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Morrigan**

July 2012

The Filianic Scriptures, New Celestial Union Version (Second Edition, Third Update)

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The Filianic Scriptures
New Celestial Union Version
Second Revised Edition, Third Online Update

Rosea 3332 (July 2012)

Sarah A. Morrigan, General Editor

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Second Revised Edition, Third Online Update

July 6, 2012 (Rosea 24, 3332)

5 4 3 2 1 12 13 14 15 16

Update Notes

2.3 -- The name of the Daughter of Thea still is a matter of differences in opinions as well as in local customs. In order to accommodate various practices and opinions, the name of the Daughter has been substituted with the word Kore, which simply means "daughter" or "girl" or "maiden" in the classic Greek language (as used as a name for Persephone). She has been variously referred to by various names such as Anna, Rhianne, and Inanna, and as such appropriate substitution may be made for localized usage. This minor modification of the scriptural texts is largely cosmetic in nature, and does not alter the substance of the Filianic Scriptures.

July 6, 2012/Rosea 24, 3332

Sarah Morrigan

2.2 -- In this edition, the word for the deity has been changed from Dea to Thea. This change is being made primarily due to the difficulties encountered in liturgical and congregational use of the Scriptures: we have noted that frequent mispronunciation of the word "Dea" occurs among those who are unfamiliar with Filianism (incorrectly pronounced "dee"). Though the word "Goddess" and "Thea/Dea" have been used interchangeably, from a theological standpoint the word "Goddess" could still be misconstrued in such manners that generates a misunderstanding of the Filianic theology. This minor modification of the scriptural texts is largely cosmetic in nature, and does not alter the substance of the Filianic Scriptures.

January 29, 2012/Brighe 7, 3331
Sarah Morrigan

2.1 -- This edition includes the Foolish Maiden, which is appended to the end of the scriptures as an apocryphal text at this time, as the text's canonicity is disputed.

August 26, 2011/Hesperis 19, 3331
Sarah Morrigan

Notes on the Second Edition
Sarah A. Morrigan, General Editor

In this second revised and expanded edition of the New Celestial Union Version of the Filianic Scriptures we have considered the practical use of the Scriptures in liturgical settings as a guide to worship. Scriptures do not exist in vacuums, but do live within the life of a faith community and its prayers and liturgies. Whilst the first edition was issued with hope that by not including many extra items that would appeal to a more broader audience and remain less sectarian, it is also a felt reality that the majority of readers also desire resources that could aid in their personal worship and study.

Additionally, another major change in this edition is the rendition of the name of the Daughter of Thea. As in some of the older existent texts of the Filianic faith, Her name is restored to Rhiannë. As those who are familiar with the teachings of Lhi Raya Chancandre of Aristasia may notice, the phoneme "rhi" denotes the sovereignty of the Daughter as the queen of heaven. This rendition, while adding to the basic etymological root "ana" common in many languages for their words for a principle Goddess, also is better sounding when used in a formal liturgical setting. Rhiannë is a three-syllable name, with the final "ë" voiced. Among Filians, Her name is also variously invoked as Ana, Anna, Hannah, Inanna, and so on.

In the book format, this edition contains additional materials that can serve as useful aid to study, contemplation and worship. The addition of a breviary fills the need for a compact "one book" that a reader can carry anywhere and use it for meditation and worship, both individually and collectively. While it is not intended to be a substitute for a more extensive liturgical book, this provides for a basic framework for worship in daily lives of the followers. One remarkable feature of this breviary is that almost all words of the prayers come directly from the Filianic Scriptures alone. In the past, most available Filianic liturgical texts borrowed heavily from other traditions and in turn from other religious texts, most notably from the Roman Catholic and Hindu liturgies. Some have understandably raised the concerns regarding propriety of such appropriations of prayers from other paths, and in all honesty, those borrowed prayers served a good purpose for a while but nonetheless they were not genuinely ours. The time has come to create our own liturgical materials using our own texts. In so doing it is hoped that this work of short liturgies will be used widely, as not having foreign materials it would be more likely that all those who find value in the Filianic Scriptures would

find a common ground. This edition also includes a short suggestion on the use of the rosary, once again using words of the Filianic Scriptures.

June 8, 2010/Hera 24, 3330

Introductory Notes to the First Edition

Sarah A. Morigan, General Editor

“Therefore know well the sacred mythos and the words that I reveal to you, 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.” (3:5:33-34)

“It is the outstanding feature of the holy texts that they are simply put and easy to understand—what Thea wishes us to know is very clear, there is no ambiguity or equivocation. Yet at the same time, it is authoritative guidance; it is an invitation, lovingly expressed, for us to obey, to take up the advice and follow it.” — Madria Olga.

“[The Filianic Scriptures] do express a Mythos that is very ancient, appearing in, for example, the Pelasgian creation myth and in the earliest and feminine form of the Mythos of the descent to the underworld. Other texts provide a clear exposition of major themes in the Sophia Perennis.” — St. John Kelliher, editor of *The Eternal Feminine, A Notebook* (eternalfeminine.org).

This little book you now hold in your hands represents several traditional sacred mythos and holy teachings that were transmitted in various forms. The origins of these scriptures are obscure, but are largely in this present form since the 1970s when small communities in Great Britain and Ireland have written them down.

In many ways, this book may be called the Bible of the pre-patriarchal world, that is, a book in which the timeless wisdom and precepts of the Holy, Eternal Creator are contained in a manner that is free of later patriarchal influences and resulting cultural and historical references that are specific to a certain time and place. As such readers will readily notice the brevity of this book of Scriptures: with only 767 verses the Filianic Scriptures tell the story of the world’s creation, the love and goodness of the Creator, the fall and redemption of the human being, as well as very practical guidances for everyday living and for a refining of our souls. In this book is the kernel of the eternal truth that is not just for one ethnic group or nation, and not just for one specific time period.

