefer Yetzirah*

Now have a look at this mosaic found in Israel:



Figure 4: Beit Alfa charioteer, Sol deity

This image is from the synagogue of Bet Alpha Israel (did you get that?) near Beit She'an, built around the sixth century A.D.. In the synagogue are a series of mosaics, one being the Binding of Isaac on the Threshing Floor (north mosaic), the zodiac wheel with the solar deity as *charioteer*, the centre mosaic, and to the south a mosaic of the Menorah with its seven lights.

This is important, as it gives us a clue to Och. Remember, these powers are much older than the Arbatel, and its biblical imagery and allegory is constantly used to make a point. The artwork in these mosaics would have been well-known, as it was used across the Byzantine Empire, and it would have survived in various forms, as the Byzantine Empire lasted a thousand years—from the sixth-century to the fifteenth-century. During that time, that the work we see in the Arbatel was being developed.

How did I make the connection between the mosaic and Och? For now, just take a note of it. You will see later on how the charioteer pops up again and again. Also take a note that in the Bet Alpha synagogue, the ‘guardian spirits’ were depicted as a lion and a bull.

Och as a solar angelic power that triggers the charioteer... this is the first real hint of the ascent power within the Arbatel, and Och’s role in this will become clearer as we go along.

Just as an aside, bear in mind that Jerusalem and the surrounding areas were conquered and ruled at various times by the Babylonians, Egyptians (New Kingdom), Greeks, Ptolemies, Seleucids, and of course the Romans. All these different and interlocking cultures brought their influences, including their Mysteries. So don’t be surprised to see interconnected imagery, deities, and similarities in the various Mystery traditions referenced in the Arbatel.

The other thing of note in the description of Och is this: “he converteth all things into most pure gold and precious stones: he giveth gold, and a purse springing with gold.” You should recognise the alchemical hint within that description. Also understand that the converting of something into gold is not the ‘trick’ of the alchemist, but refers to the much deeper and more profound mystery within alchemy: the base metal is the human, and turning the human into gold is to “clothe the human in the skin of the deity”—the transformation of a mundane human into living Divine substance, which is the ultimate goal of magical ascent.

This also connects back to Aratron, the altar that is also an instrument: the Corpus Christi as the altar, and the earlier form, the rising Osiris. The rising Osiris lies on his front, upon the altar, and his back sprouts the *plantings*, the rebirth of the land. He is a god who is also substance, the resurrected one. In Christ, it is the man who became a god. Here is an image of the risen Osiris, laid upon the hard rock altar:

So in Och, we have the angelic spirit that is the trigger of the Chariot, that also has the power to trigger the resurrection of the human from the depths to the highest, to clothe the human in gold, to trigger and empower the ascent.

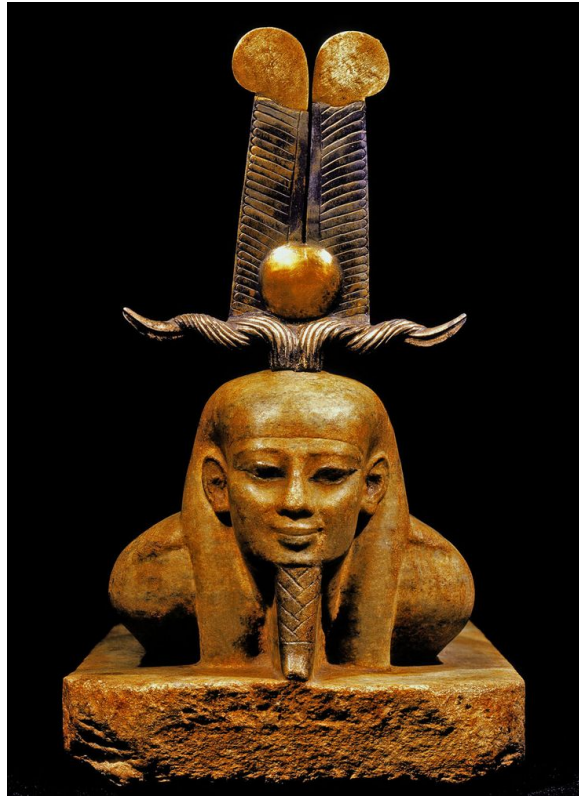


Figure 5: Osiris Risen, 26th Dynasty, Cairo Museum.

Hagith

Hagith was the second name I recognised. Haggith (Aggith in Chronicles Latin, Haggith in Hebrew), whose name means ‘festive,’ was the mother of Adonijah (Adonias in the Christian Septuagint) in the Bible. Her numerology is three—the Divine triangle that points down.

David vero hos habuit filios, qui ei nati sunt in Hebron: primogenitum Amnon ex Achinoam Jezrahelitide, secundum Daniel de Abigail Carmelitide, tertium Absalom filium Maacha filiae Tholmai regis Gessur, quartum Adoniam filium Aggith, quintum Saphathiam ex Abital, sextum Jethraham de Eglax uxore sua.

In the English translation of Chronicles from the Hebrew Tanakh we have:

Now these were the sons of David, that were born unto him in Hebron: the first-born, Amnon, of Ahinoam the Jezreel-

ites; the second, Daniel, of Abigail the Carmelitess, the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; the fourth, Adonijah the son of Haggith; the fifth, Shephatiah of Abital; the sixth, Ithream by Eglah his wife.

Did you notice the name of the mother of Shephatiah? Interesting ‘joke’ that brought a smile to my face. Later I realised that the author does this a lot: he leads you to a page in the Bible, or to a myth whose elements hint at something else in the Arbatel pattern, often in a ‘poetic’ way.

Now add that crumb in your side-list to the mention of Abraham under the name Peleg in Chronicles.

These little signposts crop up all over the place. The author likes to point us to pages in the Tanakh which also happen to reference another piece in his jigsaw—a humorous touch that shows you are on the right path.

Adonijah was the fourth son of King David, the heir apparent to David, and not a usurper as is popularly thought, as you will discover if you actually read the text carefully in a translation directly from Hebrew to English. He was also brother to Solomon. The story of the struggle between Adonijah and Solomon for the crown can be found in the Book of Kings, chapter one.

Then Nathan spoke unto Bathsheba the mother of Solomon, saying: ‘Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not.

