

Unless your souls be simple as the running deer; My children, and your hearts as little children filled with wonder, how shall you attain liberation? 2. Let your ways be gentle as the milk-white dove, and graceful as the gliding of the swallow. 3. For there are ways and rhythms in the course of life, of day and night, of seasons and the moon, by which all life, all thought, all work are governed, 4. and these movements are the breath of the Divine, reflected in the highest spheres and every living thing. 5. All nature is a vast and subtle music to which the innocent soul is close attuned.

6. The profane assay to sever themselves from this music, making new laws of gain and self-advantage against the law of universal love.

7. Honour in all things the times and the seasons, keeping fast in times of fast with diligence and care; rejoicing in times of feast with generous outpouring. 8. No tree may blossom out of season, nor any flower greet springtime with austerity, but a maid lacking inward control is broken from the rhythm. 9. For her shall there be nor warmth nor cold, shall there be neither light nor darkness.

10. Harmonic life is danced within the music of Eternity, and the pattern of the dance is wholeness. 11. But without control shall the dance be destroyed, without discipline is the rhythm shattered in a host of discordant fragments.

12. The perfect maid has perfect chastity of mind, of body and of soul; and she who is ready to follow Me upon the mountain shall aspire to this perfection.

13. Yet those whose union is an expression of the love of souls shall be counted chaste in My name for the sake of that love. 14. But the highest love is the love of pure Spirit, and blessing is upon those whose love is chaste for My sake.

15. You know not in this world the final truth of chastity, for it is a mystery known on the highest spheres, beyond all physical existence, 16. and there it is seen that an act of chastity is an act not of avoidance, but of creation. 17. For the chaste maid builds within herself a higher power and a supernatural beauty.

18. Without chastity of mind and soul is the bodily observance barren, yet to suffer temptation is not to fall, and to transcend it is an act of creation. 19. And what gifts but the creations of the soul may be laid at the feet of her Lady?

20. For whatever is the nature of her inmost self, that shall a maid become. 21. Therefore, the value of an act is not its outward form, but its inward quality; and the maid who will become one with the rhythm of Eternity shall first become the mistress of her thoughts. 22. For thought is the creator of the body and the sculptor of the soul; and she who holds the reins of her thoughts and ceases to be its servant, that maid is near to the heaven of the Geniae.

23. Harmony is the key of life, and innocence the key of harmony. 24. She who is in harmony shall be marked by gentleness, by meekness of spirit and by the pure light of abundant joy shining forth from the inmost recesses of her being.

25. My children, you shall walk upon the world, yet you are the children of Heaven; therefore, live by the light of the Spirit and not by the light of the world. 26. For the wisdom of innocence shall the profane world call mere folly, and the Law of Love move the lips of the sullen to laughter. 27. But the wisdom of the world is folly in the light of the Eternal.

28. Covet you not the riches of the world, but give forth freely of them. 29. Seek you not more than shall maintain your body, nor give your life to the pursuit of wealth; 30. for the wealth of this world shall vanish as the wealth of dreams, but the wealth of the soul shall be manifest a thousandfold in the worlds to come.

31. Who shall envy the mighty of this world that are the captains of a sinking vessel? The simple heart is heir to wealth beyond all knowing.

32. Love every soul as you love your own self, and give forth freely of all good things of body and of soul. 33. The perfect maid keeps nothing for her own, giving forth all she has; yet the more she is emptied, the fuller she becomes, 34. for the way of harmony is the way of eternal abundance.

35. But she who pursues earthly riches prepares for herself the path of poverty; for only the poor can be rich, and only the chaste know ecstasy. 36. What a maid gains, that has she lost, but what she gives freely, that has she gained in perfection. 37. And all this is mere folly to the world.

38. Therefore, walk you in simplicity on the world, and let your heart be as the heart of a little child. 39. And that the world laugh at you, count it an honour; that they scorn you, count it a blessing. 40. For yours is the higher wisdom, and in the inmost centre of their hearts, the profane also know it to be true.

41. Within their laughter lies fear of chastity; within their scorn of meekness and indifference to possessions lies a true error. 42. For those who shelter in the darkness fear before all things the messengers of light. 43. It is not possible that a flute should play at once two tunes, nor may any maid pursue at once true wisdom and the false. 44. Therefore, be you attuned to the music of Eternity and dance within the rhythm of the Mysteries and the seasons. 45. Let your soul be simple, that she may be the mirror of pure love.