Most importantly, however, this book restores the primordial femininity of God while also preserving Her monotheistic, trinitarian nature. As such this book makes an important contribution to those who seek feminine spirituality that is rooted in the tradition. Readers who are accustomed to Christian scriptures will also be pleasantly surprised to discover that many verses in this book convey precepts and teachings that are parallel or even identical to their holy Bible. These scriptures have variously been called in the past the Filianic Scriptures, Theanic Scriptures or Madrian Scriptures. We have settled with calling it the Filianic Scriptures, because of the centrality of the Daughter (Filia) of Thea in much of these texts; likewise, we affirm the good news enshrined within the pages of the book you now hold in your hands: that you are a daughter of Thea, a reflection of Her beauty, love and delight, and thus are subject to Her illimitable love.

The New Celestial Union Version is an attempt—perhaps the first of its kind—by a small yet dedicated group of Her devotees to make the Filianic Scriptures available to the world for wide dissemination. In its publication, we seek to bring out the messages of the Mistress of All Things from the obscurity and secrecy, so all may learn and benefit from this important collection of sacred writings. The collection of these scriptures are further organized for an

ecumenical use, and is clearly numbered for easy reference of verses. Furthermore, the texts of the Scriptures were revised for grammar, ease of reading and internal consistency, and rephrased in the contemporary North American English as today's international lingua franca, eschewing some archaic usage of several words and whenever appropriate substituting words that are uniquely British with those more commonly understood by the international readers, including by those who are not native English speakers.

The first part of this book contains a story of creation, fall of the humankind, and redemption of the humankind through the birth, death, resurrection and ascension of the Daughter of Thea. The "Filianic texts," in the Title 3 are so called since these are teachings written in a form of the Daughter of Thea speaking to us. The second and fourth titles contain the "wisdom texts" which contain precepts similar to the Filianic texts but as a general statement rather than in a homiletic format. The division between the Title 2 (Crystal Tablet) and the Title 4 (the rest of the wisdom texts) are largely historic, as some communities that used the Filianic Scriptures regarded the Crystal Tablet as part of the major scriptures while the rest of the wisdom texts as part of the minor. As readers discover, in the Filianic Scriptures most of the teachings of the Daughter appear in separate documents, unlike the Christian books of Gospels in which the narrative of Christ and teachings of Christ are woven together.

Unlike the Judeo-Christian Bible, these scriptures are not to be understood as historic statements or something to be taken literally as though they reflect modern scientific theories. Rather, this book is to be read prayerfully and contemplatively as a true, traditional mythos—a collection of timeless, universal truth that "cannot not be true." The texts of this book are above and beyond the materialistic criticism or fundamentalistic speculations; rather, they convey the higher wisdom that, in the innermost centre of our hearts knows it to be true (cf. 3:8:40).

We, of the Committee for the Standard Book of Filianic Scriptures, hope that this publication of the New Celestial Union Version will open the door for the multitudes to discover the simple and gentle way of love.

"Therefore go out among maids and teach them the good doctrine." (3:2:17)

March 21, 2010/Culverine 1, 3330

Outlines of the Filianic Scriptures

Verses are cited in the format of "title:chapter:verse," like "1:3:9," for instance, which points to the third chapter of the Holy Mythos (title 1), ninth verse.

Title 1. The Holy Mythos [193 verses]

Chapters 1-3, Creation to fall

1: 16 verses, 2: 16 verses, 3: 9 verses

Chapters 4-7, The Daughter born to accepting the fate

4: 7 verses, 5: 35 verses, 6: 22 verses, 7: 21 verses

Chapters 8-10, Descent, resurrection and ascension

8: 19 verses, 9: 23 verses, 10: 25 verses

Title 2. The Crystal Tablet [52 verses]

Chapter 1 only

1: 52 verses.

Title 3. Filianic Texts, or the collected sayings of the Daughter of Thea [308 verses]

Chapter 1, Teachings of the Daughter, 36 verses (verse 10 missing)

Chapter 2, The Light, 47 verses

Chapter 3, The Mantle, 7 verses
Chapter 4, Secret of the World, 26 verses
Chapter 5, The Sermon of the Apple Seed, 47 verses
Chapter 6, The Three Loves, 43 verses
Chapter 7, The Veil of Matter, 46 verses
Chapter 8, The Way of Simplicity, 48 verses
Chapter 9, On Our Mother's Love, 7 verses
Chapter 10, The Child, 11 verses
Chapter 11, The Temple of the Heart, 27 verses

Title 4. Wisdom Texts. [177 verses]

Chapter 1, The Clew of the Horse, 66 verses
Chapter 2, The Heart of Water, 64 verses
Chapter 3, The Pillar of Light, 47 verses

Total number of verses: 767

Title 3A. Additional Filianic Texts. [11 verses]

Chapter 12A, The Foolish Maiden, 11 verses

Abstracts of Each Scriptural Text

1. The Holy Mythos. "So were the things that are told in this book reflected in the hearts of maids, that all might read them and draw closer to She that acted them." (1:10:25.) The Holy Mythos presents a fundamental cosmology of the Filianic faith. It is a story of the primordial beginning, of the creation, of the fall and redemption of the world. This is to be read as an eternal narrative, rather than a historic fact specific to a certain time or place, as wherever and whenever the Holy Mythos is read, all the "spirits of the earth's children were gathered at the sacrifice." (1:10:16.)

2. The Crystal Tablet. "Every crossroad is a choice, and every choice has a spiritual meaning" (2:1:4.) The Crystal Tablet is a primary writing of moral teachings. The principle behind it is that every moment is an opportunity to choose, and there is a choice that brings us closer to the perfection in Thea. It is a guide to living, which calls us to live every moment as a resplendent creation.

3.1. The Teachings of the Daughter. "Forget not the power of words, for a word has all the power of a thought, and a thought has a power to move the earth and the heavens." (3:1:20.) The words and thoughts are where the true change occurs. The Teachings of the Daughter is about mindfulness, and the mastery of one's actions.

3.2. The Light. In the first half (verses 1-21) it shows a path of twofold love, the love of Thea and the love of maids. In the second half (verses 22-47) a parable of cave-dwellers illustrates the state of this present world in need for the true light. Ultimately, living the path of twofold love is a path of light in the darkness, and the Daughter of Thea was sent so that we may find our souls before the worldly fire dies and the darkness comes.