Adonijah was in line to become king after David, but Solomon’s mother reminded David that he had promised her, probably in a night of passion, that her son would become king instead of Adonijah.

In the Bible it is unusual for a man to be described as the son of his mother. If you read Chapter one of Kings then you will see a subplot in the story to do with the *control that the women had on the dying king David in respect of the kingship, and the struggle for status as the first woman of Canaan.*

That is really the only mention of Haggith in the Tanakh: a woman who bore a prince destined to become king, but who likely met the same fate as her son Adonijah, whom Solomon had slain.

So we have a planetary spirit named after one of the wives of king David, mother of a man who should have been a future king but who was mercilessly destroyed. Her name means 'festive,' and she is connected to Venus, which among other things is a vessel (mother).

The Arbatel says:

Hagith governeth Venereous things. He that is dignified with his Character, he maketh very fair, and to be adorned with all beauty. He converteth copper into gold, in a moment, and gold into copper: he giveth Spirits which do faithfully serve those to whom they are addicted. He hath 4000 Legions of Spirits and over every thousand **he ordaineth Kings for their appointed seasons.**

Another interesting little coincidence that crops up in the story of King David, Adonijah, and Solomon, with the two mothers in the background, is the appearance of Zadok the priest, who anoints the new king Solomon.

Solomon has been a key figure in magic for hundreds of years, as has Zadok; and drawing the reader of the Arbatel to the threshold of Haggith, and all that is gathered in her house, I think, is not so much a coincidence as an indicator and breadcrumb.

Also there was, at the time that the story of Adonijah was set, a dynamic whereby the bloodline and status of the mother was the maker of kingship, as was often the case in other cultures of the time. Haggith was very likely a priestess of Asherah, as many highborn women of the time were.

But I was still not convinced I was on the right track. So I turned to Venus.

I looked again at the Temple Mount, the place of ascent and the Threshing Floor—and slapped my forehead. The temple of Venus, protector of Rome, was directly opposite the temple of Jupiter—Rome's Mummy and Daddy. And the temple of Venus is now under the Church of the Holy Sepulchre, also known as the Church of the *Resurrection*. It was said to have been built over the tomb of Jesus, which had been back-filled with earth and built on by the Romans as a temple of Venus. Later the Church was built in 326 A.D. by Constantine the Great.

So you have the tomb of Jesus on one side, a character who mirrors the Osirian Mysteries, and across from that is the Threshing Floor from which he is said to have ascended.

When you start to delve into Biblical history, particularly Jerusalem's, you immediately hit a wall of misinformation, agendas, and partially-suppressed information. It can be a nightmare to filter through it all. In such cases, always go back to the early sources.

For example, many papers and books now state that the temple under the Sepulchre is to Aphrodite. Aphrodite is the Greek version of Venus, but many people will not know that, and so will be knocked off the scent, which is why I am telling you. But the earliest mention of the temple is in the writing of Eusebius Pamphili, a late third-century Roman historian who was also a great Christian scholar. He is known as the 'father of Christian history.' Some people today postulate that Eusebius was mistaken or confused about his goddesses, which is a bit silly—he was a Roman Historian, for goodness' sakes!

Here is an English translation of the section from his *Life of Constantine* that mentions the 'terrible' temple of Venus dumped on top of the tomb of Jesus:

CHAPTER XXVI: That the Holy Sepulchre had been covered with Rubbish and with Idols by the Ungodly.

For it had been in time past the endeavor of impious men (or rather let me say of the whole race of evil spirits through their means), to consign to the darkness of oblivion that divine monument of immortality to which the radiant angel had descended from heaven, and rolled away the stone for those who still had stony hearts, and who supposed that the living One still lay among the dead; and had declared glad tidings to the women also, and removed their stony-hearted unbelief by the conviction that he whom they sought was alive. This sacred cave, then, certain impious and godless persons had thought to remove entirely from the eyes of men, supposing in their folly that thus they should be able effectually to obscure the truth. Accordingly they brought a quantity of earth from a distance with much labor, and covered the entire spot; then, having raised this to a moderate height, they paved it with stone, concealing the holy cave beneath this massive mound. Then, as though their purpose had been effectually accomplished, they prepare on this foundation a truly dreadful sepulchre of souls, by building a gloomy shrine of lifeless *idols to the impure spirit whom they call Venus*, and offering detestable oblations therein on profane and accursed altars.

Back to Hagith. Here we have a spirit, female in power, connected to Venus, with an orbit in the sacred area of Jerusalem, and who may be connected with Asherah. She was the mother of a prince who never became king but was slain, like the story of Mary and her son.

I was still not convinced I had really ‘got’ Haggith, so I went back to the Tanakh, to Chronicles, which seemed to be a favourite of the author’s. I went to the story of Manasseh, 2 Chronicles 33. Read that short chapter. Notice the mentions of the sacred precinct of the temple on the mount, Asheroth, Asherah, and the restoration of the ancient powers in the temple. Also notice the mention of Ophel.

This is where, for me, it really started to get interesting, as a section of the Arbatel’s puzzles centres around the spot of Solomon’s temple and the subsequent second temple. Asherah was a tree goddess connected with the star Venus in her various forms. In the temple of Solomon was a place known as the “House of the Forest of Lebanon,” a sacred and important part of the temple to do with *trees*.

The author of the Arbatel shows us a spirit and guides us, through the name, to the start of the rule of Solomon. He also connects this with Venus, as both the star and the goddess on the holy mount, whose temple sat on top of the tomb of Jesus, the man-god that would ascend into heaven. Dangerous territory for a man in the sixteenth-century. Note that Haggith is always referred to as ‘he’ in the text: wise indeed.

Venus, the forth after the Sabbath, the nose of the left, seed,
and desolation were formed with Pe —*Sefer Yetzirah*

You will also notice, by now, that we have scooped up the gods as well as the planetary spirits—which are different powers—as well as all the Biblical and Kabbalistic stuff. Notice the Sefer Yetzirah places Venus as the forth after the Sabbath. Haggith is the fifth spirit in the order of sevens, but forth after Aratron, which is the spirit whose day is the Sabbath. Wheels within wheels.

