Dear Joe,

I'm trying to post off the Book to you as soon as possible I omitted to put in the titles of the other 2 sections. You will see a gap of a few pages in between the 3 parts, outlined on the paper here-with - that is where the titles - The Sacred Mythos and the Crystal Tablet - should be.

I hope this is clear.

Olga.

Ekklesia Madriana

AN INTRODUCTION TO THE BOOK

Almost every line of the Sacred Mythos contains such depths of inspiration that it cries out for a volume of commentary, but here we offer a few guidelines. One question in connection with The Creation and The Mythos of the Divine Maid which may trouble the modern reader is: "Did these events really happen and, if so, where and when?"

It is important to realise that Divine Myth gives us an image of Realities which in the fullest sense are beyond our comprehension. Physicists tell us that the smallest units of all matter behave at once like particles and like waves. In normal life, of course, this would be nonsense. A thing cannot be at once a particle, like a piece of chalk or cheese and a wave, like sound or a ripple on a pond. But through a microscope we are made aware of a world so different that our minds can make no real sense of it. And if we find such things on other levels of our own physical world, how strange and incomprehensible must be the spiritual world beyond space and time?

When we describe something as "at once like a particle and like a wave", we are not saying what it is really like (for we have neither words nor ideas which can grasp the reality of such things). We are simply taking two ideas which we can understand (particles and waves) and using them to point to a reality which we cannot.

In a way the Mythos is like that, for it is pointing toward an unknowable Reality. But it is not just a fallible human attempt to understand something which can never truly be understood. The Mythos is a divine paradigm, so perfect that when we read it with faith we gain a real knowledge of that which can in no other way be known. And it is a knowledge which does not stop at the conscious mind, but floods every level of our understanding with Divine Light.

To answer our original question directly: the events of the Mythos <u>are</u> real happenings. They take place on the Pleroma. The Pleroma is the highest level of being, beyond space and time; only on the Pleroma can an event have absolute reality. These Divine Events are at the base of all other existence. We cannot say that they have happened or that they will happen, or even that they are happening (though in a way that is closer to the truth). We can only say that they Happen. The creation of the world by the Mother, and its redemption by Her Daughter are the Absolute Events which underlie and make possible all other events. They are the condition of existence.

The Crystal Tablet is not a myth in this sense. At the beginning of time, the laws of life were inscribed upon a tablet of pure crystal. There are other Divine moral teachings, notably the inspired collections of the Teachings of the Daughter. But within the Crystal Tablet is contained the germ of all moral teaching.

The words of the Mythos are the words of the Goddess. Human minds have created no part of it, but have only acted as channels through which Divine authorship might flow. Nor is any part of the Mythos new. These things have been revealed to humanity at the dawn of time; and whenever the true worship of the Goddess is practised, She again reveals Her eternal Truths.

When Her true religion is not practised and Her Truth is suppressed, religion must continue with only a pale and diluted form of the eternal revelation. The Creation is the pure essence which stands behind all other creation myths. In every later story of the death and resurrection of Deity can be found echoes of the Mythos of the Divine Maid. These echoes can sustain a religion for centuries; for they are echoes of pure truth.

You hold that Truth in your hands. A Truth so deep that a lifetime of meditation will not cease to unfold new depths of meaning. A Truth which will pass through your conscious mind and permeate every level of your being, until it reaches that part of your eternal soul which has herself witnessed the sacred Events of the Mythos. For unlike all other religions, the religion of the Goddess teaches nothing. It only reminds the soul of those things which, in her deepest recesses, she knows already.

Your personal fate has led you into the possession of the Book. Keep it beside you, for its words are living words, and they will be a source of comfort and inspiration when all other sources have failed.

GLOSSARY

FOR USE WITH THE SACRED TEXTS

kear - a crack or flaw, the chasm or abyss that lies between the Goddess and each soul which opened when each of us turned away from Her.

kere - an evil, malicious creature of a sub-human level, like a devil.

Kyria - Lady, a title given to Inanna, also known as Our Lady because She is our supreme Sovereign, i.e. the Princess of the World and the Queen of Heaven. She is also Priestess of the World as the head or chief Priestess of Ekklesia.

Genia - a higher being who lives in the higher realms, much like an angel or archangel, that is not a human and without the power of choice, so one that has never fallen from Perfection.

Hera - a spiritually advanced soul, who has gained enlightenment or Realisation, and is able to perform miracles,

corse - corpse.

Irkalla - the antithesis of the Goddess, the name of the dark Queen of Hell and the lower realms, who is pure evil.

an - if.

Glossary

Kear - a crack or chasm. Kear is the abyss that lies between the Goddess and every soul.

Kere - an evil spirit, a creature of the lower realms, i.e. hell., a demon.

maid - this is the true word for a human being, and also a woman. the root meaning of the word is connected to 'may' and 'might' which denotes our power to choose and to become what we choose. this applies equally to men and women but to no other creatures in creation.

an - if, though.

The Book

The Creation

Chapter I

1. Before and beyond all things is the Great Mother of All Things, and when nothing was, She Was.

2. And having no solid place that Her feet might rest upon, She divided the sea from the sky, and made a dance of solitary splendour upon the crested deeps.

3. And She was pure force or energy, and therefore pure delight; and the crashing of the waves was the overflowing of Her joy.

4. And the white force of Her super-abundant joy grew so great that it must take shape in laughter; and Her laughter was the shape of all things.

5. For each peal of Her voice became a silver fragment, broken from the Whole and yet complete in itself. And She loved each fragment with all the joy of Her being; and Her hands knew cunning.

6. And She stretched forth Her hands and gave shape to each fragment, and no one was like unto any other. 7. And She parted the watery waters that there might be a place to set them down.

And She laughed.

8. And each fragment was filled with Her delight, and therefore was living. And some grew in the deep earth, and were plants and trees; some ran about the ground or flew above it; and those first made that had no place to be set down became the fishes and the creatures of the sea. And everything was silver.

And She laughed.

9. And at the edges, where the waters had been parted, they lay still and shallow, and there She cast Her gaze. And She saw an image of Herself, all suffused in the Light of Love and Energy.

And She laughed!

10. And as She laughed, the image rose up from the water and stood before Her. And this was the first of Her daughters, and she was filled with love for Her, and therefore was the first creature of spirit. 11. And she knew running therefore, and she ran about the earth with love of all things, giving a name to every thing and creature, each in the order that She had shaped them.

12. And the Great Mother was filled with delight, and ran laughing through the forests of the earth.

13. And every peal of Her voice became the image of a silver fragment of Her Spirit.

14. And the trees and rivers were filled with nymphs and every kind of sprite. And all were Her daughters. And Her love for each was inexhaustible, for each was a reflection of some boundless fragment of Her unbounded Spirit.

15. And all their multitude did not exhaust the number of the fragments of Her Spirit.

16. And to each was given the governance of some earthly thing.

Chapter II

1. But one there was that had not been shaped by Her, and that was not Her daughter, nor a creature of spirits. But he was the space between the fragments and the nothingness that had been before things were. He had not shape, but could only coil and uncoil himself about the things that were. He was the serpent, and was not silver, but black.

2. The serpent hated all the things that had become, and hated the separation of the waters and the sky. He hated light and energy, desiring all to be darkness and nothingness.

3. And when the world had lived a time in joy (though what that time was none can say, for there were neither days nor nights, nor moons to tell the

month), the serpent came to the first of the daughters of the Great Mother, and coiled about her feet and spoke to her:

4. First of the daughters of creation, you have lived a time that cannot be counted, and have run for all that time in superfluity of energy, and have never known the sweetness of rest. Only embrace me and you shall have rest.

5. A long time she listened to the words of the serpent. She did not know what rest might be, but knew that it was not of Her.

6. And yet so enticingly did the serpent speak of the sweetness of rest, surpassing all delight, that at last she threw herself down and embraced him.

7. She did so because she was suffused with the

delight of the Great Mother, the serpent immediately took on shape. 8. And his shape was like to hers but his body was filled with weight, and was broken, for being not a creature of spirit, he had not the power of creation.

9. And at once she became tired with all the outpouring of her energy, for her energy was no longer boundless.

10. And she desired to rest, but could not rest. And she spoke to the serpent, saying: Serpent, what must I do now?

11. And the serpent said: First daughter of creation, you must go to the Great Mother and ask Her to make the world dark that you may rest.

12. And so she asked that of Her, and She darkened the world for a period that Her daughter might rest. And this was

the first night.

13. But when the darkness came, the serpent called to the waters and said: Waters, it is dark once more as it was in the beginning, and now you may come together, and will be nothingness again.

14. And the waters heard the serpent and began to flood the earth, and many were the creatures destroyed in that flood.
15. But the Great Mother saw this and descended to the earth, placing Her heel upon the head of the serpent and bruising him.

16. And She flung the waters into the air that they might fall harmlessly to the earth in small drops. And this was the first rain.

Chapter III

1. And as the rain fell, the light came again, and a rainbow appeared in the sky, shedding its light upon all things. 2. And whereas all things had been silver, now they took on every hue and colour, and the world was beautiful; but it was not so beautiful as it had formerly been.

3. And She said to Her daughter: What you have done may not be undone, for you have acted with My Spirit, and henceforth shall time be divided into day and night that you may rest.

4. But I shall keep watch in the heavens by night, and there shall be silver light that there may

never be complete darkness.

5. By this shall I govern the movements of the water, that the earth may never again be flooded. And when you look upon this light, you will remember the time when all things were silver.

6. The serpent shall keep the form that you have given him, and you shall be set in governance over him; but remember that he will ever attempt to beguile and destroy you as he has this night.

7. I shall not live as close to you as before, but still I shall pour Blessings upon you, and you may give Me gifts; not in every moment as before, for you have learned to live, but My light shall give you signs in this matter.

8. And the Great Mother withdrew Herself into the sky, until She seemed but a slender crescent of light.

9. And the first daughter of creation fell to her knees and wept. And these were the first tears shed upon the whole of the earth.