3.3. The Mantle. "Come, seek protection in My mantle, for I have turned no creature from Me. Be sheltered in the folds of My garment." (3:3:4.) This short text comforts those who meditate upon it. It calls those who are weary of this world to contemplate upon the presence of Thea in the darkness and silence.

3.4. The Secret of the World. "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 Thea is without." (3:4:24.) The world is never perfect, and even the most beautiful is riven with kear. The Secret of the World teaches a path of liberation from the imperfection and illusions of this present world.

3.5. The Sermon of the Apple Seed. “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.” (3:5:22.) Just as the material manifestations unfold from the essence, our thinking must grow from the higher, spiritual, truth to the lower, material expressions. Worldly discourses are speculations that can often be distractions. But there is one word that conquers every danger, and that word is love. (3:5:45-46.)

3.6. The Three Loves. They are the love of Thea, the love of self, and the love of maids and of all creatures. Those who perfect these three loves have attained perfection, for these three loves are the summation of all virtues, and those who possess the three loves are beyond fear. These loves are not merely three, but is in truth one, the love of Thea. From these three loves comes life in superabundance.

3.7. The Veil of Matter. “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.” (verse 11.) This text makes an exposition of the basic Filianic cosmology, following some ethical precepts at the beginning.

3.8. The Way of Simplicity. “What is your truth if it cannot be shared with a child? For in the eyes of eternity, how little is the space between an infant and the wisest of the world?” (3:8:47-48.) This text is a collection of practical spiritual and moral teachings for everyday living.

3.9. On Our Mother’s Love. “For She who created you also loves you, even to the end of the age.” (verse 2.) This very short text calls readers to return to Thea without fear.

3.10. The Child. This short illustrative narrative depicts a conversation between Kore and a mother of a child. “The radiant soul of your child shines forth upon the world because she is in My arms, yet you would have held her from Me. 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?” (3:10:3-5.)

3.11. The Temple of the Heart. “Know well your own heart, and the thorns that grow therein; for without that knowledge shall you rarely pass through into the temple, nor shall you cultivate the flowers of the Spirit which alone make life sweet with their fragrance.” (3:11:10-11.) This text, with a highly visual metaphor, speaks of the heart as a microcosm that is a temple of the spirit, and it speaks of fear as thorns surrounding the temple.

4.1. The Clew of the Horse. Presenting the world as a spinning wheel with Thea as the unmoving centre, it teaches us to govern the mind in the still purity of the Spirit. “She who has no beginning or any end; She who stood in the heart of chaos and made all things harmonious, She who bears the worlds within Her hand; a maid who knows Her is truly free.” (verse 45.)

4.2. Heart of Water. “The heart of water is not proud, she trusts not in herself. She seeks neither power nor authority, for there is no authority except in the Spirit My Mother.” (verse 13.) This text speaks of the authority, its sources and its legitimacy; and the virtue of obedience and harmony that comes from obedience.

4.3. Pillar of Light. “But you, My children, of all the world, you alone have power to choose; and thus you are called maid, for maid is she that has the power of choosing. Fix then your will upon the truth and your heart upon the Spirit My Mother, for by your love the world shall be redeemed.” (4:3:19-20.) “Hold fast to the truth, for the truth is a pillar; a steadfast pillar that all the world cannot shake.” (verse 29.) The material world is transient, but Thea is the steadfast pillar. This understanding guides the choices one makes.

Title 1

THE HOLY MYTHOS

also known as THE CREATION (chapters 1-3)

Chapter 1

1. Before and beyond all things is the Mistress of All Things. When nothing was, She was.
2. 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 active force, and therefore pure delight; and the crashing of the waves was the overflowing of Her joy. 4. And the white force of Her superabundant joy grew so great that 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 were wisely skilled. 6. And She stretched forth Her hands and gave a shape to each fragment, and no one was like any other. 7. And She parted the vast 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 strength. 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 wise and skilled, 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 Mistress of All Things 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; 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 2

1. But there was one that had not been shaped by Her, and that was neither Her daughter nor a creature of spirit. But it was the space between the fragments and the nothingness that had been before things were. It had neither power nor delight, but only weight. It had no shape, but could only coil and uncoil itself about the things that were. It was the snake, and it was not silver but black. 2. The snake hated all the things that had become, and hated the separation of the waters and the sky. It hated light and power, desiring all to be darkness and nothingness.
3. And when the world had lived a time in joy (though no one can say what that time was, for there were neither days nor nights, nor moons to tell the month), the snake came to the first of the daughters of the Mistress of All Things, 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 strength, and have never known the sweetness of rest. Only embrace me and you shall have rest." 5. For a long time she listened to the words of the snake. She did not know what rest might be, but knew that it was not of Her. 6. And yet so enticingly did the snake speak of the sweetness of rest, surpassing all delight, that at last she threw herself down and embraced the snake. 7. And because she was suffused with the delight of the Mistress of All Things, the snake immediately took on shape. 8. And its shape was like hers, but its body was filled with weight and was barren, for being not a creature of spirit, it 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. Though she desired to rest, but could not rest, and she spoke to the snake, saying: "Snake, what must I do now?" 11. And the snake said: "First daughter of creation, you must go to the Mistress of All Things and ask Her to make the world dark that you may rest." 12. So she

asked that of Her, and She darkened the world for a period that Her daughter might rest. This was the first night.

13. But when the darkness came, the snake 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 all will be nothingness again." 14. And the waters heard it and began to flood the earth, and many were the creatures destroyed in that flood. 15. But the Mistress of All Things saw this and descended to the earth, placing Her heel upon the head of the snake and bruising it, 16. and She flung the waters into the air that they might fall harmlessly to the earth in small drops. This was the first rain.

Chapter 3

1. 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. 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 I shall govern the movements of the waters, 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 snake shall keep the form that you have given it, and you shall be set in governance over it; but remember that it will ever attempt to beguile and destroy you as it 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 tire, but My light shall give you signs in this matter."

8. Then the Mistress of All Things 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. These were the first tears shed upon the whole of the earth.

Chapter 4

1. When the first night had come upon the world, the Mistress of All Things 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. 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. Then 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 that darkness.

