

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

2. In the tongue of tongues are they inscribed, and in the tongue of Geniae 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 your 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 resists 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 shall you hide when the storm is upon you, 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 are you called maid, for maid is she that has the power of choosing.

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

21. In your work praise Her and in your resting, in your speech, and in your silence. 22. For you were made one with Her, and this is your 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 lives 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 has followed Me upon the mountain lives wholly with her Lady and treads no step without Her. 25. She does eat not to herself, but to her Lady; she moves not nor drinks 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 cries upon Me, that soul shall I take beneath My mantle. 28. Cry and you shall have answer; love and you are beloved; hope and your 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 has 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 descends the pillar; descends it down as a glorious pillar of light. To the nethermost depths of the hells it descends; nor the might of the demons can move it by the breadth of an hair.

32. Like to a mist is this world that surrounds the pillar; to a mist that is swiftly dispelled by the cold wind of death. 33. Hold you fast to the Truth, for the Truth is your 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 wind. 35. The empires are born and decay, the stars live and perish, but the pillar of Truth moves not by the breadth of an hair.

36. Like to a play is your life, and the acting of mummers; like to a painted scene all of the things of the world. 37. The things of your 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 your soul. 38. The things you do of themselves are nothing; the things that you build or that you destroy; 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 brings her nearer to that which she yearns for in secret; or else, in her ignorance, carries 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 comes, 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 you fast to the Truth, for the Truth is your guide through the labyrinth. Hold you fast to the Truth, and your steps shall be led not astray. 47. Hold you fast to the Truth, and give heed to the lucid recital, for the pillar of Truth moves not by the breadth of an hair.

My children, whose souls are My sisters, I shall speak to you 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 has turned its face from My Mother and has frowned upon the laughter of Her heart.

6. This abyss of kear lies 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 cleaving more deeply than the last. I have seen the uttermost depths of kear, 8. and My soul has 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 you, My children, each of you that gather round Me, each of you in your robe of purest white, each one has this kear within her, and there is not one without it anywhere. 10. For you also have turned from My Mother; each of you, though remembrance has not potency beyond the tread of time, has 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 kear.

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

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

15. For I have conquered death and kear, and I bring to you My conquest. 16. Open your heart to Me, and I shall bring you all the fruit I have reaped in sorrow.

17. Seek not to conquer kear alone nor cleave alone to Good, but open your heart to Me, and let me live through you, for I shall open the way to your true soul, your 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 you to your 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 everything reflects 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 you, 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 you: that all things lie within the souls of maids, and only the Goddess is without.*

24. *For in order to gain the world, you must give the world away; and in order to attain your desire, you must pass beyond all desire; and in order to find yourself, you must lose yourself; and in order to have Life Eternal, you 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 you.*

Earth moves, but Heaven is still. The rim revolves, but the Centre remains without motion. 2. Yet from the still point all movement comes; and earth is the shadow of Heaven. 3. Space does extend without limit, nor is there any boundary to the worlds, but the Point is without extension; yet from the Point alone all space proceeds. 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 has 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 has a cause, and each cause has a cause before it, but the first Cause has no cause before Her, and She is the Spirit. 8. She that acts 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 loves purity, yet her mind does distract her. The mind craves 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 does stand between maid and the truth, like to an hoodwink that darkens her eyes. 14. And even when her mind does seize the truth is her stomach beglamoured by the veil of illusion. 15. Desire and hatred are the other twain; that which pursues and grasps the way of pleasure; that which avoids and shuns 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? Whate'er moves 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 should you pursue? 20. Your 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 your 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 your soul with shame, and make her humble; thus shall she come to peace and sweet repose. 25. When she has ceased from all movement, then she and the Centre are one.

26. In the lucid darkness, in the indrawn breath, from whence all comes, 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 does govern them both, like to a maid that breathes both in and out.

29. She rules 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 does 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, does shine unto the heights and to the depths, and all the four directions, so does She govern all that has come to birth.

