

# The Prayer of the Twelfth Hour: Entering into the Circular Prayer of the Angels from Earth to Heaven in Order to Achieve Out-of-Body Experiences

Based on 'The Primordial Seed:  
The Ancient Mystery Technique of Out-of-Body  
Experiences and their Emanations  
' By Marilyn Hughes

Unique amongst Out-of-Body Travel methods, The Prayer of the Twelfth Hour, traces a long line of mystery from the beginning of time to lay out the most practical, simple and purposeful technique to achieve Out-of-Body Travel and Mystical Experiences understood by man. Enter the mystery, trust the mystery, and partake of it throughout the emanations.

## INTRODUCTION

Silence is worthy of being heard.

If you were to discover a mystery of which you could not comprehend or understand, would you even so follow its beckon?

If the long held rapture of a few became known to you, would you grasp it and seek to know its secrets?

Such was the case in the nonsensical meanderings of my prayer life. It did not seem intentioned, however, the panorama of God's blessings fell upon me in such a manner as to lead me to garnishments of mystical depths which were far beyond that of which I'd previously experienced in out-of-body travel.

For my soul to wander into such depths in out-of-body travel on a continual basis was new, for every adventure was silted with panorama and meaning beyond what I could fathom.

Deep within the recesses of my soul I had stumbled upon a secret which led my spirit into an almost continual sacrifice of praise to our God. Another stupefying factor in this premise was that the depths and scope of my out-of-body travel missions were enhanced to include hundreds if not thousands of souls every day, wherein in the past, they had garnered only a few in the same structure of time.

For instance, one one occasion I was alit in a marvel of gracious love of God, as I noticed that my spiritual body was being adorned in the robes of a Benedictine Nun. After being taken to what I knew to be my cell, I ravished on the sense I had of feeling that I had finally come home. In this tiny room bare and remnant of all worldly goods, my praise accelerated in a song of triumph to the angels of God.

Within moments, the purpose of my sojourn became rather obviated as my spirit was taken to visit many people all around the world, hundreds if not thousands to be exact. But each visit contained within it an infinity of time, wisdom, knowledge and care which I cannot express properly as it is beyond my human words to contain.

Within each individual was a similarity with my spirit which made them receptive to that which was to be performed upon their souls this eve. This similarity is an important element of the understanding of evolutionary emanation, because it is within our scope of intrinsic understanding and our relevant thinking processes wherein God is able to match up and elevate souls in the progression context. As Phyllos the Tibetan was wont to say, "Only identity of thought, makes nearness of souls."

With each individual soul, my spirit was brought to them. Without knowledge of the process by which this emanation was to work, I looked each of them in their eyes for a concentrated period of time. As this time elapsed, an emanation of light progressed from my eyes into theirs. And within seconds, whatever dark elements or evil spirits were within them were expunged and removed.

No words were required and none were said. And as I finished with each soul, I was sent to the next - literally hundreds of lay people and religious souls who were ready to receive this healing balm on this fortnight.

But there was more than one mystery, more than one edifice upon which my soul was expanding to ever greater heights in a manner unfamiliar. The accelerations were aggregated only by the quantum world . . . and the step up of heavenly mission could no longer be counted from within any time-space parameter.

My spirit was thrust into a world of mystery, vibration, pressure and constancy which I fathomed would be the sincere intent of any serious mystical or out-of-body traveler to eventually reach.

But the mystery was undefined, unclear and certainly not logical. It had unveiled itself over a cornucopia of time wherein my spirit was brought ever deeper into the mind of God and the workings of the Eternal Spirit.

*From Dai O Kokushi*

“There is a reality even prior to heaven and earth;  
Indeed, it has no form, much less a name;  
Eyes fail to see it; It has no voice for ears to detect;  
To call it Mind or Buddha (Enlightened One) violates its nature,  
For it then becomes like a visionary flower in the air;  
It is not Mind, nor Buddha;  
Absolutely quiet, and yet illuminating in a mysterious way,  
It allows itself to be perceived only by the clear-eyed.  
It is Dharma (Teaching) truly beyond form and sound;  
It is Tao (Primordial Essence) having nothing to do with words.  
Wishing to entice the blind,  
The Buddha has playfully let words escape his golden mouth;  
Heaven and earth are ever since filled with entangling briars.  
O my good worthy friends gathered here,  
If you desire to listen to the thunderous voice of the Dharma,  
Exhaust your words, empty your thoughts,  
For then you may come to recognize this One Essence.”

*Dai O Kokushi, Zen*

No more was my work separate from that of the Universal cause, nor was my day afforded to be conflicting with my night. For all time, in this realm and the next, was consumed with the Presence of the Almighty God. It literally was like a liquefied existence that permeated every aspect of my sleeping and waking life. No longer could the material world hold my interest for even a moment, for at each second of the continuum of consciousness, I was held fast to God, the Father, God, the Son and God, the Holy Spirit.