46. For the truth is such that a child may understand it, yet the sage, if she have not simplicity and love, may struggle for it all her life and at the end have nothing. 47. What is your Truth if it cannot be shared with a child? 48. For in the eyes of Eternity, how little is the space between an infant and the wisest of the world.

*I am sent of My Mother to bring you a light, that you may find your soul before the darkness comes.*

*2. Seek not advantage over other creatures, but let you be indifferent as to whose is the advantage. 3. Seek excellence, but seek nor praise nor honour nor reward.*

*4. Practise not revenge, but offer only love to them that harm you; and those that would take from you, give to them freely.*

*5. Be you the servant of every maid, ranking not yourself above the lowest; nor for the highest let ungentleness or envy touch your soul.*

*6. But before and beyond the love of maids there lies the love of the Goddess; for She is the Source and Fountain of all love. 7. Therefore, the love of the Goddess is also the love of maids. 8. But the love of maids is not the love of Dea, and those who say so are the prisoners of a lie, for the truth is not with them. 9. And unless the truth be with her, how shall any find her soul?*

*10. And a maiden questioned the Daughter of Light, saying: What shall we say of she who has love of maids, but knows not the Goddess; shall she find her soul?*

*11. And thus was Her reply:*

*12. Of no single maid shall you say anything, for it is given to you to see but the outward part, and in the outward part lies not the truth, but only in the inward being. 13. Therefore, set yourselves not as judges over any maid; for there is One alone that sees all things, and She alone has power to judge.*

*14. You are not judges even of yourselves; for you see but a little further into the inwardness of your own being than into that of another - nay, oftentimes not so far.*

*15. Therefore, pray in supplication for the Light Divine that you may make true examination of your heart; but do not pray for knowledge of another.*

*16. Yet this much may be told: that My Mother, Who is Light, has sent one light upon the world, and I am that light, and none shall find her soul except in the light. 17. Therefore, go you out among maids and teach them the good doctrine, for the time of this world is shorter than you suppose.*

*18. They that know not the good doctrine, nor have beheld the light will say that maids are good, and all good things may be achieved of maids, 19. and thus will they deny the kear of their own souls. But they are the prisoners of a lie, and the truth is not with them.*

*20. For every human soul began in Good, yet she is riven through with kear. 21. Except she die and be reborn in Spirit, her fairest rose shall have a canker, her sweetest wine shall turn to vinegar.*

*22. There lived a race of maids in the deepest caverns of the earth, beset with chill and darkness. 23. And in the uttermost depths of that cavern burnt a fire, shedding a little light*

and warmth upon that world. 24. And the maids lived close to the fire; sometimes in harmonious accord, ensuring that each shall have just portion of the light, but more often in strife and contention wherein the strong thrust themselves to the fore and the weak were forced back into the darkness.

25. And one maid, being wearied of this strife, journeyed away from the fire; away even from the half-light where the weakest dwelt in misery and envy. 26. This maid journeyed into the blackest darkness wherein was neither light nor warmth.

27. And having travelled long in this darkness, she saw a light which grew greater as she advanced, 28. until she came out upon the upper world, all lighted and warmed by the sun. 29. And her light was a hundred times brighter than the fire, and her warmth a hundred times greater; yet she did not scorch the flesh nor sear the eyes, as often did the fire to those that came too close. 30. And more than this, the air was clear, and was not filled with smoke.

31. Joyfully lived the maid in the light of the sun, until, giving thought to her sisters, she resolved herself to return into the darkness, that she might bring them with her to the light.

32. But when she came to her sisters and told them of all that she had learned, in anger did they turn upon her.

33. Some close to the fire cried: Surely you are seeking to rob us of our place for which we have contended and rightly have earned.

34. Some far from the fire cried: Surely you are a hireling of those that are at the front, to turn us from our just battle for an equal place.

35. And some, having more understanding, said: We will stoke the fire until it burns more brightly than any sun. 36. You will see that all good things can be achieved by us in this cavern.

37. But the maid replied, saying: If you had seen the sun and the glorious land over which she reigns, then you would not utter such words, 38. for they would ring hollow in your ears, like to empty flagons clashing each on each.

39. Yet more than this, your fire is dying. 40. Neither today nor on the morrow may it die; yet in truth you know that no power can save this fire, for it is the fire of mortality and is fore-doomed to die. 41. And then will be but ashes and blackened embers in the darkness.

42. And some, understanding even this, said: All these things we believe. 43. Yet show us a way that we may go without going into the dark; for we would not leave this fire until we are in the sunlight.