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

36. But she that takes the colours upon her, that does work the soil and also eat the grain, she does partake of the fruits of her working. 37. All shapes she does assume, and every form and likeness; for she is of three strains commingled. 38. Three paths she does follow, and her road does 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 has, nor colour; nor scent, nor any savour; yet all things that she does enter, she becomes.

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

45. She that has no beginning, nor any end; She that did stand in the heart of chaos and make all things harmonious; She that does bear the worlds within Her hand; the maid that knows 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 knows Her in truth has left all worlds; has 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 shall 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 drinketh 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?

From the branch of a tree Inanna plucked an apple, and She split the apple in two halves, so that the five-pointed star formed by its seeds might be seen. 2. And She removed the seed representing the topmost point, and held it in the palm of Her hand. And She spoke, saying:

3. Like to this apple-seed is all the teaching I have given and shall give to you. 4. Like to the full apple is all the knowledge relative to your sphere of being. 5. Like to all the other apples of the tree is the knowledge relative to all the numberless spheres.

6. But behind these spheres lies a deeper reality; changeless, beyond the impermanent flux of time. 7. For even as the apple turns from bud to bloom, from blossom to the fruit; ripens, matures, decays and is reborn; 8. so also shall all the spheres and galaxies, the subtle realms, the sure and solid earth, so shall all these things in their season pass away, and in their season be reborn again. 9. Thus has it been ten thousand times before, and countless times again, thus shall it be.

10. But knowledge of the Truth beyond this flux is like to knowledge of the tree itself, which changes not while the fruit is born and dies. 11. Like to the spreading boughs is the Love that sustains all creation which is fallen from pure Spirit. 12. Like to the bole is that Spirit Herself, from Whom all creation flows, 13. and still beneath the branches and the bole lie the roots in darkness, like unto She that is beyond both being and unbeing, 14. and even as the tree's roots are not seen, so can there be no knowledge of the Absolute; for to know is to have passed beyond knowledge. 15. And from this tree of all knowledge and of the boundaries beyond which knowledge cannot pass, I have given you but the seed of one apple.

16. For I am come that you may have deliverance. 17. There are many questions concerning the nature of things and of being whose answers you may know, or partly know; and many whose answers lie beyond the understanding possible to you.

18. But I am not sent to discourse with you upon these matters, but to lead you to deliverance in perfection. 19. And all the knowledge that shall bring you to deliverance is contained within the seed of an apple.

20. Yet within the seed is the essence of a tree, and from the seed the whole tree may unfold. 21. So from essential Truth unfolds all other knowledge as the music of the spheres unfolds from a single note.

22. Therefore, when you think upon the questions of life, of time or of the spheres, contemplate first the seed of Truth, and let your thoughts unfold from that seed. 23. Let the pure and single note of Truth attune your souls. Then shall mind rise up into soul and soul breathe the breath of Spirit.

24. This do, and your thoughts shall be harmonic with the universal music of Eternity. 25. But let your thoughts grow from lower or from lesser or from merely accidental things, and they shall wax rank and dissonant; 26. for it cannot be that the tree of Life shall grow from the seed of a nettle.

27. If her thoughts are bound to accidental things, the soul cannot attain liberation.

28. *Dissonant and jarring with eternal Harmony, the little sphere is severed from the great.*

29. *Seek not for certainty in any thing beyond the seed of Truth.* 30. *That the sky is above you and the earth below; that you breathe and eat and move - to these and to many things must you give your assent that the life of the world may proceed.* 31. *Yet even of these there is no certainty, for the world is but a dream from which you must some day awaken.* 32. *Within the world you may be certain only of that Truth which My Mother has given from beyond the world.*

33. *Therefore, know you well the Sacred Mythos and the words that I reveal to you,* 34. *and let your knowledge dwell not only on the surface, but go deep into the inner soul, and let this knowledge be the seed of all your knowing.* 35. *For the Sacred Word cries not in the market-place, but whispers in the heart of every soul that truth which she alone may understand.*

36. *It is not needful that you should seek knowledge of the highest things outside the Sacred Mythos and My words.* 37. *For I have revealed to you all that is needful that you should attain liberation; and what I have not revealed, that is not needful.*