If I had wanted to, I could not have released this emanation from my soul because it literally bathed me in something quite extraordinary and beyond all earthly explanation. But I knew the mystery . . . I could not say I understood it, but I knew it.

Therefore, it would be my ministration to share it. And to demonstrate the truth of it in some manner well-pleasing to God.

My spirit had been taken up with the daily recitation and reading of the Daily Roman Missal and the Divine Office (Roman Breviary) or the Liturgy of the Hours. And as I approached the ninth

month of my captivity to these texts, my spirit was suddenly transfigured into a folly unknown and forbidden.

But yet, it was the transcendental nature of all things. Who could question it? For my soul in a very mysterious and unseen way over this period of time engaging diligently in this practice, became more and more interwoven into the ramparts of heaven, rather than of earth.

So here we have God hiding Himself in plain view. What an irreconcilable kindness. But yet, within this primordial element we find much more. It is the pathway . . . the ultimate end all of technique. Practice a discipline which requires nothing more of you than the very discipline it entails. And the momentum of the discipline raises the spirit up invisibly into the continuum of the evolutionary stratum. Without the soul's knowledge, the substratum has thus swept it up and into the mechanism of God.

If you seek a technique, I have found the simplest, easiest, most obscure and effective means for you to achieve the heights of mystical contemplation, out-of-body travel and union with God. The Liturgy of the Hours and the Daily Roman Missal provide the framework of this technique which endures the mystery because it uplifts the one who is studying and praying to the liturgy of the angels which is ongoing in heaven.

## **THE MYSTERY OF THE SABBATH IN HEAVEN**

We begin with 'The Legends of the Jews' and 'The Book of the Bee' wherein we find ourselves before time began where the primordial seed is thus born before and in creation . . .

**"Before the world was created, there was none to praise God and know Him. Therefore He created the angels and the holy Hayyot, the heavens and their host, and Adam as well. They all were to praise and glorify their Creator.** During the week of creation, however, there was no suitable time to proclaim the splendor and praise of the Lord. **Only on the Sabbath, when all creation rested, the beings on earth and in heaven, all together, broke into song and adoration when God ascended His throne** and sat upon it. It was the Throne of Joy upon which He sat, and He had all the angels pass before Him - the angel of the water, the angel of the rivers, the angel of the mountains, the angel of the hills, the angel of the abysses, the angel of the deserts, the angel of the sun, the angel of the moon, the angel of the Pleiades, the angel of Orion, the angel of the herbs, the angel of Paradise, the angel of Gehenna, the angel of the trees, the angel of the reptiles, the angel of the wild beasts, the angel of the domestic animals, the angel of the fishes, the angel of the locusts, the angel of the birds, the chief angel of the angels, the angel of each heaven, the chief angel of each division of the heavenly hosts, the chief angel of the holy Hayyot, the chief angel of the cherubim, the chief angel of the ofanim, and all the other splendid, terrible, and mighty angel chiefs. **They all appeared before God with great joy, laved in a stream of joy, and they rejoiced and danced and sang, and extolled the Lord with many praises and many instruments. The ministering angels began, "Let the glory of**

**the Lord endure forever!" And the rest of the angels took up the song with the words, "Let the Lord rejoice in His works!"** 'Arabot, the seventh heaven, was filled with joy and glory, splendor and strength, power and might and pride and magnificence and grandeur, praise and jubilation, song and gladness, steadfastness and righteousness, honor and adoration.

**Then God bade the Angel of the Sabbath seat himself upon a throne of glory, and He brought before him the chiefs of the angels of all the heavens and all the abysses, and bade them dance and rejoice, saying, "Sabbath it is unto the Lord!"** and the exalted princes of the heavens responded, "Unto the Lord it is Sabbath!" Even Adam was permitted to ascend to the highest heaven, to take part in the rejoicing over the Sabbath.

By bestowing Sabbath joy upon all beings, not excepting Adam, thus did the Lord dedicate His creation. Seeing the majesty of the Sabbath, its honor and greatness, and the joy it conferred upon all, being the fount of all joy, Adam intoned a song of praise for the Sabbath day . . . and prostrated himself before God, saying, "It is a good thing to give thanks unto the Lord," and the whole of creation added, "And to sing praises unto Thy Name, O Most High!"

## **THE MYSTERY OF ADAM**

We commence with the Testamentum Adami and the Kitab Al-Magall (or Book of the Rolls attributed to St. Clement of Alexandria) wherein the mysteries are given to Clement by the mouth of St. Peter regarding many mysteries, but most especially of the testaments of Adam, which discuss the origins of the prayers of the hours.