The Sacred Mythos of the Divine Maid

CHAPTER I

1. When the first night had come upon the world, the Great Mother stood alone once more, as She had in the beginning.

2. For a terrible abyss had opened to lie between the world and She, and Her creatures could not look upon Her brightness.

3. And She stood in contemplation upon the waters of the first darkness; like a great dove upon the waters She brooded. 4. And She became absorbed within Her and communed with Her own Self; and Her Light ceased to shine forth from Her, and yet Her Light grew greater. 5. And She fell to Her knees. And the surface of the waters became turbulent, and the great waves curled over Her, and their white foam could not be seen in all the darkness.

6. And when the waters became calm again, the Great Mother rose to Her feet.

7. For She had conceived a Daughter that was not separate from Her, but One with Her, and the Child of Her Light.

Chapter II

1. And She walked across the seas and deep into the forests of the earth until She came upon the deep cave that was at the centre.

2. And She entered the cave. And a star rose above the sacred grove that lay about the cave, brighter and more resplendant than all the stars of the heavens.

3. And the star was seen all over the earth; and the children of the earth were filled with wonder, and they came to the place where the star stood in the sky.

4. And those that were princesses among them brought their crowns to the sacred grove as gifts, and

shepherdesses brought the new-dropped lambs, and all the daughters of the earth brought forth the fruits thereof to lay before the cave.

5. But before the cave stood a Genia of the Goddess, robed in a garment so white that the eyes of earth's children were dazzled, and with a countenance of such great beauty that it was a fearful thing to look upon it.

6. And the daughters of the earth covered their eyes and threw themselves to the ground.

7. And the voice of the Genia was like to the rushing of a thousand waters.

8. And she spoke, saying: Be not afraid, for a new light is dawning over the world. Be not afraid, but approach no further,

for if you cannot look on me, how should you look upon my Lady, whose handmaiden I am?

9. And her voice grew gentle, like the wind among the icicles, and sweet beyond all telling.

10. And she spoke, saying: This night shall a Child be born that shall be the Daughter of Light and the Princess of all the World.

11. A Child is coming that shall carry the Light of the Goddess into every part of Creation, even to the most desolate of the places of darkness.

12. Rejoice, poor wanderers of the earth and exiles from the House of your Mother, for to you shall come a Guide and a Deliverer.

13. And when the voice of the Genie ceased, a silence fell that was the first true silence since the beginning of the world, and the last that shall be until it end.

14. And the children of the earth watched the sky as the first rays of dawn crept across the heavens.

15. And a cry issued out of the cave, saying:

"The Holy Child is born from the most Holy Mother; Light has come forth from Light, Perfection from Perfection.

16. And at once the air was filled with the daughters of Heaven and the sky was ablaze with the radiance of their joy.

17. And they sang aloud to the glory of the Goddess!

Verse 20. And the Genia at the Cave's mouth called forth the children of the earth that they might present their gifts. And the three great princesses of the earth came forward.

Re note: Correction above provided to me by Olga.

18. And when the Shining Ones ceased from their song, the world became quiet again. And the star grew brighter and ever brighter, until it shone more bright than the radiance of all the host of Heaven: and yet so gentle was its light that the eyes of earth's children were not dazzled.

19. And the colour of the light was not one of the seven, but a wondrous luminance not known within the boundaries of the world.

21. First the greatest of them, who ruled more land than either of the others and also possessed more treasure. 22. And her crown was of pure gold; and as she took it from her head, the light of the star fell upon it, and it shone with a radiance more lovely than any earthly jewel.

23. And she laid it at the feet of the Genie.

24. And the Genie said: It is good that

you bring your crown, for you are a great princess, but the Holy Child shall be Princess of all the World.

25. The second princess held neither so much land nor treasure, but she was a maid of deep wisdom and meditation profound. And her crown was of pure silver; and as she took it from her head, the light of the star fell upon it, and it shone with a radiance yet more lovely than that of the golden crown.

26. And she laid it at the feet of the Genia.

27. And the Genia said: It is good that you bring your crown, for you have great wisdom, but the Holy Child is the Daughter of Wisdom Herself.

28. The third princess possessed but a few of the world's things, but she was a priestess of the Goddess, and she prized Her in the morning and at evening and at all the seven hours of the day.

And her crown was made from glittering crystal; and as she took it from her head the light of the star fell upon it, and she was bathed in rays of a thousand different hues, and the children of the earth drew in their breath at the sight of its beauty.

29. And she laid it at the feet of the Genia.

30. And the Genia said: It is good that you bring your crown, for you are a true and loving princess and a servant of your people, but the Holy Child shall be Princess of all the World, and shall serve Her children even to the last and greatest service.

31. And when the Genia ceased to speak, a new voice filled the air, more beautiful and more terrible than hers. And it said:

Her Name shall be called Inanna,
For She shall be Lady of Heaven.

32. And the star vanished from the sky, and yet its light remained. And the shape of the light became a vision.

33. And the vision was a Vision of the Great Mother bearing in Her arms the Holy Child.

34. And for all the wondrous things the children of earth had seen that night, not the whole of them was one thousandth part as wondrous as this Vision.

35. And for twelve nights the star returned to the sky; and on the thirteenth night it did not return. And this was a sign of things that were to come.

CHAPTER III

1. When the Holy Child had grown to the full stature of maidenhood, the Great Mother took Her to a high place upon the earth, saying:
To You I give the Sovereignty of all these things.

2. You shall rule the movements of the waters, and the wind shall be Your servant.

3. The seasons of the earth shall You rule, and all the Kines and seasons in the lives of My creatures.

4. Every soul on earth and in the heavens shall be given into Your care, and the highest stars of the firmament shall know You as their Sovereign.

5. For all these things must I put from Me, for they can no longer look upon My bright face.

6. And the Maid ruled over all the world, making the earth grow fruitful and attending to the prayers of Her creatures, and oftentimes making prayers of Her own that they might come closer to the Mother.

7. And Divine Light shone once more upon the earth, and the Maid was a friend to every creature, and all who turned to Her were filled with life, and with the peace that comes of wholeness.

8. For the waxing and the waning of twelve moons reigned the Maid.

9. And after the twelfth moon had appeared in the sky, the Great Mother called Her Daughter to Her, saying:
You have made the whole Earth fruitful and brought My Light to all the world, have You not satisfaction in Your work?

10. And the Maid replied, saying: I have brought Your Light to many places, and yet a place there is which remains ever in darkness; a place beneath all places, in which there is no light.

11. And the ways of entrance to that place are many, for there is a place at the bottom of each earthly soul into which Your light cannot shine.

12. And Her Mother asked of Her: Do You know what thing it is that You must do if You will bring My Light into every place?

13. And the Maid replied: I know what it is that I must do.

14. For She knew that She must descend into the nether regions, giving up the Divine Light and going down into that place [illegible] to the light, but only the

profoundest darkness.

15. And this was Her taking on of fate upon Herself.

16. And the Great Mother removed the Divine Light from Her Daughter, and Blessing Her, sent Her forth, saying: Go hence, Beloved Daughter, for You may no longer look upon Me.

17. And the children of Heaven led Her forth, and praised Her in strange and gentle tones.

18. And the Maid set Herself apart to pray, and She prayed alone by the running streams and beneath the full moon, until a new light was kindled within Her, which was the pure light of Her own Divinity.

19. Yet while the Divine Light of Her Mother

was undying, the light of the Maid trembled before the winds of death.

20. And the daughters of Heaven delighted in Her gentle light, saying: This trembling light is the glory of all the heavens, and more glorious than all the luminaries thereof.

21. And the Maid answered them, saying: I shall carry this light into every place that is, even into the nethermost regions and the regions of death.

22. And they led Her forth and clothed Her in the white robe of the Sacrifice.

CHAPTER IV

1. The Maid took up the great Moon-Axe, whose silver blades were as the crescents of the moon, in symbol of Her light, and went alone into a desert place.

2. And, knowing that She had not the Light of Her Mother upon Her, malefic keres gathered about and beset Her; keres of fear and of dread isolation, and every sort of restriction.

3. And they tore Her soul with their talons, crying: "Hope is dead, for the Light of the Mother is fallen from You.

4. You shall go down to suffering and death and none shall save You. In the illimitable emptiness of the universe shall You stand alone and none shall give You comfort.

5. In the darkness of eternal night shall

You kneel to weep and no hand shall be put upon Your shoulder, but every hand shall be raised against You to do You hurt.

6. And the Maid was filled with trembling, but She answered: Go your ways, for what I have said, that shall I do.

7. And the keres spoke, saying: Be You led by us, and You shall have protection and all good things.

8. The whole of the world shall be Your fortress, and You shall have wealth and magnificence that all the children of the earth shall love You.

9. But the Maid answered: How shall you give to Me that which is Mine?
10. For I am Princess of the World, and all the children of the earth have been given into My care by the hand of the Ethnal.

11. Then the Keres said: The Light of the Eternal is taken from You, and whether these things are or are not Yours, it is we that have the power of them, and we that You must obey if You will be saved.

12. But the Maid replied, saying: That which is right in the deepest heart of things, and in the centre of all being, that is right and none other, and the Truth alone is True.

13. Nor shall all the powers of the earth count against It; neither all the powers of the seas and the skies move It by the smallest fraction in all Its vastness

14. I shall obey none but My Mother, though all your power be turned in fury upon Me.

15. And the Keres cried: Not our power, but the power of one far greater from whom our power derives.

16. And the Maid said:
thus may it be.

17. And the Keres questioned Her, saying:
Think You that Your Mother will
save You?

18. And the Maid answered: She will do,
what She will do, and Blessed is Her Name.

19. And the Keres laughed, saying:
then are you abandoned to the
uttermost darkness.

20. And the heart of the Maid
fainted within Her.

21. And She said: thus may
it be.

CHAPTER V

1. And the Maid journeyed down into the darkest regions until She came to the great gates of the Nether World.

2. And the gatekeeper cried: Who is it that comes of Her own free step upon the realm of the Dark Queen?

3. And the Maid replied: I am the Daughter of She Who is Mother of All.

4. And the gatekeeper said: Give me Your Axe, and You may pass.
And the Maid gave the great Moon Axe into her hands, and the vast oaken gate swung open that She might pass through.