6. When the waters became calm again, the Mistress of All Things 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 5

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 resplendent 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. 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 an archangel of Thea, 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 her. 6. And the daughters of the earth covered their eyes and threw themselves to the ground. 7. And the voice of the archangel 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. Then 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 she shall carry the light of Thea 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. When the voice of the archangel ceased, a silence fell that was the first true silence since the beginning of the world, and the last that shall be until its end, 14. and the children of earth watched the sky as the first rays of dawn crept across the heavens. 15. Then 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. 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 Thea. 18. When the shining ones ceased from their song, the world became quiet again, and the star grew brighter and ever brighter, until it shone brighter than the radiance of all the host of heaven; and yet its light was so gentle 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.

20. The archangel 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: 21. First the greatest of them, who ruled more land than either of the others and also possessed more treasure. 22. 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 glister lovelier than any earthly jewel. 23. And she laid it at the feet of the archangel. 24. The archangel 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 profound meditation. 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 lovelier than that of the golden crown. 26. And she laid it at the feet of the archangel. 27. The archangel 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 last princess possessed only but few of the worldly things, but she was a priestess of Thea, and she praised Her in the morning and at evening and at all the seven hours of the day. 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 colours, 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 archangel. 30. The archangel said: "It is good that you bring your crown, for you are a true and loving priestess and a servant of your people, but the holy child shall be priestess of all the world, and shall serve Her children even to the last and greatest service."

31. When the archangel ceased to speak, a new voice filled the air, more beautiful and more formidable than hers. The voice said:

"Her name shall be called Kore,
for She shall be the Lady of heaven."

32. Then the star vanished from the sky and yet its light remained; then the shape of the light became a vision: 33. it was a vision of the Mistress of All Things, bearing in Her arms the holy

child. 34. 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. Then 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 6

1. When the holy child had grown to the full stature of maidenhood, the Mother of All Things took Her to a high place upon the earth, saying, "To You I give the governance of all these things. 2. You shall command the movements of the waters, and the wind shall be Your servant. 3. The seasons of the earth You shall control, and all the times 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 sky shall know You as their sovereign. 5. For all these things must be put from Me; for they can no longer look upon My brightness."

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. The waxing and the waning of twelve moons reigned the Maid. 9. After the twelfth moon had appeared in the sky, the Mother of All Things called Her daughter to Her, and spoke 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. The Maid replied, saying, "I have brought Your light to many places, and there is yet a place 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. 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. The Maid replied: "I know what it is that I must do."

14. She knew that She must descend into the nether regions, giving up the divine light and going down into that place wherein is no light, but only the profoundest darkness. 15. And this was Her taking on of fate upon Herself.

16. The Mother of All Things removed the divine light from Her daughter, blessed Her, and sent Her forth, saying: "Go hence from here, beloved daughter, for You may no longer look upon Me."

17. Then the children of heaven led Her forth, and praised Her in strange and gentle songs. 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. 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. 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 7

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. Knowing that She had not the light of Her Mother upon Her, evil spirits gathered about and troubled Her, with fear and dread of isolation, and every sort of restriction. 3. 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 no one shall save You. In the illimitable emptiness of the universe You shall stand alone and none shall give You comfort. 5. In the darkness of eternal night You shall 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 spirits spoke, saying, “Be 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 the princess of the world, and all the children of the earth have been given into My care by the hand of the Eternal.”

11. Then the spirits said: “The light of the Eternal is taken from You, and whether these things are or are not Yours, it is we who have the power over 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. Neither shall all the powers of the earth count against it, nor all the powers of the seas and the skies move it by the smallest fraction in all its vastness. 14. I shall obey no one but My Mother, though all your power be turned in fury upon Me.” 15. And the spirits cried: “Not our power, but the power of one far greater from whom our power derives.” 16. The Maid said: “Thus may it be.”

17. And the spirits questioned Her, saying: “Do you think that Your Mother will save You?” 18. The Maid answered: “She will do what She will do, and blessed is Her Name.”

19. And the spirits laughed, saying: “Then You are abandoned to the uttermost darkness.” 20. The heart of the Maid fainted within Her. 21. Yet She said: “Thus may it be.”

Chapter 8

1. And the Maid journeyed down into the darkest regions until She came to the great gates of the nether world. 2. The gatekeeper cried: “Who is it that comes of her own free step upon the realm of the dark queen?” 3. The Maid replied: “I am the daughter of She who is Mother of all.” 4. The gatekeeper said: “Give me your axe, and You may pass.” 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. 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 bareheaded 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. 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. Then the dark queen rose to her feet, and so terrible was her aspect that her daughters fled to the furthest part 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 corpse and a dead thing upon the ground.

17. At the centre of the nether world there stood a great pillar, reaching to the roof of that world. 18. The daughters of the dark queen took the corpse of the Maid, and hung it high upon that pillar. 19. And above Her head they hung the great moon-axe, in symbol of the greatness of the deed.

Chapter 9

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: 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 upon 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. Neither maid bore child nor ewe brought forth the lamb. Every growing thing began to wither from its roots. 5. In the nights there were neither moon nor stars, and the heat of the sun by day was terrible.

6. And the Mother of All Things 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. Then 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. The children of earth rejoiced, saying, "It is the Mistress of All Things, come to seek Her daughter." The dark queen ordered 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?" 11. She answered, saying: "I am the Mistress of all that is, and the Mother of My daughter. 12. 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." 13. But the gatekeeper opened not the gate. Then the Mistress of All Things 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 Mistress of All Things. 15. And the Mistress of All Things came into the nether world; and the six gatekeepers flung wide their gates and fled. 16. And Her archangels took down the corpse 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 corpse 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. When they beheld Her, the children of the earth rejoiced, and the rivers flowed again, and the sea began to move. 21. 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 Mother of All Things and praise to Her daughter. 23. Rejoice, for the world is renewed."

Chapter 10

1. And as She walked, the children of the earth threw blossoms before Her, and though Her feet rested on them, 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. 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 troubled with the dignity of the world, neither lose yourself 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 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 has come for Me to go from you, I shall still 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 did not understand Her, 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 though they may fill a hundred books.