**And, moreover, understand thou concerning the hours of the day and of the night, and how it is seemly that ye should make supplication to God, and to pray to Him at each of His seasons. For my Creator taught me all this.**

**And at the twelfth hour it is befitting for my children to stand up before God, and pay homage to Him, for at this hour there resteth a great silence on all the heavenly beings.**

Adam therein explains to Seth, from his recollections of Paradise and the signs of the angel Uriel, the mystic liturgies of day and night which all creatures celebrate from hour to hour before the Eternal. The first hour of the night is the hour of the . . . demons; during that hour they cease to annoy man. The second hour is the hour of the adoration of fish; then comes the adoration of abysses; then the thrice holy of the seraphim: before the Fall men heard at that hour the measured beating of their wings. At the fifth hour of the night the adoration of the waters takes place. Adam at that hour heard the prayer of the great billows. The middle of the night is marked by an accumulation of storms, and by a great religious terror. Then all nature reposes, and the waters sleep. At this hour, if one takes water, and if the priest of God mixes it with holy oil and anoints with this oil the sick who cannot sleep, the latter are cured. At the time th dew

falls, the hymn of herbs and grain is sung. At the tenth hour, at the full early dawn, comes the turn of men, the gates of heaven are opened, so as to let enter the prayers of all living beings. They enter, prostrate themselves before the throne, then depart. Everything that one asks at the moment when the seraphim are beating their wings and when the cock crows, one is sure to obtain. Great joy is shed over the world when the sun shines forth from the paradise of God upon creation. Then comes an hour of expectation and of profound silence, until the priests have offered incense to God.

At each hour of the day the angels, the birds, every creature, rises up in like manner to adore the Supreme Being. At the seventh hour there is a repetition of the ceremony of entering and retiring. The prayers (Prières) of all living beings enter, prostrate themselves, and walked out again. At the tenth hour the inspection of the waters takes place. The Holy Spirits descends over the waters and springs. Without this, in drinking the water, one would be subject to the malignity of the demons. At this hour again water mixed with oil cures all manner of sickness. This naturalism . . . was attenuated by the Catholic Church, but the principle it contained was not entirely rejected. The exorcisms of water and of the different elements, the division of the day into canonical hours, the employment of holy oils, conserved by the orthodox Church, had their origin in ideas analogous to those which the Adamite Apocalypse has . . . developed.”

*The Testament of Adam.*

Hear, O my son Seth! what I command thee. Keep it, and thou shalt understand it . . . **Understand, O my son, the state of the hours of the night and of the day, and their names, and what praises God in them**, wherewith you must call on God at their approach, and at what hour prayer and supplication is due. **My Creator has taught me this, and made me understand the names of all the beasts of the earth, and birds of the air; and the Lord has initiated me into the number of the hours of the night and of the day, and the affairs of the Angels and their powers and how they are.** Know that in the first hour of the day is the raising of the praise of my children to God. In the second hour there are the prayers of the Angels and their cry. In the third hour the birds give praise. In the fourth hour is the worship of spiritual beings. In the fifth hour is the worship of the other living creatures. In the sixth hour is the entreaty of the cherubim and their supplication. In the seventh hour is the entrance to God and the exit from His presence, for in it the prayers of every living thing rise to the Lord. In the eighth hour is the worship of all heavenly beings and fiery creatures. In the ninth hour is the service of the Angels of God who stand before Him, and the throne of His majesty. The tenth hour is for the water, and in it the Holy Ghost hovers and goes up over the other waters and chases the devils from them . . . In the twelfth hour the supplication and cry of men is accepted before God . . . The hours of the night. In the first hour there is the . . . devils. In this hour . . . they do not hurt any one, and no one fears them until the time of their return from their worship. In the second hour there is the worship of the great fishes and all that is upon the water, and the creeping things that are therein. In the third hour is the worship of the fire which is below the abyss, about this hour it is not possible for any one to speak. In the fourth hour is the consecration of the seraphim. **I heard that in this hour during the**

**time of my stay in Paradise, before my rebellion against the commandment. When I transgressed the command, I could no longer hear the voices nor their movement and agitation as I used to hear them, and I could not see anything holy as I used to see it before [my] sin.** In the fifth hour there is the worship of the water which is above the heaven. Verily I and the Angels used in that hour to hear voices from the water which is in the height, and a tumult as if of chariots and great wheels and the sounding amongst the waves, and commotion among the echoes in praise to the Lord. In the sixth hour is the supplication of the clouds to God when they are fearful and trembling. In the seventh hour the powers of the earth are led forth, and they sing praise, whilst the waters sleep and are stilled. . . . In the eighth hour the grass comes forth from the earth. In the ninth hour is the service of the Angels and the entrance of prayers before God. In the tenth hour the gates of heaven are opened, and the cry of my believing children is heard, and they receive what they have asked from God, may He be exalted and praised! And the seraphim rub their wings, and by the force of their rubbing the cock crows in praise to the Lord. In the eleventh hour there is joy and delight over all the earth, for the Sun enters the Paradise of God, and its light arises in the regions of the earth. All creatures are illumined by the falling of the sun's rays upon them. In the twelfth hour my children must burn jasmine before the Lord, for by it there is much repose in heaven for all its inhabitants. Know, O my son Seth, and attend to my saying. Be sure that God will come down to the earth as He said to me, and made me understand and know when He comforted me at my exit from Paradise. Praise to His names! . . . Seth took the scroll in which he wrote the Testament of his father Adam into the Cave of Treasures along with the offerings which Adam had carried with him from the land of Paradise, that is to say, gold, myrrh, and incense, [about] which Adam taught Seth and his children that they should belong to three Magian kings, and that they should travel with these things to the Saviour of the world, to be born in a city called Bethlehem, a territory of Judah."