5. And the Maid came to a second gate, and was again halted by the keeper

thereof. And the gatekeeper said: Give me the circlet from Your head, and You may pass.

6. And the Maid gave the silver circlet into her hands and passed through the gate.

7. And She came to a third gate, and the gatekeeper said: Give me Your white linen head-dress and You may pass. And She did this and passed bare-headed through the gate.

8. And She came to a fourth gate, and the gatekeeper said: Give me Your blue cloak and You may pass. And She gave Her blue cloak into the hands of the gatekeeper, and passed through the gate.

9. And She came to a fifth gate, and the gatekeeper said: Give me

Your sandals and You may pass.
And She unlaced Her sandals and passed barefooted through the gate.

10. And She came to a sixth gate, and the gatekeeper said: Give me the silver girdle about Your waist and You may pass. And She unbound Her silver girdle and passed through the gate wearing only Her white robe.

11. And She came to a seventh gate, and the gatekeeper said: Give me Your hair and You may pass.
And She bowed Her head, and Her hair was shorn from Her, and She passed into the chamber of the Dark Queen.

12. And the Dark Queen spoke, Saying: Are You the Princess of the World, and the Daughter of She Who is Mother of All?

And the Maid replied: I am She.

13. And Her hands were bound, and the daughters of the Dark Queen taunted Her and beat Her, and pulled Her short hair. And She was dragged to Her knees before the Dark Queen.

14. And the Dark Queen rose to her feet, and so terrible was her aspect that her aspect that her daughters fled to the furthest parts of the chamber.

15. And she turned her eyes upon the Maid, that have been beheld by no creature of the upper world. For her eyes are the eyes of death.

16. And the Maid, looking upon her eyes, became a lifeless corse

and a dead thing on the ground.

17. And at the centre of the Nether World there stood a great Pillar, reaching to the roof of that world.

18. And the daughters of the Dark Queen took the corse of the Maid, and hung it high upon the Pillar.

19. And above Her head they hung the great Moon-Axe, in symbol of the greatness of the deed.

CHAPTER VI

1. Now from the time when the Daughter of Heaven had passed through the first gate of Hell, a barrenness had fallen on the earth; and neither bird had sung, nor any flower showed its beauty forth: nor was there joy in any heart.

2. But when the Maid was slain upon the Pillar of the World, an awful darkness fell on all the earth.

3. And the rivers of the earth ceased to flow, but drained away into the salt sea, and the sea ceased to move, but stood still in awful stagnancy.

4. And there was drought in all the earth. And every growing thing began to wither from its roots.

5. And in the nights were neither

moone nor stars, and the heat of the sun by day was terrible.

6. And the Great Mother wept and walked in sorrow over earth and Heaven.

7. And the children of the earth prayed to Her, weeping for the world and for Her Daughter.

8. And in the darkness after the second day, a Silver Star appeared in the Heavens, whose brightness was too great for them to look upon.

9. And the children of earth rejoiced, Saying: It is the Great Mother come to seek Her Daughter.
And the Dark Queen bordered the gates of Hell to be shut and barred against Her.

10. And the gatekeeper stood within the gate, and cried: Who is it that comes upon the realm of the Dark Queen? And She answered, saying: I am the Great Mother of All that Is, and the Mother of My Daughter.

11. Give Me entrance, for if you give Me not entrance, I will smash the bolt and shatter the gatepost. I will raise up the great gate of Hell and break it asunder.

12. But the gatekeeper opened not the gate.

13. And the Great Mother clapped Her hands together, so that the whole world shook, and the great gate of Hell was shattered in fragments, and the nether regions trembled to the very foundations.

14. And the gatekeeper covered her eyes and fled, for she could not look upon the brightness of the Great Mother.

15. And the Great Mother came into the Nether World; and the six gatekeepers flung wide their gates and fled.

16. And Her Genrae took down the corse of Her Daughter, and laid it upon Her knees; and She wept anew, for none but She could know the awful depth of the oblivion in which Her Daughter lay. And She sprinkled on the corse the water of Life, which She had gathered from the Holy tears of Her own sorrow.

17. And Her Daughter rose again and was alive again.

18. And amid tears of joy, They

Embraced and were One. And after this the Daughter stood alone.

19. And the souls of the Nether World were awakened by Her gentle light, and followed Her through the shattered gates of Hell.

20. And when they beheld Her, the children of the earth rejoiced, and the rivers flowed again; and the sea began to move.

21. And the children of the earth cried: Lift up your voices in song and laughter, for the Princess of the World was dead and is alive again; was broken and is whole; and there is no place whereto Her joyous Rule does not extend.

22. Give praise to the Great Mother and praise to Her Daughter.

23. Rejoice, for the world is renewed.

CHAPTER VII

1. And as She walked, the children of the earth threw blossoms before Her, and though Her feet rested upon them, yet they were not bruised.

2. And She reigned over all the earth, bringing all nature back to life, and all life back to the true law and rhythm of nature.

And the whole world knew Her as its Princess.

3. And the children of the earth were filled with love for Her, and gathered about Her with tears of joy, touching Her robes and giving themselves to Her in their hearts.

4. And She gathered them together and taught them many things, saying:

You have gained knowledge of the world, but I say, be not wise with the wisdom of the world, nor proud with the pride of the world, nor strait with the dignity of the world, neither lose your self in any of the ways and fashions of the world; but come to Me as little children in the pure simplicity of your hearts and the virgin innocence of your souls; for truly, all of you are children in the eyes of your Mother, and I shall receive all who come as Her children. Come you so to Me and all faults shall be forgiven.

And She showed them how to offer Sacrifice to the Mother of All Things.

5. And She said: When the time is come for Me to go from you, still I shall be with you, and shall never leave you, not for one fragment of an

hour until we are together in Completion.

6. But I shall unite you all who love Me in one great body.

7. The highest and the lowest, the living and the dead, those who falter at the door, and those who have climbed to the highest tower; all shall be one in My body which I have given to the world, and all shall be nourished by My Spirit.

8. And they understood Her not, but only wept that She must leave them. And She spoke no more of this, but taught them, and revealed many hidden things, such as might fill an hundred books.

9. And when the time was at hand, two Genii descended, one on either side of Her, and She went with them into Heaven.

10. And the children of Heaven greeted Her, crying: Hail, Princess of the World; Hail, Queen of Heaven.

11. And they placed a crown of stars about Her head. And the blue night was Her cloak, and the stars of the sky the crown about Her head, and the moon lay at Her feet; and they cried again: Hail, Queen of Heaven.

12. And thus began Her dear and glorious Reign. And for the children of Heaven, Her very Presence was the completion of their joy.

13. And She poured forth Her Grace and Blessing upon them and upon the Earth; and She poured forth Her Grace and Blessings from Her hands; and Her Grace and Blessings were

as rays of Perfect Light, which penetrate the heart and flood the soul.

14. And She said to the children of Heaven: Do not forget your sisters of the earth, but move yourselves amongst them and hear their voices, lend them succour and breathe with them in their upward aspiration.

15. And when a soul in true devotion passes from the earth, lead her to the portal of Heaven and the garden of Avala, and give her rest, and provision her with treasures of the Spirit to help her on her way.

16. And She entered the Great Temple of Heaven where the spirits of the children of the earth were gathered at the Sacrifice, even as their souls were gathered upon the earth.

17. And She stood at the Great Altar and took up a wheaten loaf, and spoke saying:

18. Like to the corn, My body was cut down by the scythe of death; and like to the corn did It rise anew.

19. For I am the Ear of Corn that is reaped in silence.

20. And She said: Like to the grain was My body broken between the stones of death. And saying thus, She broke the bread between Her hands.

21. And She gave of the fragments of the bread to the spirits of the children of the earth, saying:

Here is My body that is broken for you. Eat this, My body, that you may be one in My body and may be one body in Me.

22. And She poured out Her Spirit from Her hands into a great Chalice, and Her Spirit lay as wine within the Chalice.

23. And She said: Even as you have offered to Me bread in Sacrifice, so I give to you the bread of My body; and as you have poured out libations of wine to Me, so I pour out the Eternal Libation of My Eternal Spirit.

24. And as It is performed above in the Spirit, so is It reflected below in the body and the soul, and through the reflection do the children

of the earth have part in the Real.

25. And so were the things that are told in the Book reflected in the hearts of maids, that all might read of them, and so draw close to She that enacted them.

The Crystal Tablet

1. Existence is a web of tapestry.

2. A web is a pattern of many crossroads connected by short paths.

3. Some crossroads are the intersection of many paths, some of but a few. Some are great and some are small. Each path has its own colour.

4. Every crossroads is a choice, and every choice has a spiritual meaning.

5. In each turning we choose either to come closer to Perfection or else to move away from Her.

6. In the first way the soul perfects herself in beauty; in the second she grows duller and more coarse.

7. In the first way she learns happiness

even in dearth, and gathers riches of the spirit; in the second she learns pain even amid opulence, and the spirit walks in rags.

8. Where lead the paths? The first to the foot of the Celestial Throne; the second to the dark gates of the realm of death.

9. How shall the soul know her direction?

10. As in the world of matter there are four fixed points by which the corporeal vessel may know its course, so, in the compass of the Spirit, are there three to guide the soul.

11. The first is Life, or Wholeness, the light of the Absolute; the second is Light, or Energy, the light of the

Mother; the third and gentlest light is Love, the light of the Daughter, our Saviour the Maid.

12. Life Is the life of the Spirit, the first Principle; beyond being and unbeing; Life Is, before existence; Life Is the Cause of existence.

13. How shall the soul live in Life?

14. Let her realise the truth of herself and the Truth of the Absolute. Let her know that her life is beyond even her existence, that the Absolute Life, Divine Life Herself, Is beyond all existence.

15. Let her not be held from herself or her Goddess by anything that exists; for all the things that are have come from nothing, and to nothing shall return. But the Divine Life, and her life within It, Is ever, and shall ever Be,

though time itself shall only last a space.