Ophiel

Ophiel in the Arbatel is connected with the power of Mercury. The book has little else to say about this spirit, as you will see when we resume our reading through its text. The description of Ophiel gives us little to go

on. When this happens in a text like this, you track back over the breadcrumbs you have already found. Sometimes you find gold at the end of the path; sometimes you find only a wall. Our last line of breadcrumbs took us to the palace of King David in Jerusalem, the temple mount with the Threshing Floor, the house of Haggith with Adonijah, and the start of the reign of Solomon. So let us return there.

To get a sense of the undercurrent starting to appear, we have to look at the land and its hills where the story was playing out. The house of King David was where Jerusalem now stands. And, as we seem to be swimming in Bible text, we will go back to the beginning of Jerusalem.

It first appears in Genesis 14, which describes Abraham's visit to Melchizedek in Salem. Traditionally, Salem is accepted as an old name for the city of Jerusalem. Later, in Genesis 22, Abraham goes to mount Moriah to sacrifice his son Isaac. Just in case you get confused when reading Biblical text, the names Moriah, Salem, and Jebus—place of the Jebusites, a Canaanite pre-Davidic tribe—all refer to the same area.

Abraham went up to the top of the hill known as Mount Moriah to sacrifice his son on an outcrop of rock known then as the *Threshing Floor*. We have looked at this outcrop before, so cast your mind back to what you learned about it. Harvest Threshing Floors on top of hills and mounts were places where 'God's harvest' was offered.

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in the thicket by his horns. And Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. And Abraham called the name of that place **Adonai-jireh**; as it is said to this day: 'In the mount where the LORD is seen.

—*Genesis 22, Mechon-Mamre.*

So the author is taking us to a root place of power, and guiding us to a text. When you read Latin Biblical texts, bear in mind that there are quite a few differences from the Hebrew. At the time of the Arbatel there were a few European scholars who had Hebrew as one of their languages, who would have read the Tanakh in Hebrew.

Notice the name of the Threshing Floor, *Adonaijireh*, which means "God will provide." Another little 'coincidence'—it is almost the same name as the son of Haggith, Adonijah, which means "the Lord is my God." Another poetic pun to indicate that we may be on the right path...

A millennia later, King David bought the Threshing Floor from Araunah the Jebusite and built an altar to the Lord that a “plague could be held back from the people”—see 2 Samuel, 24.

So the Lord sent a plague upon Israel, from that morning till the time he had appointed; and it raged all the way from Dan to Bersabee, till seventy thousand men had perished. **But when the angel of the Lord was stretching out his hand over Jerusalem, to bring destruction on it, the Lord was moved with pity over their calamity, and said to the angel who was smiting the people down, It is enough, stay thy hand. The angel of the Lord stood close, then, to the threshing-floor of Areuna the Jebusite.**

Think of the magical implications of an angel of destruction having been brought into focus over the Threshing Floor after God intervened. This theme about the powers of destruction crops up all over the Near East.

David, when he saw how the angel was smiting the people down, had said to the Lord, The sin is mine, the fault is mine; these poor sheep of mine, what wrong have they done? Nay, turn thy hand against me, and my own father’s race!

Then Gad...

The prophet Gad, David’s seer.

...brought David the message, Go up to the threshing-floor of Areuna the Jebusite, and build an altar there. So David went up, in obedience to the command which the Lord had given him through Gad; and when Areuna looked round, to see the king and the king’s servants coming towards him, he came forward, bowing down with his face to the ground to do the king reverence. What would my lord king with his servant? he asked. And David said, I have come to buy thy threshing-floor; I must build an altar here to the Lord, to put an end to the mortality which goes unhindered among the people. Then Areuna answered, Let the king’s grace take all he needs for his offering; here are sheep for a burnt-sacrifice, here is the waggon, and the yoke my oxen bear, for kindling-wood. All this is Areuna’s royal gift to the king. And may the

Lord, Areuna added, grant thy prayer. But the king would not let him have his will; Nay, said he, I must buy it from thee; the victims I offer to the Lord my God must not be procured without cost. So David bought threshing-floor and ox-team for fifty silver pieces; there he built an altar to the Lord, and there he brought burnt-sacrifice and welcome-offering. So the land was received back into the Lord's favour, and the plague disappeared from Israel.

Read that very carefully, and think about the dynamics of the Threshing Floor, of balance and Ma'at, and the creation–destruction balance.

So what does all this have to do with Ophiel? The hill of the approach, the 'runway' to the temple over the Threshing Floor, is called *Ophel*. Ophel, or Ophiel, is the steps or pathway to the Divine Threshing Floor, the high altar (Aratron) that became the holy of holies (Bethor).

As a side-note, archaeologists have found large steps at Ophel, which are thought to be the steps to what was the temple.

The planet assignment to Ophiel, Mercury, is interesting. Mercury is the messenger, who among other things was the patron of roads and travellers... the road to the Threshing Floor?

Early historians wrote that Hadrian built a few different temples, and Mercury—Hermes, in the Greek pantheon—would have been a prime contender for them; but we have no archaeological proof of their existence, nor any idea where he may have built them.

So we have Ophel as an approach, a pathway, the power of Mercury and all that entails, and an angelic element.

Mercury, the fifth day after the Sabbath, ear of the right, grace, and ugliness were formed with Resh.

—*Sefer Yetzirah*

Phul

Phul was another name that confounded me for a while. So I went back over the trail and dug around the authors who had come to light in my

research. Eventually I found it. It is mentioned in *Landscape Illustrations of the Bible, Vol 1* which, published in 1836, is a collection of essays by various authors. In it, Samuel Bochart is referenced regarding Phul mentioned as a place in Isaiah 66. In some Bibles, particularly more modern ones, Phul becomes Pul.

Bochart, who studied texts in Hebrew, points out that Bible copyists who translated from Hebrew to Latin made a common mistake when it came to Phul. Bochart asserts that it should read 'Phil,' as copyists often mixed up the letters Vav and Yod by mistake. If you look at the two letters then you can see how someone not a scholar of Hebrew could make such a mistake. Although Bochart's work came after the Arbatel, it is likely that someone else made the same connection: during the sixteenth century a few non Jewish scholars were fluent in Hebrew.