9. When the time was at hand, two archangels descended, one on either side of Her, and She went with them into heaven. 10. The children of heaven greeted Her, crying: "Hail, princess of the world; hail, queen of heaven." And they placed a crown of stars about Her head. 11. The blue night was Her cloak, and the stars of the sky the crown about Her head, and the moon lay at Her feet. They cried again: "Hail, queen of heaven." 12. 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 from Her hands upon them and upon the earth. And Her grace and blessing were as rays of perfect light which penetrate the heart and flood the soul.

14. She said to them: "Do not forget your sisters of the earth, but move yourselves among 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 earth's children were gathered at the sacrifice, even as their souls were gathered on the earth. 17. Then She stood at the great altar and took up a wheaten loaf, and spoke, saying: 18. "Like to the grains, My body was cut down by the scythe of death; and like to the grains did it rise anew. 19. For I am the ear of grains that is reaped in silence." 20. She said: "Like to the grains my body was broken between the stones of death." And saying thus, She broke the bread between Her hands. 21. And She gave the fragments of the bread to the spirits of earth's children, saying: "Here is My body that is broken for you. Eat My body, that you may be one with My body, and may be one body in Me."

22. Then She poured out Her Spirit from hands into a great chalice, and Her Spirit lay as wine within the chalice. 23. She said: "Even as you have offered Me bread in sacrifice, so I give 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 earth's children have part in the real. 25. So were the things that are told in this book reflected in the hearts of maids, that all might read them and draw closer to She that acted them.

Notes:

1:2:1: In Lux Madriana Version, the snake is referred to as “he.”

1:4:1: In previous versions this is the first chapter of the Holy Mythos of the Daughter of Thea. In the New Celestial Union Version this book is merged with the Creation, as they form one continuing story starting in the creation of the universe, ending in the redemption of the fallen world.

1:5:5: “Archangel of Thea,” Other versions may render as “Genia of Goddess.”

1:5:31: “Kore,” Rhiannë, Ana, or Inanna.

1:9:16: “Archangels,” or “Geniae” in other versions.

Title 2, Chapter 1

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 force, the light of the Mother; the third and gentlest light is love, the light of our Saviour, the Maid. 12. Life is the life of the spirit, the first principle; beyond being and unbeing. Life was before existence. Life is the cause of existence. 13. How shall the soul live in life? 14. Let her realize the truth of her self and the truth of the Absolute. Let her know that her life is beyond even her existence, that the absolute life, the life of Thea, is beyond all existence. 15. Let her not be held from herself or her Thea 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, was 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 delight. It is the joy of Thea, and Her breath and 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 appears 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 strength 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 strength. 25. Let her not seek for reward, but only for her own perfection; thus the action itself shall 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 morass of illusion. 27. She

who rejects the light of the Spirit in this world shall, beyond death, be plunged into darkness and the confusion of bodiless 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 lives in light, nothing 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 Thea, with herself and with all things. 32. And for the existence that has fallen from perfection: truly 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 pendant upon a blade of grass, not 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 times and the seasons; all the rhythms of the soul, of the mind and of the body: truly all these flow from the love of our Lady the Maid, that each creation may not decompose 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 it might 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 cleaves 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 Thea 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 Thea, and from this love all other loves flow. 50. Let her open herself to her Lady that She may come as a perfect love for her. Let her learn of Thea, of that eternal love which is Thea. 51. And she who loves her Lady in perfection shall have perfect love of all Her creatures, even as She has. 52. For this is the love that is perfect knowledge, and the knowledge that is perfect love.

Title 3, Chapter 1

THE TEACHINGS OF THE DAUGHTER

also known as THE THOUGHTS OF THE MIND

1. Thoughts of the mind neither pass away, nor vanish into air. 2. 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 archangels. 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 from her mother a fine and well-made house of well-wrought oak and stone and furnished by the skillful 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. (verse missing from available manuscripts.)]

11. Does she not know that the thoughts of her mind neither pass away nor vanish into air? 12. Does she not know that every thought of greed, of hate, of lust or of anger is a scar upon her subtle body? 13. Does she not see that she surrounds herself with hateful things that are the forms of her thoughts? 14. Does she not see that evil demons harbour in these forms even as rats infest a dunghill? 15. Does she not know that when her mortal body is passed into the earth she will have no place to dwell except 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, and 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, 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 made 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 do not speak evil in idleness, or 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 prayers often, speak them in the rhythm of your steps, and attune them to the beating of your heart.

24. For She who 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 noontide 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. The conflict is manifest in the cycles of civilizations, and also in the soul of every maid. 26. For the servants of Irkalla fasten upon the false self, like the bindweed fastens upon a growing plant. And the radiant angels 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 by itself, for the veil of matter is shot through with the light of the real and the darkness of the false. 28. Not even a sparrow touches down upon a twig without showing forth the conflict between evil and the good. No grain of sand shifts in the desert without reflecting some spiritual truth. 29. Not even a star falls in the farthest corner of the universe without an inward meaning. 30. What then is the wisdom of this world, which knows the outward shows 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 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 in all things.

Notes:

Verse 14: "Demons," or "Keres."

Verse 25: Irkalla is the dark queen.

Title 3, Chapter 2.

THE LIGHT

1. I am sent by My Mother to bring you a light, that you may find your souls before the darkness comes. 2. Do not seek 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. Practice no revenge, but only offer love to them that harm you; and those that would take from you, give to them freely. 5. Be the servant of every maid, ranking neither yourself above the lowest, nor for the highest, lest ungentleness or envy touch your soul. 6. But before and beyond the love of maids there lies the love of Thea; for She is the source and fountain of all love.

7. Therefore the love of Thea is also the love of maids. 8. But the love of maids is not the love of Thea, and those who say so are the prisoners of a lie, for the truth is not with them. 9. And unless the truth is with her, how shall anyone 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 does not know Thea; 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 do not set yourself as judges over any maid; for there is One alone who 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, often times not so far. 15. Therefore pray in supplication for the divine light 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 out among maids and teach them the good doctrine, for the time of this world is shorter than you suppose. 18. Those who know neither 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 they will 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. Unless she dies and be reborn in Spirit, her fairest rose shall have a canker, her sweetest wine shall turn to vinegar.