*Kitab Al-Magall or the Book of the Rolls, One of the Books of Clement*

## **THE MYSTERY OF THE PROPHETS**

Because Adam knew that this line of revelation must be preserved in some way. So he told his descendants, who then told their descendants , and so on, and so on . . .

But to whom was this mysterious knowledge to be trusted?

*From John Calvin (David, Isaiah, Jeremiah, Samuel, Daniel)*

"It is strange that these delightful promises affect us coldly, or scarcely at all, so that the generality of men prefer to wander up and down, forsaking the fountain of living waters, and hewing out to themselves broken cisterns, rather than embrace the divine liberality voluntarily offered to them ([Jeremiah 2:13](#)). "The name of the Lord," says Solomon, "is a strong tower; the righteous runneth into it, and is safe." ([Proverbs 18:10](#)) Joel, after predicting the fearful disaster which was at hand, subjoins the following memorable sentence: " And it shall come to pass, that whosoever

shall call on the name of the Lord shall be delivered." ([Joel 2:32](#)) This we know properly refers to the course of the Gospel. Scarcely one in a hundred is moved to come into the presence of God, though he himself exclaims by Isaiah, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." ([Isaiah 65:24](#)) This honour he elsewhere bestows upon the whole Church in general, as belonging to all the members of Christ: "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him." ([Psalm 91:15](#))

## "THE ASCENSION OF ENOCH

"This was not the first time Enoch had been in heaven. Once before, while he sojourned among men, he had been permitted to see all there is on earth and in the heavens. On a time when he was sleeping, a great grief came upon his heart, and he wept in his dream, not knowing what the grief meant, nor what would happen to him. And there appeared to him two men, very tall. Their faces shone like the sun, and their eyes were like burning lamps, and fire came forth from their lips; their wings were brighter than gold, their hands whiter than snow. They stood at the head of Enoch's bed, and called him by his name. He awoke from his sleep, and hastened and made obeisance to them, and was terrified. And these men said to him: **"Be of good cheer, Enoch, be not afraid; the everlasting God hath sent us to thee, and lo! to-day thou shalt ascend with us into heaven. And tell thy sons and thy servants, and let none seek thee, till the Lord bring thee back to them."**

Enoch did as he was told, and after he had spoken to his sons, and instructed them not to turn aside from God, and to keep His judgment, these two men summoned him, and took him on their wings, and placed him on the clouds, which moved higher and higher, till they set him down in the first heaven. **Here they showed him the two hundred angels who rule the stars, and their heavenly service.** Here he saw also the treasuries of snow and ice, of clouds and dew.

From there they took him to the second heaven, where he saw the fallen angels imprisoned, they who obeyed not the commandments of God, and took counsel of their own will. The fallen angels said to Enoch, "O man of God! Pray for us to the Lord," and he answered: "Who am I, a mortal man, that I should pray for angels? Who knows whither I go, or what awaits me?"

They took him from thence to the third heaven, where they showed him Paradise, with all the trees of beautiful colors, and their fruits, ripe and luscious, and all kinds of food which they produced, springing up with delightful fragrance. In the midst of Paradise he saw the tree of life, in that place in which God rests when He comes into Paradise. This tree cannot be described for its excellence and sweet fragrance, and it is beautiful, more than any created thing, and on all its sides it is like gold and crimson in appearance, and transparent as fire, and it covers everything. From its root in the garden there go forth



four streams, which pour out honey, milk, oil, and wine, and they go down to the Paradise of Eden, that lies on the confines between the earthly region of corruptibility and the heavenly region of incorruptibility, and thence they go along the earth. **He also saw the three hundred angels who keep the garden, and with never-ceasing voices and blessed singing they serve the Lord every day.** The angels leading Enoch explained to him that this place is prepared for the righteous, while the terrible place prepared for the sinners is in the northern regions of the third heaven . . .