38. *But if you shall discourse on that which is not needful, I give you three words. Let you not become forgetful of them:* 39. *that there can be no certainty beyond the seed of Truth; therefore, you may speak of likelihood only;* 40. *that you shall let your speculation be harmonic with the seed of Truth, for speculation that is dissonant gives not knowledge, but leads to the abyss of those that have rejected Truth;* 41. *and you that have care of My children, let them not become confounded by dissonant thought and work.* 42. *But beyond all else is this word: that the purpose of speculation is that mind and soul shall grow with the seed of Truth,* 43. *and any discourse that leads away from inward love of Truth, be that discourse high and pure, be it even harmonic, yet it is the spawn of fear, and you, My children, shall turn from it.*

44. *Yet be not afraid, for the seed of Truth shall be your guide and your protector and shall bring you to deliverance.* 45. *And I give to you one word which shall conquer every danger.* 46. *That word is love, and the humility that flows from love.* 47. *Receive with love the seed of Truth and all things shall be well.*

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

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

4. The true self knows 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 loves this world, but loves it for that it is an image of the Divine.

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

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

8. But the true self sees beyond the kears and into the depth of the reflection.

9. Yet the false self does not know its true 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 seems light shall be seen a pit of darkness when the true Light shines and the kear that seems pleasure a tasteless 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 you shall have superfluity of life, for the way of virtue is the way of exuberance.

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

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

18. Within these loves is contained all virtue, and she in whom these loves are perfect has 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 contains all other loves.

21. Yet if one of these loves appear without the other, by this shall you know it to be false.

22. For in the love of the Goddess shines forth the love of all Her children, and from this love proceeds the desire to vanquish fear that the path to the true self may lie open. 23. And by these signs shall you know the love of the Goddess.

24. And she who loves her true self seeks 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 seeks spiritual progress and seeks not the Mother is as one who winnows away the corn and grinds the chaff.

28. And she who loves the children of the Goddess and seeks to bring good to them; if she know not her true self, how shall she help them? 29. For if some are lost in the desert, how shall another help them who knows 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 loves the children but loves not the Mother, what is her love for them? 32. For all love flows from the Mother, and love that knows not the Mother is like a stream cut off from the source, that dies even as it lives and must finally run dry.

33. For she who feeds the body but starves the spirit and the soul, is she not as one that fattens 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 you that you may have these loves; therefore, ask of Me that I may give to you.

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

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.

Place wholly your trust in the Spirit, My Mother, for She is the Rich, the All-sufficient.

2. What can you lack if you are Hers, for the whole of the cosmos is yours.

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

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

7. The hard shall break, the mighty shall fail, but the supple shall endure for ever.

8. There is no thing strong but shall meet a stronger, yet where is the hand that shall break water?

9. 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 rests upon illusion, yet the heart of water shall endure.

13. The heart of water is not proud, she trusts not in herself. She seeks 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 has authority save in Me. Therefore, obey Me in your lady, for I am your Lady in she.

15. The heart of water is all obedience, nor hardens against her lady. The heart of water lays claim to nothing, therefore possesses all things. 16. Authority in the name of maids is false, and the disobedient may not command. When the heart of ice seizes the reins there is strife and contention, for each icy heart seeks to possess the world. 18. Where authority is not, there is no agreement; where hardness prevails, the waters cannot flow. 19. When each spoke assays to be the centre, the wheel cannot turn.

20. Who rules 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 owns them. 22. Join not their contentions, neither be party to one side nor to another, for they are anathemis.

23. You shall obey your Lady, though all the world deny Her, and thus obey each lady of the earth whose authority flows 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 you 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 you are surrounded by the bright host of Her children, serried 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 you are one with that shining host; each radiant soul is your sister.

29. Who lives 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 are you wholly secure. Let your mistress direct you and you shall be led unto the perfect garden of Avala.