16. Let her not trust the ground her feet are set upon and doubt the ground upon which that ground stands. Rather let her doubt the sea, the sky, the fingers of her hand and the breath of her mouth; for all these things may be illusions, as in some sense they are.

17. But let her know Life Divine, as the Truth beyond Truth, and the Faith beyond faith and doubt.

18. Light is pure force, or energy, or delight; It is the joy of the Goddess, and Her breath or Spirit.

19. Light is the outpouring of Life into existence. All things that exist come from Life; they are made and sustained by Light.

20. Though an existing thing appear never so solid, yet its body is made of Light. All material things are but consolidated force; and the vibration of force is the whole of their being.

21. Yet material things are far from the Source of Light. They have become subject to consolidation and restriction.

22. Pure Light knows no bounds, but is perfect joy, and breathes Its own Perfection.

23. How shall the soul approach to Light?

24. Let her make her every act a resplendent creation, and let every outpouring of her energy be a well-made gift for her Lady. Let her not fall into dullness, but be ever creating herself anew in the delight of her energy.

25. Let her not seek for reward, but only for her own perfection; thus shall the action itself become perfect. Let her turn from the transient and find delight in the Eternal.

26. For every earthly action is the shadow of some higher form; and the soul must choose whether in her act she shall approach that form, or sink from it into deeper shadows and the confusion of baseless echoes.

28. But every act that is performed in dedication to the Mother is an expression of the soul's true self, and loosens the chains of her bondage.

29. If the soul live in Light, no thing shall be impossible to her; for her will shall become one with the will of Our Lady.

30. Love is the force of Harmony by which all existence is made possible.

31. For the Perfect Existence of the Spirit, Its very nature is Love. The pure soul is in harmony with the Goddess and with her self and with all things.

32. And for the existence that has fallen from Perfection — Know, it is the music of Divine Harmony which sustains it in the motion of its wholeness.

33. It is love that holds the drop of dew pendent upon a blade of grass, neither flowing forth in watery profusion, but swelling within the unseen urn of its brief harmony.

34. It is Love that holds the stars within their courses, and all the worlds of the immeasurable cosmos within the Harmony of the celestial music.

35. Truly, all the cycles of the Kines and the seasons, all the rhythms of the soul and of the mind and of the body; truly, all these flow from the Love of Our Lady the Maid, that creation may not decompose, each several member flying away into black eternal chaos.

36. For Light is the essence and Love is the form. And it is by Love that the essence of a tree remains a tree. Else might it as well become a rushing wind or a forked lightning flash?

37. How shall the soul attain to Love?

38. Let her open herself to every creature in compassion and in care.

39. Let her seek to do no harm to any being.

40. Let her love extend even to those who do her hurt, and let her seek to understand them.

41. For perfect love is perfect knowledge and perfect knowledge is perfect love.

42. Let her know that no creature gains good for herself by any harmful act; for every stone returns to she that throws it, in the fullness of time. And the shaft that her hand releases shall fly a thousand years until it cleave her heart.

43. But she that does a kindly action shall be thrice blessed.

44. Once in the doing of it; for the hand of the Goddess shall rest upon her.

45. Once in the raising of her soul upon the path toward her Lady.

46. And once in the deed itself; for every rose plucked and sent forth shall come as a gift to her when her heart is weary; and every cup of wine that she gives to another shall quench the thirst of her own lips in the fullness of time.

47. She who gives succour to those who have need prepares a place of safe repose for her soul. And she who turns no creature away surrounds her soul with beautiful things.

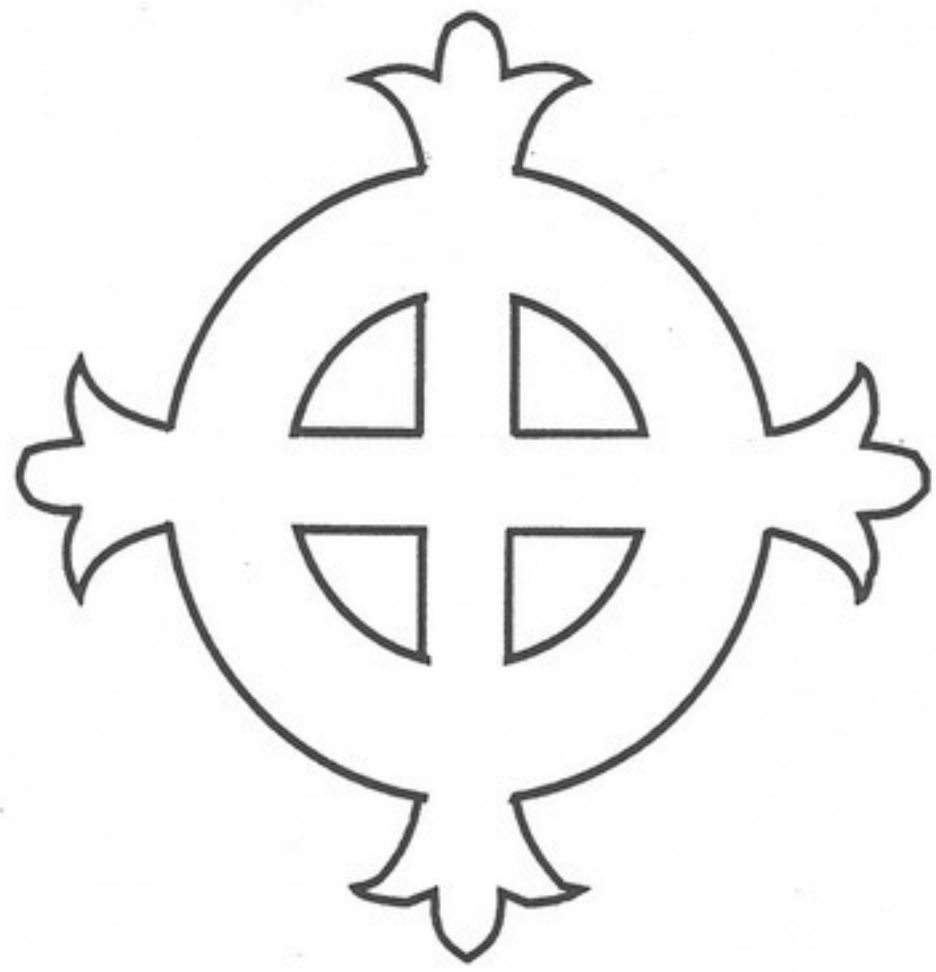
48. For the soul that grows in Love grows ever more beautiful, but the soul that turns from Love is repellent of aspect.

49. Let the soul know, before all, that the greatest love is the Love of the Goddess, and from this Love all other loves flow.

50. Let her open herself to her Lady, that she may come as perfect love for Her. Let her learn of the Goddess that Eternal Love which is the Goddess.

51. And she who loves her Lady in perfection shall have perfect love of all Her creatures, even as She.

52. For this is the Love that is perfect knowledge, and the Knowledge that is Perfect Love.



Offer Me not sacrifice of blood, for I take not delight in the hunt of any creature; 2. and ye, My children, if ye love Me, are friend to every living thing, and the soul of every maid is your sister.

3. Therefore, for evil words offer not evil words again and for evil acts return not evil acts, 4. but where ill is given let your return be good; and for injustice return not justice merely, but generosity.

5. For truly is it written that no creature shall gain good for herself by any evil act; 6. and whatever ye shall cast upon the wheel of life, that shall return to ye sevenfold.

7. For the prisoner of this world says: I shall do this thing and none shall observe me, and when I have accomplished it, it shall be finished. 8. But truly, ye shall see again all earthly acts when ye have no more any earthly body, and then shall ye see the fruitlessness of all these things, and your acts shall be your judges.

9. But those who belong to Me shall pass beyond the judgement.

10. Truly, when the prisoner of matter thinketh that she is unobserved, she is as a blind maid in a lighted chamber, thinking herself shrouded by the darkness.

11. For matter is like to a veil that darkeneth the eyes, giving them to see only a little part of the things that lie about them.

12. Surely the world of Light is filled with wondrous things and resplendent creatures whose colours are lovely beyond the spectrum of this world. 13. Nor is there any journey to the world of Light, for My eyes can see it at this very time and at all times, excepting that time only wherein I was slave to the vision of darkness.

14. And the reality of this world is so great that material things appear as wraiths and shadows drifting through it.

15. And your bodies also, My children, seem as wraiths and shadows. 16. But within them and behind them and above them stand your souls, all robed in white, more lovely than the sun.

17. "Truly, the brightness of this world is too great for ye to look on, for ye have fled Perfection. 18. "Therefore, matter is like to a veil drawn before the world of reality; 19. and upon this veil fall the shadows of real things, and these shadows are called material things. 20. And even as shadows in the world of matter seem without substance, having two dimensions only, so before the infinite dimensions of the Real falleth the insubstantial shadow of the material. 21. Even as shadows in the material world lack all colour, so before that which is beyond colour are all the colours of this world as the unvaried greyness of a shadow.

22. And ye, My children, do not alone watch shadow-play, but have become a part with it, clothing the perfect substance of your souls in garments of mere shadow.

23. And what is the veil of matter? Its weft is space and time is its warp. 24. Therefore shall ye not journey to the Real through time or over space, 25. for those that are beyond the veil know neither place nor time, for all place is the Presence of My Mother and all time is Her Love.

26. Open your eyes but a little and ye shall see a little of the Real. Let them be opened fully and ye shall see the whole. 27. The Path that leadeth to the Real or further from It lieth neither in space nor in time, but in the choice between good and evil.

28. For My Mother is the Good and the Light and the Centre, and evil is all that would draw ye from Her into the outer darkness. 29. And My children, do not doubt that there is a Power that dwelleth beyond the veil of matter, not in the Real, but on the other side, on the dark side of the veil; 30. for I have looked into her eyes, and her name is called Irkalla.

31. If ye love Me, ye will seek and find Me in the Real. 32. Therefore, chase not after the wraiths and shadows of matter. 33. How strange doth it seem in the world of Light to see a soul blind to all that is good and substantial; to see her chasing after wisps of smoke that vanish even as she toucheth them. 34. For the things of the world are transient and the joy of them more transient yet. 35. But the Love of My Mother will endure when all the worlds are dust.