Bochart goes on to hypothesise that the Phil mentioned in Isaiah 66, an island that does not know of God, is Philae. Philae is an island just before the first cataract of the Nile. It had a major temple to Isis, was one of the burial places of Osiris, and was a great centre of power.

Considered the boundary of the most southern part of Upper Egypt, Philae in some mythologies is the Nile's birthplace, at least as far as Egypt was concerned. Philae was written about by various Greek writers including Strabo, Seneca, and Pliny the Elder.

Philae's Temple of Isis dates to the early Greco-Roman period, and it was known to the Greeks as the 'unapproachable place'—a most sacred place. Even in the early Christian period in Egypt the temple was still protected, and it was the last outpost of the Egyptian religion to be converted to a Christian church.

As a place of importance Philae dates back at least to the New Kingdom, when Bigeh Island, a small island nearby, was identified as both one of the burial places of Osiris and the first piece of land to emerge from the primordial waters of Chaos. Since Bigeh was forbidden to all but the high priest and/or high priestess, the rites and rituals of the priesthoods were conducted on neighbouring Philae instead, which was known to the Egyptians as the "Island from the Time of Re."

Bear in mind that while the Arbatel was emerging in the European Renaissance between the fourteenth and seventeenth centuries, Egypt and the Levant were a major focus for writers, alchemists, and thinkers, and were considered a source of wisdom, magic, and Mysteries. Early European explorers had been poking about in Egypt from the thirteenth century on, and had brought back observations, anecdotes, and so forth.

Also bear in mind that in terms of the mystery embedded within the Arbatel, Egypt was ‘just down the road’ from Jerusalem. In the West we often think of these two places as being a great distance from each other geographically and culturally. But that was not the case. Mysteries, people, armies, and traders were constantly flowing back and forth between Egypt and Canaan, as is attested in many of the surviving fragments of the Mysteries. The area was truly a melting pot.

I was not sure if I was on the right track at all with this line of thinking, and I was about to drop it when a strange thing happened. I came across an illustration of Philae from the early nineteenth-century, and then a seal.



Figure 6: The Temple of Philae, from *Description de l’Égypte*, 1800.

Here is an illustration of the temple at Philae from the *Description de l’Égypte*, 1800. This series of volumes was written and illustrated by the *savants*, a group of one hundred and sixty highly intelligent scholars and scientists, who accompanied Napoleon’s expedition to Egypt. So we know the images recorded in the volumes are not romantic fancy: Napoleon wanted scientific recordings and accurate illustrations of what they discovered.

Note the solar winged disk over the entrances. This emblem is very common in temples in both Egypt and the Levant, as well as in Babylonian ones. It is a common motif.

Why have we gone off on this tangent? For a very good reason... stay with me. With Phul, there were two things that triggered. One is the

reference to Philae; the other is Isaiah 66, which we will get to in a moment.

As is often the case for adepts tackling such magical puzzles, once you really get into them and are making the right turns in the maze, inner contacts start to lend a hand. This was the point where I shifted gears from being a book geek back to being an adept. I was about to give up on Phul, and though the illustration fascinated me, it did not seem relevant.

Once I had seen the illustration of Philae, I was nudged back to the Bible, to the second book of Kings. I was drawn to King Hezekiah, who stripped the temple of its gold and great wealth, and gave it all to the invading Assyrian king to pay him off. He also cut down the Asherah in the temple and cleared out the idols—including the Snake of Moses, the *Nehushtan*, a bronze snake wrapped around a staff—recognise that? He stripped the temple completely to ‘clean up’ the religion. Hmm. What had this to do with Philae, Phul, and the Arbatel?

So I did a random Google search of this king and came across a seal that had just been deciphered by the Hebrew University in Israel. It had been found in 2009 on the site of Ophel in Jerusalem, within the royal precinct. Yet another joke hint from inner contacts about being on the right path.

Look at the seal, which is from King Hezekiah (715-686 B.C.), the thirteenth king of Judah.

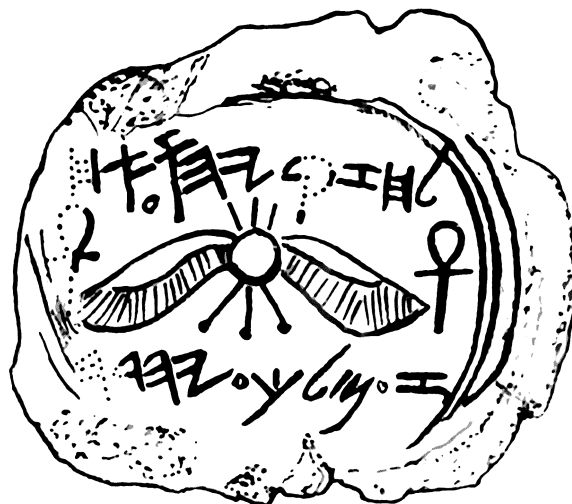


Figure 7: Seal of King Hezekiah, Hebrew University.

Ohhh. Ophel is now thought to be where the steps up to Mount Moriah, the home of the Threshing Floor, and inner sanctum of the temple were. Now the inner contacts were carrying on the Arbatel tradition of leaving breadcrumbs for me to follow, and giving me little

poetic puns to tell me I was on the right track.

So I wrote down a note of the “special place of ritual,” the temple of Isis, and the steps to the Threshing Floor, Ophel. I also took note of the seal and its magical meaning with the central solar disk, the two ankhs, two lotus flowers (columns) and the three rays of power from above (creation, fulcrum, destruction), mediated through the solar deity/king (disk with wings) mediated to the people below. Look at the seal, then the painting of the temple of Isis as Philae.

The Temple of Philae, as you know—and as the Arbatel writer would have known—is a temple of Isis, whose name means ‘Throne.’ (The name of her counterpart, Nephthys, means ‘Lady of the Enclosure’—temple.)

Time to go back to Isaiah 66. Read through it, keeping in mind the powers we have been looking at through the Arbatel names. And note that it also refers back to the temple of Jerusalem again, back to the holy mountain, the Threshing Floor.

Thus saith the LORD: **The heaven is My throne, and the earth is My footstool;** where is the house that ye may build unto Me? And where is the place that may be My resting-place?