44. But the maiden said: You cannot find the true light without taking leave of the false. 45. Nor is there any way into the world of light save first you go into the dark. 46. But come a little into the darkness, for there will be a greater darkness when the fire dies.

47. Yet few were they that understood these words, and few that followed her.

*Thoughts of the mind pass not away, nor vanish into air. For every thought is a builder in the subtle world that lies about you. 3. Thoughts of beauty and of things of the Spirit refine and purify the soul, making her fair to look upon and graceful in her movements, 4. uniting her with the universal music of Eternity and gathering about her the servants of the Geniae.*

*5. But harsh thoughts harden the soul; coarse thoughts coarsen the soul; thoughts bound only to material things load the soul with heavy chains.*

*6. My children, I speak not in pictures, for truly these things are real and to be seen by all whose eyes can penetrate the veil of illusion.*

*7. What maiden, receiving of her mother a fine and well-made house of well-wrought oak and stone and furnished by the skilful hand of love, will break the walls and furnishings, pour filthy waters in every place and bring swine to dwell in the most splendid chambers? 8. Will she not rather bring new things of beauty and precious works of love to add to those that lie already there? 9. Will she not keep away all dirt and defilement and protect it from all damage?*

*10. Why, then, does a soul, dwelling in the house of her subtle body, defile that glorious dwelling with vile and lowly thoughts, break its noble furnishings with chains of matter and of the ego, and 11. invite keres and hateful demons to dwell within its walls?*

*12. Knows she not that the thoughts of her mind pass not away nor vanish into air? 13. Knows she not that every thought of greed, of hate, of lust, of anger, is a scar upon her subtle body? 14. Sees she not that evil keres harbour in these forms even as rats infest a dunghill? 15. And does she not know that when her mortal body is passed into the earth she will have no place wherein to dwell save in that subtle body her thoughts have so distorted and among the forms of her creation?*

*16. Let the soul rather fill her dwelling with the warmth of love and generosity, with the sweet, cool air of purity, with the flowers of simplicity, humility and gentleness. 17. Let her garden flow with the fountains of virtue and lie open to the sunlight of our Mother's Love.*

*18. Let the soul lie only open and the sunlight will stream in, filling her with joy and warmth and beauty; for truly your Mother loves you and delights in giving Her grace. 19. Then be not bound by the world of matter, but turn your thoughts upon Eternity, and the path of light shall be clear.*

*20. Forget not the power of words, for a word has all the power of a thought and a thought has power to move the earth and the heavens. 21. Therefore, speak not evil in idleness, nor fall into the custom of ill-speaking, but govern your words even as your actions. 22. Speak words of love and innocence, of mildness and of hope, and you shall weave a raiment of peace about your soul, and a veil of gentle light. 23. Speak often prayers, speak them in the rhythm of your steps, attune them to the beating of your heart. 24. For She that governs the endless ages, governs also the hour of every action. Let your voice call on Her in pure simplicity, for She is the Lady of the noon-tide and the Lady of the night, the Lady of the mountain and the valley.*

25. Truly, the world is a field of conflict between the powers of good and the legions of Irkalla. In the cycles of civilisations is the conflict manifest, and in the soul of every maid.

26. For the servants of Irkalla fasten upon the false self like to the bindweed upon a growing plant. And the radiant Geniae of Heaven stand ready to defend the soul when she shall cry upon them.

27. Truly, there is nothing in the world of matter that happens of itself, for the veil of matter is shot through with the light of the Real and with the darkness of the false.

28. And not a sparrow lights on a twig but it shows forth the conflict between evil and the Good, nor any grain of sand shifts in the desert reflecting not some spiritual truth;

29. neither does a star fall in the farthest corner of the cosmos without an inward meaning.

30. What then is the wisdom of this world, which knows the outward show of things but not their inward truth? 31. The wisdom of the world is good for the world, but what when the world shall pass away? 32. If the navigator can no longer use her legs, how shall she fare when her vessel is cast up upon the shore?

33. Look without and you shall see within; look within and you shall see without.

34. For I am the inwardness of all things: 35. I am between the ripple and the water; I am between the dancer and the dance; I am between the breathing and the breath; between the lightest word of greeting and the thought from which it flows.

36. You have stripped away layer after layer of the world to search for Me and have found nothing at the centre; but I was between each layer and every other.

37. Break in two an apple seed and seek to find the tree that shall grow from it. You shall find nothing. Yet the essence of the tree is in the seed. Even so am I within all things.