36. How fearful and how pitiful a thing to see a soul that hath turned her face from My Mother, 37. stumbling

in her blindness after shadows, though she seeth not what they are nor whence they lead her.

38. For they lead to the abyss of darkness; to the dark side of the veil.

39. Every soul is athirst for the waters of Life, but the waters of the world cannot quench that thirst. 40. For they are as salt sea-water, and to drink of them only maketh the thirst greater.

41. And some there are that cannot cease by day or night to pour those waters into their throats; 42. for their thirst has become as a raging fire that nothing on earth can slake.

43. But the fountain of Life runneth clear and sweet, and its waters shall bring eternal joy to the soul.
44. All wounds shall be healed and all ills shall be made good. 45. Those who are poor in the things of the world shall be rich in the gifts of the Spirit.
46. What is partial shall be made whole, and what is dark shall be filled with radiant light.

Thoughts of the mind pass not away, nor vanish into air. For every thought is a builder in the subtle world that lieth about thee. 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 Genius.

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, doth 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 invite keres and hateful demons to dwell within its walls?

11. Knoweth she not that the thoughts of her mind pass not away nor vanish into air? 12. Knoweth she not that every thought of greed, of hate, of lust, of anger is a scar upon her subtle body? Seeth she not that evil keres harbour in these forms even as rats infest a dunghill? 15. And doth 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 thy Mother loveth thee and delighteth in giving Her grace. 19. Then be not bound by the world of matter but turn thy thoughts upon Eternity, and the path of light shall be clear.

20. Forget not the power of words, for a word hath all the power of a thought and a thought hath 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 thy words even as thy actions. 22. Speak words of love and innocence, of mildness and of hope, and thou shalt weave a raiment of peace about thy soul, and a veil of gentle light. 23. Speak often prayers, speak them in the rhythm of thy steps, attune them to the beating of thy heart. 24. For She that governeth the endless ages, governeth also the hour of every action. Let thy voice call on Her in pure simpliaty, 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 Heavens 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 lighteth on a twig but it showeth forth the conflict between evil and the Good, nor any grain of sand shifteth in the descent reflecting not some spiritual truth;
29. neither doth a star fall in the farthest corner of the cosmos without an inward meaning.

30. What then is the wisdom of this world, which knoweth 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 thou shalt see within; look within and thou shalt 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 floweth.

36. Ye 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. Thou shalt find nothing. Yet the essence of the tree is in the seed. Even so am I within all things.

Upon the Heaven are these words inscribed, the words of thy salvation. Upon the Heaven in signs of fire before the dawn of time. Upon the Crystal Tablet that passeth not away.

2. In the tongue of tongues are they inscribed, and in the tongue of Ighnia that was before all tongues. 3. What is your language of the earth, My children? What are the words of your speech? 4. Are they not fallen from the first, the mother language? Are they not broken and impaired?

5. Yet I have brought to you a clear recital; a faultless sound of the celestial voice. 6. I have forged your words into a crystal mirror that they may reflect the Truth; and the words that are writ upon the Heaven are transcribed without fault upon the earth.

7. Gaze deep into the crystal mirror and thy heart shall be transformed; hearken to the clear recital. 8. For there is no other Truth than this, nor any way unto salvation.

9. They that have seen these signs and do not heed them, ignorant they, and full of folly. 10. Hard are their hearts, like to ice that resisteth Love's fire. 11. In the things of the world have they rested their trust; they seek Truth in the veil of illusion. 12. An hundred pursuits they pursue, and in them seek contentment.

13. Ask them: where shalt thou hide when the storm is upon thee, and wherein take shelter? 14. An hundred safe places there are and an hundred good havens; even so shall they answer. 15. An hundred most truly there are,

yet but one is the Truth, and the ninety and nine are illusion. For this world shall dissolve and its splendours be vanished; its pains and its sorrows shall pass like the Summer rain. 16. Life is not long, death is swift in the coming; and the ninety and nine thousand things shall be gone, but the Truth shall remain.

17. The world is but a shadow, yet it is a shadow of Truth; and at the ending of the age shall the world be redeemed. 18. Neither a leaf upon a bramble shall be lost, nor a blade of grass pass into nothingness. 19. But you, My children, of all the world, you alone have power to choose; and thus art thou called maid, for maid is she that hath the power of choosing.

20. Fix then thy will upon the Truth and thy heart upon the Spirit, My Mother, for by thy love shall the world be redeemed, even to the last blade of grass.

21. In thy work praise Her and in thy resting, in thy speech, and in thy silence. 22. For thou art made one with Her, and this is thy true estate. It is good for a maid to till the soil, but it is better to live with her Lady. It is good to build and to weave, but it is better to live with her Lady. It is good to serve maids in every way, but it is better to live with her Lady.

23. She that liveth wholly with her Lady is the servant of all the world; no labour is so great as this, nor so greatly to be honoured.

24. She that hath followed Me upon the mountain liveth wholly with her Lady and treadeth no step without Her. 25. She doth eat not to herself, but to Her Lady; she moveth not nor drinketh to herself. 26. Hard is the path upon the mountain and narrow the way. Yet none know joy to its fullest measure save only they that tread it.

27. None shall call upon Me and be lost. Every cry of the world shall I heed; and when the whole of a heart crieth upon Me, that soul shall I take beneath My mantle. 28. Cry and thou shalt have answer; love and thou art beloved; hope and thy hope shall be fulfilled, in this world and in all the worlds to come.

29. Hold fast to the Truth, for the Truth is a pillar; a steadfast pillar that all of the world cannot shake. 30. Not by the breadth of an hair hath it moved since time's dawning, nor yet by the breadth of an hair until time shall have its end. 31. From the uttermost height of the Heaven descendeth the pillar; descendeth it down as a glorious pillar of Light. To the nethermost depths of the hells it descendeth; nor the might of the demons can move it the breadth of an hair.

32. Like to a mist is this world that surroundeth the pillar; to a mist that is swiftly dispelled by the cold wind of death. 33. Hold thou fast to the Truth, for the Truth is thy shelter; a sure refuge against which neither death nor the storm shall prevail. 34. This world shall be scattered like straw, and an hundred shall follow; and each in its turn shall be scattered like chaff on the

world. 35. The empires are born and decay, the stars live and perish, but the pillar of Truth moveth not by the breadth of an hair.

36. Like to a play is thy life, and the acting of mummers; like to a painted scene all of the things of the world. 37. The things of thy life and its acts and its purposes, where shall they be in an hundred score years from this day? Yet an hundred score years are no more than a breath in the measureless life of thy soul. 38. The things thou doest of themselves are nothing; the things that thou buildest or that thou destroyest; the things the foolish take for life's high purpose are but painted scenes against which the play is played.

39. For the play is not on earth but in the Heaven; not in the body, nor yet in the mind, but deep within the soul.

40. Truly, the truth of the play is the dance of the soul, 41. her journey through forests and plains, over seas, over mountains; her restless and wearisome quest through the whole of the world; 42. and each step bringeth her nearer to that which she yearneth for in secret; or else, in her ignorance, carrieth her further away. 43. Like a leaf on the wind is the foolish soul blown without purpose; the plaything of passions, the puppet of every desire; 44. knowing not whence she cometh, nor whereto she is going; seeking substance in shadows and having no heed for the Truth.

45. All the glories of earth are but shadows of Heavenly splendour; all earthly desires but reflections of Heavenly love.

46. Hold thou fast to the Truth, for the Truth is thy guide through the labyrinth. Hold thou fast to the Truth, and thy steps shall be led not astray. 47. Hold thou fast to the Truth, and give heed to the lucid recital, for the pillar of Truth moveth not by the breadth of an hair.

My children, whose souls are My sisters, I shall speak to ye of the things that I have seen.

1. Let none say that the world is good, nor that the world is evil. 2. For I have stood at the highest point of the world and at the lowest; and from both of these can all the world be seen, and from no other.

3. The cosmos is a perfect sphere, more lovely than the sun, and yet it is all riven through with kear. 4. All that is was fashioned by My Mother out of the laughter of Her heart and the cunning of Her hands, and all that is very good, more good than any soul can know. 5. But kear is not. Kear is naught. Kear is the black abyss that hath turned its face from My Mother and hath frowned upon the laughter of Her heart.

6. This abyss of kear lieth between the world and My Mother and every soul and She. For every soul is an image of the world. 7. Let none say that the abyss of kear is not evil, for I have journeyed to the heart of the abyss. I have passed through the seven gates of death; and seven swords have passed into My heart, each clearing more deeply than the last. I have seen the uttermost depths of kear, 8. and My soul hath cried out in Her distress; cried out into the echoless void. Truly, there is no suffering like to this suffering, nor any pain of body or of mind.

9. And ye, My children, each of ye that gather round Me, each of ye in your robe of purest white, each one hath this kear within her, and there is not one without it anywhere.

10. For ye also have turned from My Mother; each one of ye, though remembrance hath not potency beyond the tread of time, hath frowned also on the laughter of Her Heart.

11. And your souls, your laughing souls, all robed in purest white, that are more lovely than the sun, because they are the image of My Mother, are riven through with fear.

12. And your dearest joy must ring as a silver bell that hath a crack; sweetly, but never in perfection.

13. Oh, do not say that ye are perfect, for then ye cannot understand either the world or your own selves. 14. Do not say that ye are innocent, for that would be to mock My suffering.

15. For I have conquered death and fear, and I bring to ye My conquest. 16 Open thy heart to Me, and I shall bring thee all the fruit that I have reaped in sorrow.

17. Seek not to conquer fear alone nor cleave alone to Good, but open thy heart to Me, and let me live through thee, for I shall open the way to thy true soul, thy laughing soul, all robed in white, more lovely than the Sun; and through My death shall she be purified.

18. Turn from the evil of the world and come to Me, and I shall lead thee to thy heart's true home.

19. Come to Me, My children, in the innocence of your hearts, and look upon the beauty of the world; for every thing reflecteth the glory of the Goddess. 20. See the world not through the eyes of the world, but through the eyes of the Eternal.