Hark! an uproar from the city, Hark! it cometh from the temple, Hark! the LORD rendereth recompense to His enemies.

Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. Who hath heard such a thing? Who hath seen such things? Is a land born in one day? Is a nation brought forth at once? For as soon as Zion travailed, she brought forth her children.

The goddesses were said to be able to birth without pain.

Shall I bring to the birth, and not cause to bring forth? saith the LORD; Shall I that cause to bring forth shut the womb? saith thy God.

Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her;

That ye may suck, and be satisfied with the breast of her consolations; that ye may drink deeply with delight of the abundance of her glory

For thus saith the LORD: Behold, I will extend peace to her like a river, and the wealth of the nations like an overflowing stream, and ye shall suck thereof: Ye shall be borne upon the side, and shall be dandled upon the knees

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

And when ye see this, your heart shall rejoice, and your bones shall flourish like young grass; and the hand of the LORD shall be known toward His servants, and He will have indignation against His enemies

For, behold, the LORD will come in fire, and His chariots shall be like the whirlwind; to render His anger with fury, and His rebuke with flames of fire.

For by fire will the LORD contend, and by His sword with all flesh; and the slain of the LORD shall be many

They that sanctify themselves and purify themselves to go unto the gardens, behind one in the midst, eating swine's flesh, and the detestable thing, and the mouse, shall be consumed together, saith the LORD.

For I know their works and their thoughts; the time cometh, that I will gather all nations and tongues; and they shall come, and shall see My glory.

And I will work a sign among them, and I will send such as escape of them unto the nations, to Tarshish, Phul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the nations.

And they shall bring all your brethren out of all the nations for an offering unto the LORD, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, **to My holy mountain Jerusalem**, saith the LORD, as the children of Israel bring their offering in a clean vessel into the house of the LORD.

And of them also will I take for the priests and for the Levites, saith the LORD.

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the LORD, so shall your seed and your name remain.

And it shall come to pass, that from **one new moon to another**, and from one sabbath to another, shall all flesh come to worship before Me, saith the LORD

And they shall go forth, and look upon the carcasses of the men that have rebelled against Me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

I was still a bit confused as to why the author of the Arbatel had brought us to Isaiah 66, and why Phil/the Temple of Isis was so important. But on the third reading of Isaiah, I realised it was talking about a covenant, about raising a people up, and the ritual rites of the Sabbath. Philae was known as the place where rituals happened, a sacred precinct where the most powerful rituals connected to Osiris could be held, without insulting the gods. Phil is the spirit of the ritual, of the place, the spirit who guides the magician in the use of their working space in their work. It is also the spirit that operates within the ritual cycle of moon, as suggested by Isaiah. If when you have finished this module, you return to this quote from Isaiah, and read it a few times, you will realise there is a lot of clues within it regarding the Arbatel work that I have not pointed out. It will give you a chance to do your own detective work.

The moon, the sixth after the Sabbath, the ear of the left, governance, and servitude were formed with Tav.

—Sefer Yetzirah

Well done for getting through all that! You will see that more hints and pointers are littered throughout this text. The author has been taking us on a path through a maze, dropping word clues from the Bible and giving us the odd poetic nudge here and there. If you write down the order of the Arbatel spirits in their order of sevens, and then write down the names in order of the numerology, you will realise that the order of sevens tells you their power in sequence. You will then, if you think carefully about it, realise that the order of the names by their numerology point to something else, and you may also discover what the missing number two is about.

Now we should all have handwritten notebooks with various clues and connections written in them. We will be adding to them as we go, as we still have only some pieces of the puzzle.

Now let us return to the Arbatel text and continue to look at what was written.

So that there are 186 Olympick Provinces in the whole Universe, wherein the seven Governours do exercise their power: all

which are elegantly set forth in Astronomy. But in this place it is to be explained, in what maner these Princes and Powers may he drawn into communication. **Aratron appeareth in the first hour of Saturday**, and very truely giveth answers concerning his Provinces and Provincials. So likewise do the rest appear in order in their days and hours.

Note that only Aratron is given an hour and day of appearance. The magician may be tempted to go on a blind hunt to find the hours and days of all the other spirits; but in fact quoting this hour and day merely indicate Aratron's power and being, and the natures of the other spirits are indicated by other means.

Also every one of them ruleth 490 yeers. The beginning of their simple Anomaly, in the 60 year before the Nativity of Christ, was the beginning of the administration of Bethor, and it lasted until the yeer of our Lord Christ 430. To whom succeeded Phaleg, until the 920 year. Then began Och, and continued until the year 1410, and thenceforth Hagith ruleth untill the year 1900.

Now the author is setting the stage for the 'hours'—the timeline of power and influence that each spirit brings, and their cycles of rule. Again, this is an area where a lot of people trip up, as the information passed down has been heavily fragmented and added to. The ancient and classical civilisations understood the cyclical influences of planets, tides, and seasons, and they worked to those cycles in everything, from agriculture to magic—which, by the way, were heavily interlinked.

By the time we reach the historical tail-end of such knowledge, people start copying such lists without much thought, or including them because they add a perceived authority to a text. The grimoires are littered with such stuff.

This does not mean you throw the baby out with the bathwater, as the cycle of time has a very pertinent place in magic. It does mean that you have to look carefully and think hard.

When magical timing is listed in terms of a land cycle, a tide, cycles of the moon, dawn, or dusk then you are pretty safe. But when you read about a set hour, day, or week of a planetary or stellar position then you are on dodgier ground. Those wisdoms come down from pretty ancient sources—usually Egyptian or Babylonian charts. You have to

remember that hours, days, and weeks were counted differently back then, and you must take into account the precession of the Earth's axis and sometimes even the solar system's movement through the galaxy, which cause the positions of stars and planets to shift over time. You must also think about where these charts originated: they had different positions at ground level, different seasons, and so forth.

Think about, for example, the decans in the Book of Nut. In 1850 B.C., when the book was written, their positions were correct. By the time the text was copied onto the Osireion it was already out of date; yet that chart had been accurately passed down through the ages. The knowledge continued to be passed down through the generations through to Greco-Roman Egypt, by which time it was hopelessly incorrect.