The angels took him then to the fourth heaven, and showed him all the comings in and goings forth, and all the rays of the light of the sun and the moon. He saw the fifteen myriads of angels who go out with the sun, and attend him during the day, and the thousand angels who attend him by night. Each angel has six wings, and they go before the chariot of the sun, while one hundred angels keep the sun warm, and light it up. He saw also the wonderful and strange creatures named phoenixes and chalkidri, who attend the chariot of the sun, and go with him, bringing heat and dew. They showed him also the six gates in the east of the fourth heaven, by which the sun goes forth, and the six gates in the west where he sets, and also the gates by which the moon goes out, and those by which she enters. **In the middle of the fourth heaven he saw an armed host, serving the Lord with cymbals and organs and unceasing voices.**

In the seventh heaven he saw the seven bands of archangels who arrange and study the revolutions of the stars and the changes of the moon and the revolution of the sun, and superintend the good or evil conditions of the world. **And they arrange teachings and instructions and sweet speaking and singing and all kinds of glorious praise. In the midst of them are seven phoenixes, and seven cherubim, and seven six-winged creatures, singing with one voice.**

**"Be of good cheer, Enoch, be not afraid," and they showed him the Lord from afar, sitting on His lofty throne, while all the heavenly hosts, divided in ten classes, having approached, stood on the ten steps according to their rank, and made obeisance to the Lord. And so they proceeded to their places in joy and mirth and boundless light, singing songs with low and gentle voices, and gloriously serving Him. They leave not nor depart day or night, standing before the face of the Lord, working His will, cherubim and seraphim, standing around His throne. And the six-winged creatures overshadow all His throne, singing with a soft voice before the face of the Lord, "Holy, holy, holy, is the Lord of hosts; heaven and earth are full of His glory."**

Enoch fell down and worshipped the Lord, who said to him: "Enoch, be not afraid! Rise up and stand before My face forever." And Michael lifted him up, and at the command of the Lord took his earthly robe from him, and anointed him with the holy oil, and clothed him, and when he gazed upon himself, he looked like one of God's glorious ones, and fear and trembling departed from him. God called then one of His archangels who was more wise than all the others, and wrote down all the doings of the Lord, and He said to him, "Bring forth the books from My store-place, and give a

reed to Enoch, and interpret the books to him." The angel did as he was commanded, and he instructed Enoch thirty days and thirty nights, and his lips never ceased speaking, while Enoch was writing down all the things about heaven and earth, angels and men, and all that is suitable to be instructed in. He also wrote down all about the souls of men, those of them which are not born, and the places prepared for them forever. He copied all accurately, and he wrote three hundred and sixty-six books. **After he had received all the instructions from the archangel, God revealed unto him great secrets, which even the angels do not know.** He told him how, out of the lowest darkness, the visible and the invisible were created, how He formed heaven, light, water, and earth, and also the fall of Satan and the creation and sin of Adam He narrated to him, and further revealed to him that the duration of the world will be seven thousand years, and the eighth millennium will be a time when there is no computation, no end, neither years, nor months, nor weeks, nor days, nor hours.

**Go with them upon the earth, and tell thy sons what things I have said to thee, and what thou hast seen from the lowest heaven up to My throne. Give them the works written out by thee, and they shall read them, and shall distribute the books to their children's children and from generation to generation and from nation to nation. And I will give thee My messenger Michael for thy writings and for the writings of thy fathers, Adam, Seth, Enosh, Kenan, Mahalalel, and Jared thy father. And I shall not require them till the last age, for I have instructed My two angels, Ariuk and Mariuk, whom I have put upon the earth as their guardians, and I have ordered them in time to guard them, that the account of what I shall do in thy family may not be lost in the deluge to come.**

**And the angels hasted and took Enoch, and carried him to the highest heaven, where the Lord received him and set him before His face, and the darkness departed from the earth, and there was light. And the people saw, and did not understand how Enoch was taken, and they glorified God.**

**Before Enoch could be admitted to service near the Divine throne, the gates of wisdom were opened unto him, and the gates of understanding, and of discernment, of life, peace, and the Shekinah, of strength and power, of might, loveliness, and grace, of humility and fear of sin.** Equipped by God with extraordinary wisdom, sagacity, judgment, knowledge, learning, compassionateness, love, kindness, grace, humility, strength, power, might, splendor, beauty, shapeliness, and all other excellent qualities, beyond the endowment of any of the celestial beings, Enoch received, besides, many thousand blessings from God.

A magnificent throne was erected for him beside the gates of the seventh celestial palace, and a herald proclaimed throughout the heavens concerning him, who was henceforth to be called Metatron in the celestial regions: "I have appointed My servant Metatron as prince and chief over all the princes in My realm, with the exception only of the eight august and exalted princes that bear My name. Whatever angel has a request to prefer to

Me, shall appear before Metatron, and what he will command at My bidding, ye must observe and do, for the prince of wisdom and the prince of understanding are at his service, and they will reveal unto him the sciences of the celestials and the terrestrials, the knowledge of the present order of the world and the knowledge of the future order of the world.