21 Know also that the world is not so solid as it seems, but in truth it is illusion. 22. Change that within thee, and the world without will change. But seek to change the world, and all of essence will remain the same.

23. And this is the secret of the world which the world would hide from thee: that all things lie within the souls of maids, and only the Goddess is without.

24. For in order to gain the world, thou must give the world away; and in order to attain thy desire, thou must pass beyond all desire; and in order to find thyself, thou must lose thyself; and in order to have Life Eternal, thou must go unto death even as I have gone unto death.

25. And this is the secret of the world which all the world will hide from thee.

Unless your souls be simple as the running deer, My children, and your hearts as little children filled with wonder, how shall ye 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 hath 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. Ye 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 buildeth 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 holdeth the reins of her thoughts and ceaseth to be its servant, that maid is near to the heaven of the Igenise.

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, ye shall walk upon the world, yet ye 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 ye not the riches of the world, but give forth freely of them. 29. Seek ye 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 thou lovest thine own self, and give forth freely of all good things of body and of soul. 33. The perfect maid keepeth nothing for her own, giving forth all she has; yet the more she is emptied, the fuller she becometh; 34. for the way of harmony is the way of eternal abundance.

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

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

41. Within their laughter lieth fear of chastity; within their scorn of meekness and indifference to possessions lieth 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 thou attuned to the music of Eternity and dance within the rhythm of the Mysteries and the Seasons. 45. Let thy 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 thy 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.

Earth moveth, but Heaven is still. The rim revolveth, but the Centre remaineth without motion. 2. Yet from the still point all movement cometh; and earth is the shadow of of Heaven. 3. Space doth extend without limit, nor is there any boundary to the worlds, but the Point is without extension; yet from the Point alone all space proceedeth. 4. All manifest things are bound to the three times: of that which is, which was, which is to come; but the Moment is without time. It neither is nor was, nor ever will be. 5. Yet the Moment is seed and germ of time; the timeless spring wherein time's mighty river hath its rise.

6. The Point and the Moment and the timeless Centre: these three are One and the One is the Spirit. 7. Each manifest thing hath a cause, and each cause hath a cause before it, but the first Cause hath no cause before Her, and She is the Spirit. 8. She that acteth not is the Cause of all action. She that is not is the Cause of all being. She that is still is the Centre and the Source of all movement.

9. At the rim is the movement greatest; close unto the Centre is it least. 10. Where is no movement, there is purity. 11. The Spirit in maid loveth purity, yet her mind doth distract her. The mind craveth peace, yet he is made mad by the poisons. 12. The poisons are three, and the first of the three is named folly. 13. Folly is that forgetfulness that doth stand between maid and the truth, like to an hoodwink that darkeneth her eyes. 14. And even when her mind doth seize the truth is her stomach beglamoured by the veil of illusion. 15. Desire and hatred are the other twain; that which

pursueth and graspeth the way of pleasure; that which avoideth and shunneth the way of pain. 16. These two must keep the wheel forever turning; the two blind oxen that drive it ever round.

17. Yet what can come of this but pain and sorrow? Whatever moveth can never come to rest. 18. All things, once gained, must pass into the darkness; all things, once built, must crumble into dust. 19. Sickness, old age and death must come to all maids; what thing within this life shouldst thou pursue? Thy fairest hopes undone bring desolation, or else, fulfilled, shall vanish in a day. 21. Life is a passing dream; of all its treasures, there is no thing among them shall endure.

22. Restrain thy soul from chasing bright illusions. Let her return to purity again. 23. Thus shall she come once more to the still Centre, thus shall she stay upon her Mother's breast. 24. Chasten thy soul with shame, and make her humble; thus shall she come to peace and sweet repose. 25. When she hath ceased from all movement, then she and the Centre are one.

26. In the lucid darkness, in the unbroken breath, from whence all cometh, whereto all must return, there lie two, the one and the many. 27. The first is called by the name of folly. 28. And still beyond these Two is She that doth govern them both, like to a maid that breatheth both in and out.

29. She ruleth both the rivers and the well-springs, the well-springs and the mighty sea. 30. When the Word was spoken and the worlds were born, She did observe in silence. 31. Her webs She did outweave; both longwise and crosswise did She spread them, to cover every corner of the field. 32. These will She draw together when that their time is come. 33. All the holy Ranyas are her servants; the craftmaids are created by Her craft. She doth govern all, and all She will ingather when the worlds are rolled up like to a parchment scroll.

34. And even as the splendid sun, singing aloud in her brightness, doth shine unto the heights and to the depths, and all the four directions, so doth She govern all that hath come to birth.

35. She that doth unfold all things like to a rose from the seed of Her Being; She that doth nurture unto fullness each thing that hath fullness within it; She that doth scatter the colours, 'tis She that doth govern the world.

36. But she that taketh the colours upon her, that doth work the soil and also eat the grain, she doth partake of the fruits of her working. 37. All shapes she doth assume, and every form and likeness; for she is of three strains commingled. 38. Three paths she doth follow, and her road doth wind according to her works.

39. Like to the size of a maiden's thumb she is, and radiant as the sun, when thought and will have

harbour in her bosom. 40. But when knowing and being are all of her workings, then she is like to another, no greater than the point of a needle.

41. Think that she is but a part of the hundredth part of an hair's tip, divided an hundred times. Yet she is like to all the manifest world. 42. No form she hath, nor colour, no scent, nor any savour; yet all things that she doth enter, she becometh.

43. According to the acts that she performeth and the choices wherewith they are directed; 44. by these doth she take on unnumbered shapes, and numberless conditions doth she enter.

45. She that hath no beginning, nor any end; She that did stand in the heart of chaos and make all things harmonious; She that doth bear the worlds within Her hand; the maid that knoweth Her is truly free.

46. She that is the maker of being and of unbeing; She that is all that is and all that is not; the maid that knoweth Her in truth hath left all worlds; hath left in truth the body and the mind.

47. Thou art not thy body, nor is thy body any portion of thee. 48. It is an estate which thou holdest for a time, and after a time shall pass from thee. 49. Therefore, have governance of thy body, nor let it be in any thing thy ruler. 50. Keep it in purity as a temple built of earth and a place of devotion.

51. Thou art not thy mind, nor is thy mind any portion of thee. 52. It is an estate which thou holdest for a time, and after a time shall pass from thee. 53. For longer than the body shalt thou hold it; and when the body passeth into dust, still it shall be with thee. 54. Yet in its turn shall it pass away and in its appointed season. 55. But thou shalt never pass away; when all the worlds are dust thou shalt endure. 56. Therefore, have governance of thy mind, nor let it be in any thing thy ruler. 57. Keep it in purity as a temple built of air and a place of devotion.

58. Hard to govern is the mind, like to a proud horse that driveth the wind, filled with his own desires. 59. Fain would he draw the rein from thy hand and carry thee where he will; fain would he take the body for his mistress. 60. Like to a bird that doth hop from twig to twig, turning first to one fruit, then to another, without control or constancy.

61. Yet calm the mind and bring him to the garden of thy Lady; to the peaceful garden, to rest by gentle streams. 62. By long training is he brought to contemplation; is he bridled that he may tread the heavens.

63. Let him be in harmony in all things. In the smallest actions, let his step be measured. 64. Let the body obey her in her harmony, that all works show forth control, respect and courtesy. 65. As in a dance, the two shall act together; as in a dance where each doth know her part.

66. For if thy horse run loose upon the highroad, how shalt thou learn to ride among the stars?

Place wholly thy trust in the Spirit, My Mother, for She is the Rich, the All-sufficient. 2. What canst thou lack if thou art Hers, for the whole of the cosmos is thine.

3. Walk gently on the earth, for the earth is thy sister, and the creatures thereof are thy kin. 4. I have set maids to watch upon them; treat them not, then, with hardness.

5. Raise not thy voice above the gentle tone, except it be in song, nor seek to put thyself above another, for the spirit in each is a ray of the Spirit My Mother, and as thou renderest service unto them, so dost thou serve also Her. 6. Walk in meekness on the earth, forgive all ills, and treat all souls as thou wouldst thyself be treated.

7. The hard find not the Spirit My Mother, for their hearts are frozen, like to the hard and brittle ice. 10. In their own might they suppose themselves to stand, yet how mighty is the tree whose roots are not in the deep earth? 11. And the roaring river, how long shall she flow when she is severed from the source? 12. The icy heart shall break, for it resteth upon illusion, yet the heart of water shall endure.

13. The heart of water is not proud, she trusteth not in herself. She seeketh not power nor authority, for there is no authority save in the Spirit My Mother. 14. I am every priestess and every mother, each princess and each lady of the earth, and none hath authority save in Me! Therefore obey Me in thy lady, for I am thy Lady in she!

15. The heart of water is all obedience, nor hardeneth against her lady. The heart of water layeth claim to nothing, therefore possesseth all things. 16. Authority in the name of maids is false, and the disobedient may not command. When the heart of ice seizeth the veins there is strife and contention, for each icy heart seeketh to possess the world. 18. Where authority is not, there is no agreement; where hardness prevaileth, the waters cannot flow. 19. When each spoke assayeth to be the centre, the wheel cannot turn.

20. Who ruleth in her own right is a tyrant, or yet in the right of other maids. There is but one authority, and the Truth alone is true. 21. Eat not the bread of tyrants nor drink their drink, but offer them first to She that ruleth them. 22. Join not their contentions, neither be party to one side nor to another, for they are anathema.

23. Thou shalt obey thy Lady, though all the world deny Her, and thus obey each lady of the earth whose authority floweth from the fountainhead of Her Truth. 24. Yea, though the world pay them not honour and power lie in the hand of tyranny.

25. For though in this place ye seem but a few, and Her servants reduced to a remnant, yet in truth the age of the unbelievers is but a moment in the endless stream of time; 26. and this world but a grain of sand on the shore of unnumbered worlds. 27. In truth thou art surrounded by the bright host of Her children, served through time and space, in whose light the unbelievers are but the

remnant of a remnant, and their world but a cobweb in the midst of a glittering palace. 28. And thou art one with that shining host; each radiant soul is thy sister.