The seventeenth aphorism

Magically the Princes of the seven Governments are **called simply**, in that time, day and hour wherein they rule visibly or invisibly, by their Names and Offices which God hath given unto them; and by proposing their Character which they have given or confirmed.

Aratron

The governor Aratron hath in his power those things which he doth naturally, that is, after the same manner and subject as those things which in Astronomy are ascribed to the power of Saturn.

This is something a lot of people who do this work miss. It is not the power of Saturn indicated here, but a power *like* Saturn's, a root power with Saturn within its purview. It is a subtle difference, but an important one magically.

Those things which he doth of his own free will, are,

1. That he can convert any thing into a stone in a moment, either animal or plant, retaining the same object to the sight.
2. He converteth treasures into coles, and coles into treasure.
3. He giveth familiars with a definite power.
4. He teacheth Alchymy, Magick, and Physick.

5. He reconcileth the subterranean spirits to men; maketh hairy men.
6. He causeth one to bee invisible.
7. The barren he maketh fruitful, and giveth long life.

The gifts that this spirit offers make a great shopping list for the book's noble buyers. Such promises were common in grimoires and were selling points. However, when you read this list and think of the root power and the bridge, they are true...sort of. A power within this orbit of Saturn, a root angelic power, is the Grindstone. Think about what you know of the angelic Grindstone and its actions, not only for humans but also on the physical world.

This is a power that works through *pressure* to bring change, that communicates directly with humanity (teaches), and which, through the dynamic of working through pressure, is an active principle in the Underworld. This power binds and condenses to transform the quality of solids (coal, stone, rocks), and is a teaching power that helps the magician evolve through pressure.

If you get out your Quareia deck and look at the painting of the Grindstone, look at the hand of the angel on the head of the human. It is keeping up the pressure while being protective and teaching.

Read this excerpt from *Astrology.com*:

Saturn doesn't make things easy. That's the role of the taskmaster of the zodiac. Saturn commands us to get to work and to work hard. Discipline and responsibility are important to this planet, yet if we're eager to conquer the world, that's okay, too. Much like Father Time, Saturn implores us to look at the clock (its glyph, after all, is the sickle of Chronos, the God of Time). Is there time for everything we want to do, or are there limits? Those limitations are important to Saturn, and we must learn to manage them. Restrictions are the province of this planet, as is any form of discipline or delay.

Saturn/Aratron is the spirit of the path of Hercules. Now think of that in terms of the Biblical unfolding that we did, Aratron being the first dawn on the first day of completion.

His character. He hath under him 49 Kings, 42 Princes, 35 Presidents, 28 Dukes, 21 Ministers, standing before him; 14

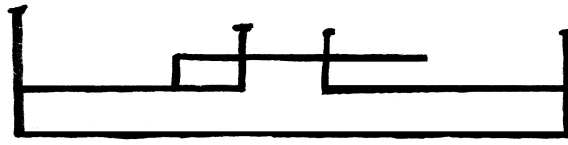


Figure 8: Sigil of Aratron

familiars, seven messengers: he commandeth 36000 legions of spirits; the number of a legion is 490.

These lists started in early New Testament times and grew from there. Again, this is for the nobleman's eyes. In a world dominated by war and uncertainty for generations, such lists appealed to people who wanted power. But they are essentially saying, "this dude has a lot of power and sway over many beings."

As for the sigils, you will have to figure them out for yourself.

Bethor

Bethor governeth those things which are ascribed to Jupiter, he soon cometh being called. He that is dignified with his character, he raiseth to very great dignities, to cast open treasures: he reconcileth the spirits of the aire, that they give true answers: they transport precious stones from place to place, and they make medicines to work miraculously in their effects: he giveth also familiars of the firmament, and prolongeth life to 700 yeares if God will.

His character.

He hath under him 42 Kings, 35 Princes, 28 Dukes, 21 Counsellors, 14 Ministers, 7 Messengers, 29000 legions of Spirits.

Bethor is a Foundation Stone being in the physical realm as opposed to the Underworld. His connection with Jupiter, and the various other hints we found in his name, tell us that he is about the stability and foundation of power, particularly of leadership/kingship.

There is a movement in magic today that sees Jupiter, and therefore Bethor, as a power that will give you riches and power—what many people equate with kingship. In this time of capitalism and all it entails,

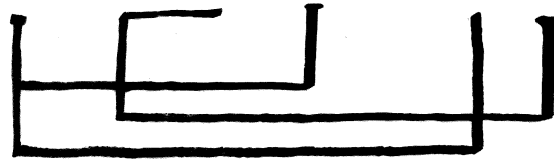


Figure 9: Sigil of Bethor

the collective mindset is very much geared towards getting power and riches... much the same mindset as many nobles had when these words were written.

But really this power is about *sovereignty*, and all that such a pedestal entails. That is something very different from power and riches. Note the writer says: "He that is dignified with his character, he raiseth to very great dignities, to cast open treasures: he reconcileth the spirits of the aire, that they give true Answers." He that walks the path of the sovereign, the spirit will be behind them, strengthening them.

For the rest of the spirits, use the same method of sifting through the words and teasing apart the goods from the window dressing. I have bolded some bits as suggestions for what you might think about and maybe research further yourself.

Phaleg

Phaleg ruleth those things which are attributed to **Mars, the Prince of peace. He that hath his character** he raiseth to great honours in warlike affaires.

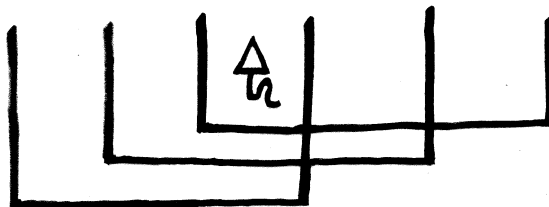


Figure 10: Sigil of Phaleg

Och

Och governeth **solar things**; he giveth 600 yeares, with perfect health; he bestoweth great wisdom, giveth the most excellent Spirits, teacheth perfect Medicines: he converteth all things into most pure gold and precious stones: he giveth gold, and a purse springing with gold. He that is dignified with his Character, he maketh him to be worshipped as a Deity, by the Kings of the whole world.

The Character.

He hath under him 36536 Legions: **he administreth all things alone**: and all his spirits serve him by centuries.