**When Enoch was transformed into Metatron, his body was turned into celestial fire.**

**Hereupon God commanded Metatron, the Angel of the Face, to conduct Moses to the celestial regions amid the sound of music and song.**

**In the first heaven Moses saw streams upon streams of water, and he observed that the whole heaven consisted of windows, at each of which angels were stationed. Metatron named and pointed out all the windows of heaven to him: the window of prayer and the window of supplication; of weeping and of joy; plenitude and starvation; wealth and poverty; war and peace; conception and birth; showers and soft rains; sin and repentance; life and death; pestilence and healing; sickness and health; and many windows more.**

**In the second heaven Moses saw the angel Nuriel, standing three hundred parasangs high, with his retinue of fifty myriads of angels, all fashioned out of water and fire, and all keeping their faces turned toward the Shekinah while they sang a song of praise to God. Metatron explained to Moses, that these were the angels set over the clouds, the winds, and the rains, who return speedily, as soon as they have executed the will of their Creator, to their station in the second of the heavens, there to proclaim the praise of God.**

**In the third heaven Moses saw an angel, so tall it would take a human being five hundred years to climb to his height. He had seventy thousand heads, each head having as many mouths, each mouth as many tongues, and each tongue as many sayings, and he together with his suite of seventy thousand myriads of angels made of white fire praised and extolled the Lord. "These," said Metatron to Moses, "are called Erelim, and they are appointed over the grass, the trees, the fruits, and the grain, but as soon as they have done the will of their Creator, they return to the place assigned to them, and praise God."**

**In the fourth heaven Moses saw a Temple, the pillars thereof made of red fire, the staves of green fire, the thresholds of white fire, the boards and clasps of flaming fire, the gates of carbuncles, and the pinnacles of rubies. Angels were entering the Temple and giving praise to God there. In response to a question from Moses Metatron told him that they presided over the earth, the sun, the moon, the stars, and the other celestial bodies. and all of them intone songs before God.**

**Rabbi Simeon:**

"Who can utter the mighty acts of the Lord, who can show forth all his praise and teach us the mystery and secret of prayer, but Abraham the patriarch sitting now on the right hand of God? He can tell us, he to whom were revealed in raptured vision the glorious mansions of the Great King."

**"Seven are they in number and each with their entrances, through which the prayers of mankind may ascend up to the throne of the Eternal from the lips of those whose souls are in harmony and union with the Lord of the universe, who embraces worlds above and below with his love and regards them as a glorious whole.**

**"Day unto day uttereth speech." This refers to the great holy day of the King who applauds his companions and commends the words of learning and wisdom uttered by each of them. "Night unto night showeth knowledge." That is, each night communicates to the following one the mystery of the . . . knowledge which enlightens all intelligences. "There is no speech nor language where their voice is not heard," . . . in presence of the King . . ."**

*The Zohar, Bereshith to Lekh Lekha, by Nurho de Manhar, 1914*

## THE MYSTERY OF TRANSMISSION

*From the Apocalypse of Abraham*

"I am the one who has been charged according to his commandment, to restrain the threats of the living creatures of the cherubim against one another, and **I teach those who carry the song through the medium of man's night of the seventh hour . . ."**

From the Zohar:

**When the Sabbath dawns, the Holy One descends from his throne of glory to greet its coming, and myriads of angelic beings assemble and sing their hymn of praise and adoration: "Lift up your heads, oh ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in."**

**He visits the eighteen systems of worlds in the universe. The gates of the palace whither prayers ascend are strongly guarded, but they find no entrance unless sincere and the result of meditation, whilst the palace of the Shekina or Divine Presence is always open, and it is of prayers sent up to it that the Psalmist refers."**

From the Odes of Solomon - **"For thy seal is known: and thy creatures know it: and thy (heavenly) hosts possess it: and the elect archangels are clad with it."**

**As the hand moves over the harp, and the strings speak.  
So speaks in my members the Spirit of the Lord, and I speak by His love.**

**And the praise of His name He gave us: our spirits praise His holy Spirit.  
For there went forth a stream and became a river great and broad;  
For it flooded and broke up everything and it brought (water) to the Temple:**

**For knowledge He hath appointed as its way, He hath widened it and extended it;  
and brought to all perfection;  
And set over it the traces of His light, and I walked therein from the beginning even  
to the end.  
For by Him it was wrought**

**That they may go forth to meet Him, and may sing to Him with joy and with the harp  
of many tones:  
The seers shall come before Him and they shall be seen before Him,  
And they shall praise the Lord for His love: because He is near and beholdeth.**

**Keep my secret, ye who are kept by it:  
Keep my faith, ye who are kept by it.  
And understand my knowledge, ye who know me in truth.  
Love me with affection, ye who love:  
For I do not turn away my face from them that are mine; . . .  
An everlasting crown for ever is Truth. Blessed are they who set it on their heads:**

**And all those who have conquered shall be written in His book.  
For their book is victory which is yours . . . Hallelujah."**

*From the Golden Mountain (Rabbi Eleazar, Rabbi Adam, Rabbi Israel a.k.a. Baal Shem Tov)*

**"WHEN Israel was five years old, his father Eleazer was dying. On the day of his  
death Rabbi Eleazer talked to his son.**

**He said to the boy, "My child, know that the Enemy will always be with you, he will  
be in the shadows of your dreams and in your living flesh, for he is the other part of  
yourself. There will be times when like a lightning-stroke you will pierce into his  
farthest hiding-place, and he will fade before you like a fleeing cloud; and there will  
be times when he will surround you with walls of darkness, and you will stand alone  
as upon a raft in the midst of a sea of night. But remember always that your soul is  
secure to you, for your soul is entire, and he cannot come into it; your soul is a part of  
God.**

"Before you were born it was made known to me that God would always be with you, for within you there lives one of the Innocent souls of heaven. Then go fearless through your life on earth, do not be afraid of man, and do not fear the Enemy, for the highest power is in you."