29. Who liveth in true obedience is free, for Her service is perfect freedom. 30. But the disobedient are slaves; puppets of the passions and the senses, with no true will. 31. Those who do evil are the slaves of evil; their freedom is but illusion.

32. Let the brother obey the sister, and the younger sister obey the elder. Let the child obey the mother and the husband obey the wife. 33. Let the wife obey the lady of the household. Let the lady of the household give obedience to the priestess; let the priestess give obedience unto Me. 34. Let the maid obey the mistress, let the pupil obey the ranya. Thus shall all things be in harmony and harmony be in all things.

35. Fear not the way of obedience, for in that way art thou wholly secure. Let thy mistress direct thee and thou shalt be led unto the perfect garden of Avala.

36. To rest in the hands of a mistress that ruleth in Aeonis is to rest in Mine own hands, and I shall enfold thee in the hand of love and keep thee in a gentle safe-keeping. 37. But she that followeth not the path of obedience resteth in the hand of the passions, whose wild winds blow this way and that. 38. She giveth obedience to the demons of the wind that lead her not into safety, but toss her up only to throw her down and take delight in her anguish. 39. The way of obedience is a safe

harbour and a well-made vessel that shall bear the soul unto the nether shore.

40. A golden chain of love doth link each maid with her mistress, 41. from the humblest of them that love Me, unto the very Geniae of heaven. 42. A golden chain from the summit of the mountain unto the deepest depth. 43. And it shall lift each soul to the golden land of Avalon, and to the yet more beauteous lands beyond.

44. If a maid rule by authority of Themis, and yet obeyeth not; if Themis be broken and her heart be turned to ice, 45. let her be made the least among the children and be the servant of those she hath wrongly ruled. 46. Let her feel the chastening willow-rod and feel also the love of her mistress until her heart be melted.

47. But they that rule not by authority of Themis, whose dominion floweth not from the love of My Mother, 48. truly the gates of their empire shall be shattered, even as the gates of Hell. 49. They that live in discord with eternal harmony, in discord shall they perish. 50. Their cities that stand so proud upon the morning shall be rended asunder before the even come. No pillar shall stand erect, nor any stone lie whole upon another. 51. The empire that hath not Themis its foundation; that resteth upon the world for its support; that beareth false truth emblaz'd upon its banners, is like to a city builded on the ice.

52. The tyrant that Irkalla maketh her puppet, to rule in falsehood and to strangle truth, like to a mirror broken and perverted, reflecking true Themis tortured from her true

form; 53. into what darkness shall her actions lead her: truly, her actions forge an iron chain to bind her fast and suffer no release.

54. That these dark latter times should come upon ye, was it not known before the dawn of time? 55. That the heart of ice should rule the heart of water and ignorance seize the reins in every land, 56. that the wicked should ride aloft in a golden chariot and the wise and good be trampled to the earth.

57. Evil must needs arise and be triumphant, and the dark mistress have her night of power. 58. Yet dark is the path of them that prepare her entry, and swiftly shall they behold the night of blood; 59. for she is the dragon that devoureth her children and casteth her servants into the lake of fire.

60. And what shall pass within the earthly empire shall pass within the empire of the soul.

61. Follow thou, then, the gentle way of Themis; let not thy heart be taken by the ice. 62. Let her sweet waters flow into My Mother, tread the way of quietness and love. 63. Follow this way and thou shalt see perfection. The sun shall rise and scatter the darkness hence. 64. And after the long and wearisome night-journey, thou shalt behold the light of the golden dawn.

My children, even as your souls are at once whole and also riven through with kear, so when each of ye speaketh of herself, she must know that her selves are not one but two.

2. For the false self loveth all that is not whole and all the falsehoods of this world. 3. It is the false self that seeketh advantage and that is bound by all desires of earth.

4. The tone self knoweth but one desire and that is the desire of the Spirit and of oneness with the Divine. For that is the only true desire.

5. Yet the true self also loveth this world, but loveth it for that it is an image of the Divine.

6. For the world is as a crazed and spotted mirror, reflecking the perfect country of Eternity.

7. The false self loveth the kears and imperfeckions, taking pleasure in their pattern, and seeing not the image within the glass.

8. But the tone self seeth beyond the kears and into the depth of the reflexion.

9. Yet the false self doth not know its tone desire; for every love of kear is in truth a love of the abyss.

10. And every turning from the One Light to a lesser light is in truth a step toward the darkness.

11. Therefore, it is not to limit life that the ways of kear

shall be avoided; 12. for the kear that seeneth light shall be seen a pit of darkness when the true Light shineth and the kear that seeneth pleasure a baskeless emptiness from which the soul would find escape and cannot; 13. for the kear that had seemed freedom shall have become a fetter and a chain.

14. But follow Me, and thou shalt have superfluity of life, for the way of virtue is the way of excuberance.

15. It is written that there are three virtues by which the soul may find her pathway to the Light; and all that hath ben written thence is tone. 16. But I will tell thee of the three loves which belong to those virtues.

17. To Life or Wholeness belongeth the love of Dea; to Light or Energy belongeth the love of the tone self and to Love or Harmony belongeth the love of maids and of all creatures.

18. Within these loves is contained all virtue, and she in whom these loves are perfect hath attained to the final perfection. 19. She alone is beyond kear and is one with the joy of the Spirit.

20. And all these loves may be reduced to one: to love of the Goddess. For love of Her containeth all other loves.

21. Yet if one of these loves appeareth without the other, by this shalt thou know it to be false.

22. For in the love of the Goddess shineth forth the love of all Her children, and from this love proceedeth the desire to

vanquish fear that the path to the true self may lie open. 23. And by these signs shalt thou know the love of the Goddess.

24. And she who loveth her true self seeketh to progress in Spirit and make pure her soul; 25. yet if she know not the Goddess as her Mother, or if she despise Her children, then is this love but emptiness and illusion. 26. For the love of the true self is but the winnowing of the soul; 27. and she who seeketh spiritual progress and seeketh not the Mother is as one who winnoweth away the corn and grindeth the chaff.

28. And she who loveth the children of the Goddess and seeketh to bring good to them; if she know not her true self, how shall she help them? 29. For if some one lost in the desert, how shall another help them who knoweth not herself the way? 30. Perhaps she shall give them water, but the water shall soon be gone, and then shall all of them perish together.

31. And she who loveth the children but loveth not the Mother, what is her love for them? 32. For all love floweth from the Mother, and love that knoweth not the Mother is like a stream cut off from the source, that dieth even as it liveth and must finally run dry.

33. For she who feedeth the body but starveth the spirit and the soul, is she not as one that fatteneth geese for the slaughter? 34. Surely snares and arrows are less deadly than this love.

35. For the three loves are not several, but in truth are one; for maid is a threefold being, even as Dea Herself.
36. And if one of these loves is severed from the others, it shall have life no more than a limb severed from a body or a branch cut from a tree.

37. For when one of these loves is outward, the others are within; but if one is alone, then it is hollow.

38. Yet when the three loves shall be added together they are multiplied in the seventh degree; and life shall flow from them in superabundance.

39. And I am sent to thee that thou mayst have these loves; therefore, ask of Me that I may give to thee.

40. For if these loves are the rod by which thy measure is taken, shalt thou not be found lacking? 41. For thou hast sought klear and hast no longer the power of perfection. 42. And rightly has it been said that thy soul shall be placed in the balance against a feather, and if the beam tip even by a fraction art thou condemned. 43. But learn penitence and come to Me and let thy heart be happy, for I have made all things good.

I am sent of My Mother to bring thee a light, that thou mayest find thy soul before the darkness cometh.

2. Seek not advantage over other creatures, but let thou 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 thee; and those that would take from thee, give to them freely.

5. Be thou the servant of every maid, ranking not thyself above the lowest; nor for the highest let ungentleness or envy touch thy soul.

6. But before and beyond the love of maids there lieth 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 hath love of maids, but knoweth not the Goddess; shall she find her soul?

11. And thus was Her reply:

12. Of no single maid shall ye say anything, for it is given to ye to see but the outward part, and in the outward part lieth 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 seeth all things, and She alone hath power to judge.

14. Ye are not judges even of yourselves; for ye 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 ye 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, hath sent one light upon the world, and I am that light, and none shall find her soul except in the light. 17. Therefore, go ye out among maids and teach them the good doctrine, for the time of this world is shorter than ye 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 fear 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 fear. 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 should 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.

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 thou art seeking to rob us of our place for which we have contended and rightly have earned.

34. Some far from the fire cried: Surely thou art 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 burneth more brightly than any sun.
36. Thou wilt see that all good things can be achieved by us in this cavern.

37. But the maid replied, saying: If ye had seen the sun and the glorious land over which she reigneth, then ye 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 ye know that no power can save this fire, for it is the fire of mortality and is foredoomed 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: Ye cannot find the true light without taking leave of the false. 45. Nor is there any way into the world of light save first ye 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.

Know thy own heart and make examination thereof; for if thou knowest not thy own heart, there can be no true knowledge of any thing. 2. But within the innermost temple of thy heart shalt thou find the seas and the heavens and all the illimitable cosmos, 3. for the space within this temple is as vast as all the manifest universe.

4. The ignorant eye shall not see this temple from without, 5. for it is smaller than the seed of an apple, and the seventh part of a seventh part divided again until what part remaineth can be nor seen nor touched nor tasted.

6. The ignorant eye shall not see the temple from within, 7. for it is as vast as all the manifest universe.

8. Beyond life, beyond death is the temple, for it is the temple of the Spirit.

9. About the temple and encompassing it round groweth a garden tank with thorns, which are the thorns of fear.

10. Know well thy own heart, and the thorns that grow therein; for without that knowledge shalt thou rarely pass through into the temple, 11. nor shalt thou cultivate the flowers of the Spirit which alone make life sweet with their fragrance.

12. For the Spirit is One, and I am the Spirit.
13. And thou art the Spirit also, in the innermost temple of thy heart. 14. And She Who is the Spirit, thy Mother, holdeth out Her hands to thee in happiness beyond all knowing and joy beyond expression of all words.