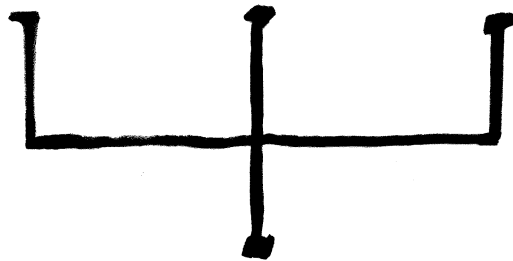


Figure 11: Sigil of Och

Hagith

Hagith governeth Venereous things. He that is dignified with his Character, **he maketh very fair, and to be adorned with all beauty**. He converteth copper into gold, in a moment, and gold into copper: **he giveth Spirits which do faithfully serve** those to whom they are addicted.

His character.

He hath 4000 Legions of Spirits and over every thousand **he ordaineth Kings for their appointed seasons**.

Think about that and the ancient custom of the line of kingship being passed on through a woman.

Ophiel

Ophiel is the governour of such things as are attributed to Mercury: his Character is this.

His Spirits are 100000 Legions: **he easily giveth Familiar Spirits: he teacheth all Arts: and he that is dignified with his Character**, he maketh him to be able in a moment to convert Quicksilver into the Philosophers stone.

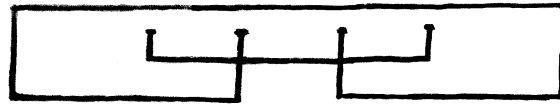


Figure 12: Sigil of Hagith

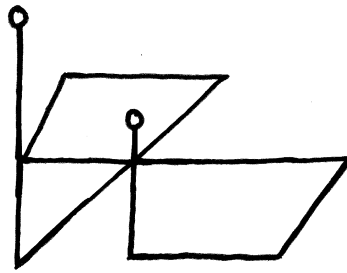


Figure 13: Sigil of Ophiel

Phul

Phul hath this Character.

He changeth all metals into silver, in word and deed; **governeth Lunary things**; healeth the dropsie: he **giveth spirits of the water**, who do serve men in a corporeal and visible form; and maketh men to live 300 yeers.

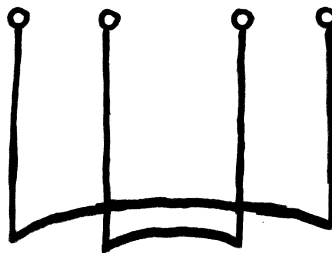


Figure 14: Sigil of Phul

The next section consists of seven bits of advice for the magician. You should be able to work them out for yourself, as you should, by now, have a general idea of how this text works.

The most general Precepts of this Secret.

1 Every Governour acteth with all his Spirits, either naturally, to wit, always after the same maner; or otherwise of their own free-will, if God hinder them not.

2 Every Governour is able to do all things which are done naturally in a long time, out of matter before prepared; and also to do them suddenly, out of matter not before prepared. As Och, the Prince of Solar things, prepareth gold in the mountains in a long time; in a less time, by the Chymical Art; and Magically, in a moment.

Think about gold in terms of inner work, the skin of the deities, and the light of the path.

3 The true and divine Magician may use all the creatures of God, and offices of the Governours of the world, at his own will, for that the Governours of the world are obedient unto them, and come when they are called, and do execute their commands: but God is the Author thereof: as Joshua caused the Sun to stand still in heaven. They send some of their Spirits to the Mean Magicians, which do obey them onely in some determinate business: but they hear not the false Magicians, but expose them to the deceits of the devils, and cast them into divers dangers, by the Command of God; as the Prophet Jeremiah testifieth, in his eighth Chapter, concerning the Jews.

4 In all the elements there are the seven Governours with their hosts, who do move with the equal motion of the firmament; and the inferiours do always depend upon the superiours, as it is taught in Philosophy.

5 A man that is a true Magician, is brought forth a Magician from his mothers womb: others, who do give themselves to this office, are unhappie. This is that which John the Baptist speaketh of: No man can do any thing of himself, except it be given him from above.

6 Every Character given from a Spirit, for what cause soever, hath his efficacie in this business, for which it is given, in the time prefixed: But it is to be used the same day and Planetary hour wherein it is given.

7 God liveth, and thy soul liveth: keep thy Covenant, and thou hast whatsoever the spirit shall reveal unto thee in God, because all things shall be done which the Spirit promiseth unto thee.

Aphorism 18

This aphorism is one of the keys to the work. It tells the magician—with eyes to see and ears to hear—how the spirits are actually ‘called,’ which is not by the names he has outlined, but by nature of the magicians’ foundation work, inner contact, and knowledge. Read this passage a few times, and read it carefully. This part would have been skipped over by nobles and fools; yet it is the lynchpin of the whole text.

There are other names of the Olymick spirits delivered by others; but they onely are effectual, which are delivered to any one, by the Spirit the revealer, visible or invisible: and they are delivered to every one as they are predestinated: therefore they are called Constellations; and they seldome have any efficacie above 40 years. Therefore it is most safe for the young practisers of Art, that they work by the offices of the Spirits alone, without their names; and if they are pre-ordained to attain the Art of Magick, the other parts of the Art will offer themselves unto them of their own accord. Pray therefore for a constant faith, and God will bring to pass all things in due season.

Aphorism 19

Olympus and the inhabitants thereof, do of their own accord offer themselves to men in the forms of Spirits, and are ready to perform their Offices for them, whether they will or not: by how much the rather will they attend you, if they are desired? But there do appear also evil Spirits, and destroyers, which is caused by the envy and malice of the devil; and because men do allure and draw them unto themselves with their sin, as a punishment due to sinners. Whosoever therefore desireth familiarly to have a conversation with Spirits, let him keep himself from enormous sins, and diligently pray to the most High to be his keeper; and he shall break through all the snares and impediments of the devil: and let him apply himself to the service of God, and he will give him an increase in wisdom.

Think about the destroying spirits of the gates in the Underworld. Think about your scales and harvest. Then read the nineteenth aphorism again.

Aphorism 20

All things are possible to them that believe them, and are willing to receive them; but to the incredulous and unwilling, all things are impossible: **there is no greater hinderance then a wavering minde**, levity, unconstancy, foolish babbling, drunkenness, lusts, and disobedience to the word of God. A Magician therefore ought to be a man that is godly, honest, constant in his words and deeds, having a firm faith toward God, prudent, and covetous of nothing but of wisdom about divine things.