After the death of Rabbi Eleazer, the Jews of the village cared for his child . . . And this is how it happened that the children . . . sang.

At dawn, the boy Israel went from house to house, calling to his followers. When he had gathered all his herd, he would lead them toward the fields. **And then he would begin to sing. And the other children would also begin to sing . . .**

Often they sang, "Praised be his Holy name, Amen!" For Israel knew no other song.

WHEN the children . . . ceased to sing, Israel was no longer content to remain in that place. He wandered again, and returned to . . . where he had been born. There he became the watcher of the synagogue.

The desire for knowledge came into him; and the joy that was given him by flowers and beasts in the forest was no longer sufficient. His mind was afire and thirsty, but his thirst could be quenched only by those waters that had cooled for ages deep in the deepest wells of mystery, and the fire within him was of the sort that burns forever, and does not consume.

The innermost secrets of the Cabbala were for him, and they were only as stars of night against the sun. For to him would be revealed the Secret of Secrets.

The boy lived in the synagogue. But since the time for the revelation of his power was yet far away, he did not show his passion for the Torah to the men of the synagogue. By day, he slept on the benches, pretending to be a clod. But as soon as the last of the scholars blew out his candle and crept on his way toward home, Israel rose, and took the candle into a corner, and lighted it, and all night long he stood and read the Torah.

In another city the Tsadik Rabbi Adam, master of all mysteries, waited the coming of his last day. For in each generation one is chosen to carry throughout his lifetime the candle that is lighted from heaven. And the candle may never be set down. And the soul of the Tsadik may not return to eternal peace in the regions above until another such soul illuminates the earth . . .

Rabbi Adam was even greater than the Tsadikim who had been before him. **For in the possession of Rabbi Adam was the Book that contains the Word of eternal might.**

Though Rabbi Adam was not one of the Innocent souls, he had led a life so pure that this Book had been given into his hands. **Before him, only six human beings had possessed**

**the knowledge that was in the Book of Adam. The Book was given to the first man, Adam, and it was given to Abraham, to Joseph, to Joshua ben Nun, and to Solomon. And the seventh to whom it was given was the Tsadik, Rabbi Adam.**

This is how he came to receive the Book.

When he had learned all Torah, and all Cabbala, he had not been content, but had searched day and night for the innermost secret . . . When he knew all the learning that there was among men, he said, "Man does not know." And he had begged of the angels.

One night Rabbi Adam arose from his sleep. He walked into a wilderness. Before him stood a mountain, and in the side of the mountain was a cave. And that was one mouth of the cave, whose other mouth was in the Holy Land. It was the cave of the Machpelah, where Abraham lies buried.

Rabbi Adam went deep into the cave, and there he found the Book.

All of his life Rabbi Adam has guarded the secret of knowledge. Gazing into it, he had grown old, and he had come to see with the grave eyes of one who sees to the end of things.

And when he saw himself growing old, he began to ask, "What will become of my wisdom?"

Then he rose, and looked to the Lord and said, "To whom, Almighty God, shall I leave the Book of Wisdom? Give me a son, that I may teach him."

He was given a son. His son grew, and became learned in the Torah. The Rabbi taught his son all that there was in the Torah. And he said, "My son learns well." He began to teach his son the Cabbala. His son was sharp in understanding. But when the boy had learned the secrets of the Cabbala, he asked no more. Then the old heart of Rabbi Adam was weary and yearned for death. "My son is not the one," he said.

**Night after night Rabbi Adam prayed to the Almighty that he might be relieved of the burden of knowledge. And one night the word came to him, saying, "Give the Book into the hands of Rabbi Israel, son of Eleazer, who lives in Okup."**

Rabbi Adam was thankful, for now he might give over his burden, and die. He said to his son, "Here is one book in which I have not read with you."

His son asked, "Was I not worthy?"

"You are not the predestined vessel," said Rabbi Adam. "You would break with the heat of the fluid."

Then he said to his son, **"Seek out Rabbi Israel, in the city of Okup, for these leaves belong to him. And if he will be favourable toward you and receive you as his servant and instruct you in his Torah, then count yourself happy. For, my son, you must know that it is your fate to be the squire who gives into the hands of his knight the sword that has been tempered and sharpened by hundreds of divine spirits that now lie silent under the earth."**

Soon Rabbi Adam died. His son did not think of himself, but thought only of fulfilling the mission his father had given into his charge. He deserted the city of his birth and, taking with him the leaves of the Book, went in search of that Rabbi Israel of whom his father had spoken.