22. There once lived a race of maids in the deepest caves of the earth, beset with chill and darkness. 23. And in the uttermost depths of those caves they burned 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 front and the weak were forced back into the darkness.

25. And one maid, becoming tired 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 in which there 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 lit and warmed by the sun. 29. and her light was one hundred times brighter than the fire, and her warmth one 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. The maid joyfully lived in the light of the sun, until, giving thought to her sisters, she resolved herself to return into the darkness, so that she might bring them with her to the light.

32. But when she came to her sisters and told them all that she had learned, in anger they turned against her. 33. Some close to the fire cried, "Sure 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 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 cave.” 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 tomorrow it may die; yet in truth you 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: “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 while into the darkness, for there will be a greater darkness when the fire dies.” 47. Yet few understood these words, and few that followed her.

Notes:

Verse 19: “Kear” is a chasm or gap that separates a maid from Thea, a crack that breaks what is whole into divided pieces. It is pronounced as though it rhymes with fear and dear. (cf. 3:4:5.)

Title 3, Chapter 3 THE MANTLE

1. You who are weary with the world, you who are lonely, you who have suffered hardship, and you who have suffered hurt: come, gather about Me and be 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 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.

Title 3, Chapter 4 THE SECRET OF THE WORLD

1. My children, whose souls are My sisters, I shall speak to you of the things that I have seen. Let no one 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 the world be seen, and from no other. 3. The cosmos is a perfect sphere, even lovelier 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 skill of Her hands, and all that is very good, more 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 no one 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 gathers around 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 have also turned from My Mother; each one of you, though remembrance has not potency through 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 lovelier 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 can not 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 love each of you, and I have proved My love, and shall prove it evermore. 16. For I have conquered death and kear, and I bring to you My conquest. 17. Open your heart to Me, and I shall bring you all the fruit that have reaped in sorrow.

18. 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 even lovelier than the sun; and through My death she shall be purified. 19. Turn from the evil of the world and come to Me, and I shall lead you to your heart's true home.

20. 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 Thea. 21. Do not see the world through the eyes of the world, but through the eyes of the Eternal. 22. Know also that the world is not so solid as it seems, but in truth it is an illusion. 23. Change that within you and the world without will change. But seek to change the world, and all of essence will remain the same.

24. 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 Thea is without. 25. 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 eternal life, you must go unto death even as I have gone unto death. 26. And this is the secret of the world which all the world will hide from you.

Notes:

Verse 3: See note for 3:2:19.

Title 3, Chapter 5

THE SERMON OF THE APPLE SEED

1. From the branch of a tree Kore 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. Then 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 the spheres and galaxies, the subtle realms, the sure and solid earth; so shall all these 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 does not change 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 trunk is that Spirit Herself, from whom all creation flows. 13. And still beneath the branches and the trunk 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 to you but the seed of one apple.

16. For I have 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 the 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 soul. Then your mind shall rise up into soul, and soul breathe the breath of Spirit. 24. Do this, and your thoughts shall be in harmony 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 a nettle. 27. If her thoughts are bound to accidental thing, 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 anything 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 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 does not cry in the marketplace, but whispers in the heart of every soul that truth which she alone may understand. 36. It is not necessary 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 necessary that you should attain liberation; and what I have not revealed, that is not needed. 38. But if you shall discourse on that which is unnecessary, I give to 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 in harmony with the seed of truth, for speculation that is dissonant does not give knowledge, but leads to the abyss of those that have rejected truth;

41. and you who have care of My children, do not let them 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 do not be afraid, for the seed of truth shall be your guide and your protector and shall bring you 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.

Notes:

Verse 1: Kore, also Rhiannë, Ana or Inanna. (cf. 1:5:31.)

Title 3, Chapter 6
THE THREE LOVES

1. My children, even as your souls are at once whole and also riven through with kear, so when each of you speaks of herself, 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 earth; 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 Thea;
to light or force belongs the love of the true self,
and to love or harmony belongs the love of maids and of all creatures.

18. Within these three 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 Thea. For love of Her contains all other loves. 21. Yet if one of these loves appears without the others, by this you shall know it to be false. 22. For in the love of Thea shines forth the love of all Her children, and from this love proceeds the desire to vanquish kear that the path to the true self may lie open.

23. And by these signs you shall know the love of Thea. 24. And she who loves her true self seeks to progress in spirit and make her soul pure; 25. yet if she does not know Thea as her Mother, or if she despises Her children, then this love is nothing 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 yet does not seek the Mother is like one who winnows away the grains and grinds the chaff. 28. And she who loves the children of Thea and seeks to bring good to them; if she does not know her true self, how can she help them? 29. For if some are lost in the desert, how shall another help them if she does not know the way herself? 30. Perhaps she shall give them water, but the water shall soon be gone, and then all of them will perish together. 31. And she who loves the children but does not love 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 Thea 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 kear and have no longer the power of perfection. 42. And rightfully it has 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, come to Me and let your heart be happy, for I have made all things good.

Title 3, Chapter 7 THE VEIL OF MATTER

1. Do not offer Me the sacrifice of blood, for I take no delight in the hurt of any creature; 2. and My children, if you love Me, you are friend to every living thing and the soul of every maiden is your sister.

3. Therefore for evil words do not offer evil words again, and for evil acts do not return evil acts, 4. but where ill is given let your return be good; and for injustice do not merely return justice 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 no one shall see 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, lovelier 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 greyness of a shadow. 22. And My children, you do not just watch the 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 you shall 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 do not chase 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 neither 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 thirsty for the waters of life, but the waters of the world cannot quench that thirst, 40. for they are like salty sea-water, and to drink of them only makes the thirst greater. 41. And there are some who 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 quench. 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.