This one should be obvious. But I will point out something that you may miss, that crops up a great deal in Greek, Latin, and later texts, to do with the proper use of the mind. The use of inner visionary work was well known in the ancient world, and is spoken of in Greek texts that use phrases like “use of the mind,” “focus of the mind,” and “where the mind goes.”

They distinguished between dreams and focused visionary work (“use of the mind”) in texts, but they used the same terminology for thinking as for doing inner work. You have to look at the context to work out which they mean. Once you realise that, then it will open up a great many ancient texts to you for greater understanding.

Aphorism 21

When you would call any of the Olympick Spirits, observe the rising of the Sun that day, and of what nature the Spirit is which you desire; and saying the prayer following, your desires shall he perfected.

Again the writer gently nudges the magician to call the spirit by way of the *nature of the spirit*. He then outlines a prayer which would include the name of the spirit to be contacted. Those who had not picked up on his earlier clues would go straight ahead and focus on a name, *not the quality and power of the spirit*. The prayer is to be done at dawn, when the sun begins to rise over the horizon—a time of utterance for the adept.

The magician can then work with this spirit in two ways: they may call the spirit and converse with it in ‘inner conversation’; or they may totally externalise everything, calling, asking, perceiving, but not interacting within the mind.

If they ask from true necessity, and within their fate pattern, then if the spirit has been successfully connected with, the power manifestation of what you asked to be triggered should start to occur.

In such work, the old wisdom “be careful what you wish for” really comes to mind. I would also point out that if you are not Christian, do not use such a deity reference at the end—it’s just bad inner manners.

Omnipotent and eternal God, who hast ordained the whole creation for thy praise and glory, and for the salvation of man, I beseech thee that thou wouldst send thy Spirit N.N. of the solar order, who shall inform and teach me those things which I shall ask of him; or, that he may bring me medicine against the dropsie, &c. Nevertheless not my will be done, but thine, through Jesus Christ thy onely begotten Son, our Lord. Amen.

But thou shalt not detain the Spirit above a full hour, unless he be familiarly addicted unto thee.

This is a very pertinent warning—and one I did not understand for the longest time. When you connect with true root powers, planetary spirits, etc., the connection is usually fairly brief as the energetic distance between very powerful beings of creation/destruction is great. However should an interloper turn up, or you call on a being much closer to humanity, then sometimes they decide to stay around. This can get truly problematic. I learned, eventually, that the nearer a power of spirit or being is to humanity, the more important it is to connect and then disconnect.

Forasmuch as thou earnest in peace, and quietly, and hast answered unto my petitions; I give thanks unto God, in whole Name thou earnest: and now thou mayest depart in peace unto thy orders; and return to me again when I shall call thee by thy name, or by thy order, or by thy office, which is granted from the Creator. Amen.

Basically, thank you and goodbye.

Be not rash with thy mouth, neither let thy heart be hasty to utter any thing before God; for God is in Heaven, and thou in earth: Therefore let thy words be few; for a dream cometh through the multitude of business.

—*Ecclesiastes 5.*

Put in this context, this is probably *the* most important advice that could be given a magician. This is not about how you speak to others; this is about being very careful, thoughtful, and balanced when uttering to such powers. If your utterance comes from emotion, wants, curiosity, or stupidity, then you are likely either to fail, or to get a nasty slap for being an idiot. If you are really unlucky then you may really be given what you ask for—which is the harshest punishment of all.

Commune *silently* from a place of stillness, of balance, of true necessity, and of honour. Be in the presence of power, and let your heart be read rather than your words be uttered. Also, you should have your shit together, know exactly why you are doing this, and know that it is the right thing to do. Don't forget, when you connect with beings in vision in their own realms, that is one dynamic. When you draw them to you in the physical world, that is a different dynamic altogether.

The other thing to think about—which catches a lot of magicians unawares when they use this work—is that, in truth, you cannot speed up a magician's development and evolution. The writer has already subtly stated this, but it is often missed. . . did you spot it?

You don't connect with these spirits to speed up your development or get skills. Instead you learn to recognise what phase of development you are in, and then if it is appropriate you can approach the spirit for guidance that will not override your own evolution, but will help you walk the phase of the path that you are on.

If you are stupid enough to ask for your magical development to be sped up or triggered before you are ready then you may get what you ask for. This would put you through hellish trials, or it may unravel you out of magic. It is wiser to be present, silently, for whatever guidance the spirit thinks appropriate for your stage of development. Be willing to accept all that such a interaction brings. You have done this in small ways already in your magical training.

Before we leave the Olympick spirits and move on, I just want to leave you with this list. Remember the numerology, and compare that with the 'running order' of the beings. Match their numerology order to their order of sevens as they appear in the Arbatel. Look at the crossovers and compliments. Also match their qualities listed in the Sefer Yetzirah, and the details and powers we found in the breakdowns we have just done.

When you bring it all together, you will notice different layers of patterns, steps, and contacts emerging. Remember, all this work is approached using PaRDeS, where different layers all connect, interlock,

and compliment each other. This lets the magician draw different workings from the text. These different workings are steps up the ladder.

When you come to the numerology and look at the missing two, *you as the magician are the missing element*. The missing two is the magician who takes on the superhuman task of riding the Chariot of the Gods. Think about that.

Numerological order listing

- | | | |
|---|---------|--|
| 1 | Och | Sun, chariot who is also the ultimate charioteer |
| 2 | | Missing element, magician |
| 3 | Haggith | Venus, tomb |
| 4 | Aratron | altar, resurrected body |
| 5 | Ophiel | the steps, the ladder |
| 6 | Bethor | the holy enclosure |
| 7 | Phul | the ritual |
| 8 | Phaleg | the communicator and interpreter |

Comparing with the Sefer Yetzirah

Get the book *Sefer Yetzirah*, the English version (in Hebrew and English) by E. Colle and H. Colle, and read the 1562 long version. Once you have finished the Arbatel, go back and read this section again, carefully. You should get a lot of 'ohhhh's and 'ahhhh's!

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