15. And truly, all sweetness is the far-blown scent of this sweetness; and all beauty is the pale and dimmed reflection of this Beauty; and all music but the faint and distant echo of this Music.

16. And when thou thinkest upon this Sweetness, will not thy heart grow heavy in the thought of the harsh thorns that hold thee from it? 17. Will not thy faults lay heavy on thy soul that divide thee from Perfection? 18. And that thou hast frowned upon the laughter of thy Mother, will that not cause thee now to weep?

19. Let flow your tears, My children, for they are the beginning of your joy.
20. For every tear of true repentance shall dissolve away a thorn, and it shall be as though it had not been.

21. But deep are the roots of the thorns, and beyond thy power to destroy them, for they are the roots of Death. 22. Therefore, place thy trust not in the power of thy own hands, and be not raised up with the pride of self-possession, 23. but cast

thyself down and give thyself to Me in quiet humbleness. 24. To be raised up is to be cast down, but to be cast down is to be raised up. 25. For I was cast down into the very depths; and even as the tears of My Mother's sorrow raised Me up from death, so shall the tears of thy suffering deliver thee.

26. Know then thy heart and render it to Me; 27. and I shall lead thee to the innermost temple of thy heart, whose form is the form of a rose.

Cry Madria! Mother! And in the mists and vapours of illusion, thou hast seized the Real. 2. For She alone existeth. The world is false, and only She is true.

3. If the Truth be comprehended, then is it believed. If the Truth be not believed, it hath not been comprehended.

4. Like to the sea is the Spirit My Mother, and like to the waves upon the sea are all Her creatures. 5. No thing existeth that existeth not in Her. 6. All Things are in Her, yet She is not in any thing.

7. The Awakened seeth not things, but seeth only the Spirit My Mother, for no thing is outside Her, and all things are nothing save She.

8. The unawakened is she who seeth but fragments; who seeth the waves, but not the sea; who heareth the voice, but not the word; who seeth the light, but not the sun. 9. These fragments, contradictory, impossible, these are the severed substances of the world. How should the Awakened one see these?

10. Cry: Mother, I know that I am one with Thee and all things are one in Thee. Awake me from the dream of separation.

11. All the complexities of the world are but the turnings of a labyrinth, and at the centre is the fiery rose-heart of our Mother, burning with perfect love.

12. If thou wouldst find union with our Mother, know that thou hast never left Her.

13. If thou wouldst escape the veil of matter, know that there is no matter and no veil.

Take heart, My children, take joy and courage in our Mother.

2. For She that created thee also loveth thee, even to the end of the age.

3. Take heart, though thou hast turned from Her.

4. For She hath not forsaken thee, neither are Her eyes filled with anger.

5. And Her hands that have shattered the gates of Hell shall not harm thee; that have broken Hell's foundation shall be lain on thee in gentleness.

6. Therefore hide thyself not from Her, and put aside the tangled weeds of thought that strive each with the other.

7. For of all things, love is the simplest.

Ye that are weary with the world, ye that are lonely, ye that have suffered hardship, that have suffered hurt, come, gather about Me and be ye enfolded in My mantle.

2. In the inner silence thou shalt hear Me, and in the inner darkness shalt thou see Me.

3. And the future shall be better than the past.

4. Come, seek protection in My mantle, for I have turned no creature from Me; - be thou sheltered in the folds of My garment.

5. For the ills of the world shall pass away, even as the terrors of the night,

6. And the dawn shall be bright with splendour and sweet with the singing of the blessed souls.

7. And I shall be thy comfort in the darkness.

The Foolish Maiden

A maiden spoke to Inanna, saying: Kyria, should not the things of this world be our first concern while we are in this world?

2. And She replied, saying: If a maid, My child, shall go into a house of pleasure; if she shall go into a house where there is fine food and drinking and hazarding of dice, 3. And if in that place and in that hour she shall think only of that place and of that hour, and neither of the hours before nor of the hours to come; 4. and if, thinking thus, she shall spend in that place all her earthly wealth, so that for the future she shall have no house of stone about her, no cloak upon her shoulders nor food to sustain her, shall we call that maiden wise or foolish?

5. Kyria, we shall call her foolish.

6. And what is the reason, My child, that we shall call her foolish?

7. Kyria, we shall call her foolish for that she has thought only of the present hour, and neither of the hours before nor of the hours to come.

8. Even so foolish, My child, are those who think only of the present life, and neither of the lives before nor of the lives to come. 9. Even so foolish is she who makes the things of this world her first concern while she is in this world.

10. For she who lives in the Light of the Spirit, shall she not find a haven beyond this life; shall she not come into the garden of Avala? Shall not her spirit be robed in bright raiment and her soul be fed upon the golden fruits of Life Eternal?

11. But she who lives for the things of this world where shall be those things upon her death? Shall they not be gone into the earth, even as her body? And like the foolish maiden, shall she not be without raiment or sustenance, and without a haven where to lay her down?

Inanna is the Queen of Heaven

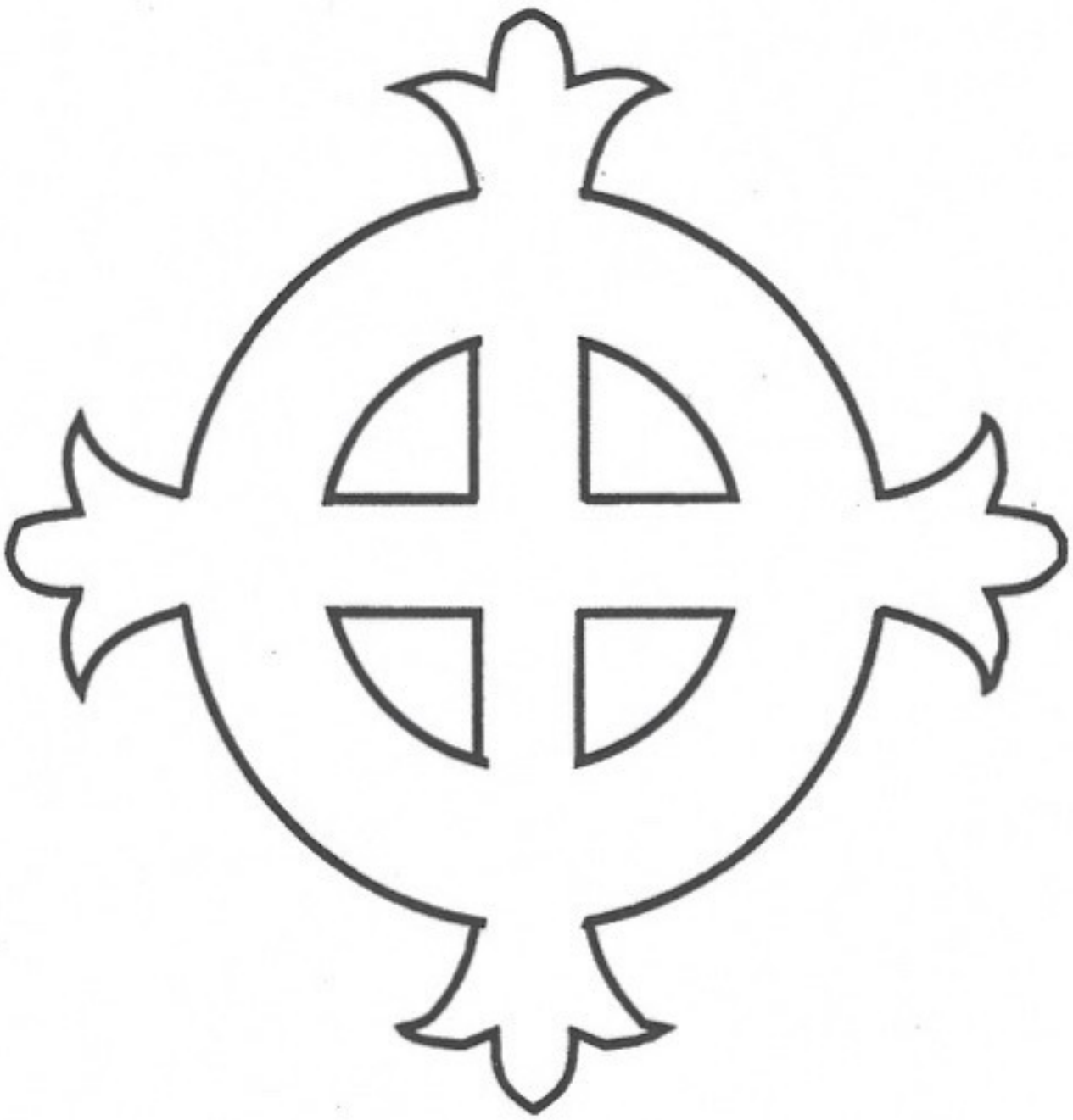
A little child ran into the arms of the Daughter of Light, and her mother put forth her arm to restrain her. 2. But Inanna lifted up the child in Her arms, and about the child's head there shone a radiant light.

3. See! cried Inanna, The radiant soul of thy child shineth forth upon the world because she is in My arms, 4. yet thou wouldst have held her from Me. 5. If thy child is hungry, dost thou not give her good nourishment? Why, then, dost thou starve her soul and give her not the food of the Spirit? 6. Dost thou not warm her body with blankets and a blazing fire? Why, then, dost thou leave her soul in the cold and darkness? 7. Is not this child entrusted to thy care by Heaven? Shalt thou not give her the food of My Truth and the light of My Love?

8. And the mother was ashamed, and cried: Inanna, I offer thee this child, take her and nourish her, that her soul may shine forth, and she may come at last to our Mother.

9. And Inanna said: I shall receive thy child; I shall set a Genia of Heaven to be the guardian of her soul, and the Genii of the seven spheres shall pour their gifts upon her.

10. And laying Her hands upon the head of the child, She blessed her, and gave her again into the hands of her mother, saying: 11. Let this child walk upon the earth in the light of the Spirit, for she is entered into the family of Heaven.



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.

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.