36. To rest in the hands of a mistress that rules in themis is to rest in Mine own hands, and I shall enfold you in the hand of love and keep you in a gentle safe-keeping. 37. But she that follows not the path of obedience rests in the hand of the passions, whose wild winds blow this way and that. 38. She gives 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 does 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 Avala, and to the yet more beauteous lands beyond.

44. If a maid rule by authority of themis, and yet obeys 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 has 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 flows 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 lived 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 has not themis its foundation; that rests upon the world for its support; that bears false truth emblaz'd upon its banners; is like to a city builded on the ice.

52. The tyrant that Irkalla makes her puppet, to rule in falsehood and to strangle truth, like to a mirror broken and perverted, reflecting 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 you, 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 devours her children and casts 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 unto 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.

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 kérés 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 kérés 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.

Offer Me not sacrifice of blood, for I take no delight in the hurt of any creature; 2. and you, My children, if you 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 you shall cast upon the wheel of life, that shall return to you 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, you shall see again all earthly acts when you have no more any earthly body, and then shall you 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 thinks 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 darkens 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 you to look on, for you 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 falls 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 greyiness of a shadow.

22. And you, 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 web is space and time is its warp.

24. Therefore shall you 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 you shall see a little of the Real. Let them be opened fully and you shall see the Whole. 27. The Path that leads to the Real or further from It lies 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 you from Her into the outer darkness. 29. And My children, do not doubt that there is a Power that dwells 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 you love Me, you will seek and find Me in the Real. 32. Therefore, chase not after the wraiths and shadows of matter. 33. How strange does 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 touches 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 has turned her face from My Mother; 37. stumbling in her blindness after shadows, though she sees not what they are nor where 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 makes 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 runs 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.

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

2. For She That created you also loves you, even to the end of the age.

3. Take heart, though you have turned from Her.

4. For She has not forsaken you, neither are Her eyes filled with anger.

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

6. Therefore hide yourself 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.

Know your own heart and make examination thereof; for if you know not your own heart, there can be no true knowledge of any thing. 2. But within the innermost temple of your heart shall you 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 remains 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 grows a garden rank with thorns, which are the thorns of kear.

10. Know well your own heart, and the thorns that grow therein; for without that knowledge shall you rarely pass through into the temple, 11. nor shall you 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 you are the Spirit also, in the innermost temple of your heart. 14. And She Who is the Spirit, My Mother, holds out Her hands to you 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 the beauty is pale and dimmed reflection of this Beauty; and all music but the faint and distant echo of this Music.

16. And when you think upon this Sweetness, will not your heart grow heavy in the thought of the harsh thorns that hold you from it? 17. Will not your faults lay heavy on your soul that divide you from Perfection? 18. And that you have frowned upon the laughter of My Mother, will that not cause you 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 your power to destroy them, for they are the roots of Death. 22. Therefore, place your trust not in the power of your own hands, and be nor raised up with the pride of self-possession, 23. but cast yourself down and give yourself 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 My suffering deliver you.

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

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

2. In the inner silence you shall hear Me, and in the inner darkness shall you 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 you 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 your 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?

*Cry Madria! Mother! And in the mists and vapours of illusion, you have seized the Real.
2. For She alone exists. The world is false, and only She is true.*

3. If the Truth be comprehended, then it is believed. If the Truth be not believed, it has 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 exists that exists not in Her. 6. All things are in Her, yet She is not in any thing.

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

8. The unawakened is she who sees but fragments; who sees the waves, but not the sea; who hears the voice, but not the word; who sees 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 you would find union with our Mother, know that you have never left Her.

13. If you would escape the veil of matter, know that there is no matter and no veil.

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 your child shines forth upon the world because she is in My arms, 4. yet you would have held her from Me. 5. If your child is hungry, do you not give her good nourishment? Why, then, do you starve her soul and give her not the food of the Spirit? 6. Do you not warm her body with blankets and a blazing fire? Why, then, do you leave her soul in the cold and darkness? 7. Is not this child entrusted to your care by Heaven? Shall you 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 You 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 your child; I shall set a Genia of Heaven to be the guardian of her soul, and the Geniac 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.