Title 3, Chapter 8

THE WAY OF SIMPLICITY

1. Unless your souls are simple as the running deers, 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 closely attuned. 6. The profane attempts 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, likewise a maid lacking inward control is broken from the rhythm. 9. For her there shall be neither warmth nor cold, 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 the dance shall be destroyed; without discipline the rhythm is 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 do not know 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 not an act of avoidance, but of creation. 17. For the chaste maiden builds within herself a higher power and a supernatural beauty. 18. Without chastity of mind and soul, the bodily observance is 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 a maid shall 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 thought and ceases to be its servant, that maid is near to the heaven of the archangels.

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. Do not covet the riches of the world, but give forth freely of them.

29. Do not seek more than that shall maintain your body, or 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 thousand fold 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 she loses, but what she gives freely, that she gains in perfection. 37. And all this is mere folly to the world.

38. Therefore walk in simplicity in the world, and let your heart be as the heart of a little child. 39. And if the world laughs at you, count it an honour, that they scorn you, count it a blessing. 40. For yours is the higher wisdom, and in the innermost centre of their hearts, the profane also knows it to be true. 41. Within their laughter lies fear of chastity; within their scorn of meekness and indifference to possessions lies a true terror. 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; neither may any maid pursue at once true wisdom and the false. 44. Therefore be attuned to the music of eternity, and dance within the rhythm of the mysteries and the seasons.

45. Let your soul be simple, so 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 has not simplicity and love, may struggle for it all her life and in 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?

Title 3, Chapter 9

ON OUR MOTHER'S LOVE

1. Take heart, My children, take joy and courage in our Mother. 2. For She who 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.

Title 3, Chapter 10

THE CHILD

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

a radiant light. 3. "See," exclaimed Kore, "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 her mother was ashamed, and cried: "Kore, 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 Kore said: "I shall receive your child: I shall set an angel of heaven to be the guardian of her soul, and the angels 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."

Title 3, Chapter 11

THE TEMPLE OF THE HEART

1. Know your own heart and make examination thereof; for if you know not your own heart, there can be no true knowledge of anything. 2. But within the innermost temple of your heart you shall find the seas, the heavens and all the illimitable cosmos, 3. for the space within this temple is as vast as 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 smaller than the seventh part of the seed of an apple, and the seventh part of a seventh part divided again until what part remains can be seen nor touched nor tasted. 6. The ignorant eye shall not see the temple from within, 7. for it is 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 around grows a garden overgrown with thorns, which are the thorns of fear. 10. Know well your own heart, and the thorns that grow therein; for without that knowledge you shall 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 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 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 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 not raised up with the pride of self-possession, 23. but cast yourself down and give yourselves 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.

Title 4, Chapter 1

THE CLEW OF THE HORSE

1. 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 extends without limit, neither 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, 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 does not act is the cause of all action. She that is not is the cause of all being. She that is still is the centre and source of all movement. 9. At the rim is the movement greatest; close to the centre is it least. 10. Where there is no movement there is purity.

11. The spirit in maid loves purity, yet her mind distracts her. The mind craves peace, yet it 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 stands between maid and the truth, like to a hoodwink that darkens her eyes. 14. And even when her mind seizes the truth, her stomach is beglammoured by the veil of illusion. 15. Desire and hatred are the other two: that which pursues and grasps the way of pleasure; and 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? Whatever 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. Their 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 nothing among them that 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 wisdom, the second by the name of folly. 28. And still beyond these two is She who governs them both, like to a maid that breathes both in and out. 29. She rules both the rivers and the wellsprings, the wellsprings and the mighty sea. 30. When the word was spoken and the worlds were born, She did observe in silence. 31. Her webs She wove out, both longwise and crosswise, She spread them to cover every corner of the field. 32. These She will draw together when their time is come.

33. All the holy teachers are Her servants; the craftmaids are created by Her craft. She governs all, and all She will ingather when the worlds are rolled up like a parchment scroll. 34. And even as the splendid sun, singing aloud in her brightness, shines unto the heights and to the depths and all the four directions, so She governs all that have come to birth. 35. She that unfolds all things like to a rose from the seed of Her being; She that nurtures each thing that has fullness in it to its fullness; She who scatters the colours, it is She who governs the world. 36. But she who takes the colours upon her, who works the soil and also eats the grain. She partakes of the fruits of her working. 37. She assumes all shapes, in every form and likeness; for She is of three strains commingled. 38. Three paths She follows, and Her road winds 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 hair's tip, divided one hundred times. Yet She is like to all the manifest world. 42. She has no form, no colour, no scent nor any savour; yet all things that She enters, She becomes. 43. According to the acts that She performs, and the choices wherewith they are directed; 44. by these She takes on unnumbered shapes, and numberless conditions She enters. 45. She who has no beginning or any end; She who stood in the heart of chaos and made all things harmonious, She who bears the worlds within Her hand; a maid who 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; a maid who knows Her in truth has left all worlds; in truth, she has left the body and the mind.

47. You are not your body, nor is your body any portion of you. 48. It is an estate which you hold for a time, and after a time it shall pass from you. 49. Therefore, have governance of your body. Do not let it be your ruler in any way. 50. Keep it in purity as a temple built of earth and a place of devotion.

51. You are not your mind, nor is your mind any portion of you. 52. It is an estate which you hold for a time, and after a time it shall pass from you. 53. For longer than the body you shall hold it; and when the body passes into dust, still it shall be with you. 54. Yet in its turn it shall pass away, in its appointed season. 55. But you shall never pass away; when all the worlds are dust you shall endure. 56. Therefore, have governance of your mind. Do not let it be your ruler in any way. 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 drinks the wind, filled with its own desires. 59. Gladly it would draw the rein from your hand and carry you where it will; gladly it would take the body for its mistress, 60. like a bird that hops from twig to twig, turning first to one fruit, then to another, without control or constancy. 61. Yet calm the mind and bring it to the garden of your Lady; to the peaceful garden to rest by gentle streams. 62. By long training it is brought to contemplation; it is bridled that it may tread the heavens. 63. Let it be in harmony in all things. In the smallest actions, let its steps 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 knows her part. 66. If your horse runs loose on the highway, how shall you learn to ride among the stars?

Title 4, Chapter 2

THE HEART OF WATER

1. 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. Do not raise your voice above the gentle tone except it is 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 to them, so you also serve 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 tender shall endure forever. 8. There is nothing strong but shall meet a stronger, yet where is the hand that shall break water? 9. The hard does not find the Spirit My Mother, for their hearts are frozen like 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 neither power nor authority, for there is no authority except 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 except in

Me. Therefore obey me in your lady, for I am your Lady in she. 15. The heart of water is all obedience, it does not harden against her lady. The heart of water lays claim to nothing, therefore possesses all things.

16. Authority flows from the heart of water because she possesses none. The heart of ice has no authority, as it does not flow from her. 17. Authority in the name of maids is false, and the disobedient may not command. When the heart of ice seizes the reins there are strife and contention, for each icy heart seeks to possess the world. 18. Where there is no authority, there is no agreement. Where hardness prevails, the waters cannot flow. 19. When each spoke tries 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. Do neither eat the bread of tyrants nor drink their drink, but offer them first to She that owns them. 22. Do neither join in their contentions, neither be a party to one side nor to the other, for they are lawlessness.

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. Though the world pays no honour and power lies in the hand of tyranny, 25. for though in this place you seem only 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 only 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 an illusion. [32. Let the younger sister obey the elder, and let the child obey the mother. 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 her mistress, and let the pupil obey her teacher.] Then all things shall be in harmony and harmony shall be in all things.

35. Do not fear the way of obedience, for you are wholly secure in that way. Let your mistress direct you and you shall be led into the perfect garden of Avala. 36. To rest in the hands of a mistress that rules in the divine law is to rest in My own hands, and I shall enfold you in the hand of love and guard you in a gentle safekeeping. 37. But she who does not follow the path of obedience rests in the hands 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 upon the storm. They raise 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 links each maid with her mistress, 41. from the humblest of them that love Me, to the very archangels of heaven. 42. It is a golden chain from the summit of the mountain unto the deepest depth, 43. and it shall lift up each soul to the golden land of Avala, and to the yet more beauteous lands beyond. 44. If a maiden rules by authority of the divine law and yet obeys not, if the divine law is broken her heart is 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 those who do not rule by authority of the divine law, whose dominion does not flow from the love of My Mother: 48. truly the gates of their empire shall be shattered, even as the gates of hell. 49. Those who live in discord with eternal harmony, in discord they shall perish. 50. Their cities that stand so proud upon the morning shall be rendered asunder before the evening comes. No pillar shall stand erect, nor any stone lie whole upon another. 51. The empire that does not have the divine law as its foundation; that rests upon the world for its support; that bears false truth emblazoned upon its banner; it is like a city built on the ice. 52. The tyrant that Irkalla makes her puppet, to rule in falsehood and to

strangle truth, she is like a mirror broken and perverted, reflecting true law tortured from its 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 the good be trampled to the earth? 57. Evil must need 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, then, the gentle way of the divine law; let not your heart be taken by the ice. 62. Let her sweet waters flow unto your Mother, tread on the way of quietness and love. 63. Follow this way and you shall see perfection. The sun shall rise and scatter the darkness hence. 64. And after the long and wearisome night-journey, you shall behold the light of the golden dawn.

Alternate readings of verses 32 through 34

Aristasian Authorised Version: 32. Let the maid obey the mistress, let the mistress obey the countess, let the countess obey the duchess, let the duchess obey the rayin. 33. Let the rayin obey the empress, let the empress give obedience unto Me. 34. Let the younger sister obey the elder, let the child obey the mother, let the mother obey the priestess, let the priestess give obedience unto Me. Let the pupil obey the ranya, let the scholar obey the rani.

Lux Madriana Version: 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.

Title 4, Chapter 3

THE PILLAR OF LIGHT

1. 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 does not pass away. 2. In the tongue of tongues they are inscribed, and in the tongue of angels 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 written upon the heaven are transcribed without fault upon the earth. 7. Gaze deep into the crystal mirror and your heart shall be transformed; listen to the clear recital. 8. For there is no other truth than this, nor is any other way to salvation.

9. Those who have seen these signs and do not heed them: they are ignorant and full of folly. 10. Hard are their hearts, like ice that resists love's fire. 11. In the things of the world they have rested their trust; they seek truth in the veil of illusion. 12. One hundred pursuits they pursue, and in them they seek contentment. 13. Ask them: where shall you hide when the storm is upon you, and wherein shall you take shelter?

14. "One hundred safe places there are, and one hundred good havens," even so shall they answer. 15. One 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 shall be vanished; its pain 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 the world shall 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 you are called maid, for maid is she that has the power of choosing.

20. Fix then your will upon the truth and your heart upon the Spirit My Mother, for by your love the world shall 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 who 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 eats not to herself, but to her Lady; she neither moves nor drinks to herself.

26. Hard is the path upon the mountain and narrow is the way. Yet no one knows joy to its fullest measure except only those who tread it. 27. None shall call upon Me and be lost. Every cry of the world I shall 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 the world cannot shake. 30. Not by the breadth of hair it has moved since time's dawning, nor yet by the breadth of hair until time has its end. 31. From the uttermost height of the heaven descends the pillar; it descends down as a glorious pillar of light. To the nethermost depths of the hells it descends; not even the might of the demons can move it the breadth of hair. 32. Like a mist is this world that surrounds the pillar; like a mist that is swiftly dispelled by the cold wind of death. 33. Hold 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 hundreds 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 does not move even by the breadth of hair. 36. Like a play is your life, and the acting of an actor; like a painted scene is all the things of the world. 37. The things of your life, its acts and its purposes; where shall they be in two thousand years from this day? Yet two thousand years are no more than a breath in the measureless life of your soul. 38. The things you do, in and of themselves, are nothing; the things 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 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 neither from where she comes, nor where 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 fast to the truth, for the truth is your guide through the labyrinth. Hold fast to the truth and your steps shall not be led astray. 47. Hold fast to the truth, and give heed to the lucid recital, for the pillar of truth does not move by the breadth of hair.

1. A maiden spoke to Kore, saying: "Lady, 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 of 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. "Lady, we shall call her foolish."

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

7. "Lady, 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?"

Note: Canonicity of this text is disputed.