The son of Rabbi Adam came to the town of Okup. He wished to keep secret the true reason of his coming, so he said, "I am seeking a bride."

Every day he went to the synagogue. There he encountered scholars, and holy men, and rabbis.

Often, when all the others had gone from the synagogue, Rabbi Adam's son remained studying the Torah. **Then he noticed that the boy who served in the synagogue also remained there, he saw that the eyes of the boy were bright with inner knowledge, and that his face was strained with unworldly happiness.**

Rabbi Adam's son went to the elders of the house of prayer and said to them, "Let me have a separate room in which to study. Perhaps I shall want to sleep there sometimes when I study late into the night. Then give me the boy Israel as a servant."

"Why has he chosen the boy Israel, who is a clod?" the elders asked.

Then they remembered that Israel was the son of Rabbi Eleazer. "He has chosen him to honour the memory of his father, Eleazer, who was a very holy man," they said.

**When the boy came to serve him, the son of Rabbi Adam asked, "What is your name?"**

**"Israel, son of Eleazer."**

The master watched the boy, and soon came to feel certain that this was indeed the Rabbi Israel whom he sought.

One night he remained late in the synagogue. He lay down on a bench, and pretended to be asleep. He opened his eyes a little, and he saw how the boy Israel arose and took a candle and lighted it, and covered the light, standing in a corner and studying the Torah. For many hours the boy remained motionless in an intensity of study that the rabbi had



known only in his father, the Tsadik Rabbi Adam. All night long the boy studied. And when the sunrise embraced his candle flame, he slipped down upon the bench, and slept.

Then the rabbi arose and took a leaf from the holy book his father had given him, and placed the leaf on the breast of Israel.

Soon the boy stirred, and sleeping reached his hand toward the page of writing. He held the page before his eyes, and opened his eyes and read. **As he read, he rose. He bent over the page of mysteries, and studied it, and his whole face was aflame, his eyes glowed as if they had pierced into the heart of the earth, and his hands burned as if they lay against the heart of the earth.**

When full day came, the boy fell powerless upon the bench, and slept.

The rabbi sat by him and watched over him until he awoke again. Then the rabbi placed his hand upon the boy's hand that held the leaf out of the book. The rabbi took the other pages of the book, and gave them to him, saying: **"Know, that I place in your hands the infinite wisdom that God gave forth on Mount Sinai. The words that are in this book have been entrusted only in the hearts of the chosen of the chosen, When no soul on earth was worthy to contain its wisdom, this book lay hidden from man. For centuries it was buried in unreachable depths. But always there came the time for its uncovering, again it was brought to light, again lost. My father was the last of the great souls to whom it was entrusted. I was not found worthy of retaining it, and through my hands my father transmits this book to your hands. I beg of you, Rabbi Israel, allow me to be your servant, let me be as the air about you, absorbing your holy words, that otherwise would be lost in nothingness."**

Israel answered, **"Let it be so. We will go out of the city, and give ourselves over to the study of this book . . ."**

AFTER the death of his companion, the Master forsook the house where they had lived and studied together. Israel returned into the forest. There, for the length of a day, he sat by a stream and watched the flowing water.

And he said to himself, "Shall I go among men, or shall I remain in the forest?"

"Let me remain a while longer where I am." And he waited for a sign . . .

When Rabbi Israel was thirty-six years old, the voice of God came to him and said, "The time has come for you to reveal yourself."

Then the Master of the Name began to perform works of wonder . . .

A grown man, he knew all the secret mysteries of Cabbala; but he refused to lead the stifled life of the synagogue scholar, turned his back upon the rabbinical bickerings and pin-point disputes over minutiae of the law, and withdrew to the mountains, where he earned his livelihood as a lime-burner, and where he would wander alone, sometimes for many days, absorbed in his strange reflections.

When Israel came down from the mountains . . . it was to teach men to live with abounding joy, for joy in every living thing, he said, is the highest form of worship. The woods were holy, and the fields, every stone and blade of grass contained a spark of the living Soul; every act of living: breathing, eating, walking should be accomplished with fervour, joy, ecstasy, for every act spoke to God.

Scholars who had passed their pale youth huddled over tomes of the law lifted their heads and for the first time saw the sky; he drew them out of the murky synagogue into the open fields; there, too, he said, God would hear them.

He did not violate tradition; he enlarged it. He was observant of every point of the law, and he revered the house of prayer; but he said again that divinely simple truth that becomes lost in the ritual of every religion; he said that the full-hearted desire to worship was more important than the form or place of worship.

Disciples gathered about him; soon legends began to grow of the wondrous deeds and teachings of Rabbi Israel, and then he was called the Baal Shem Tov, which means the Master of the Wondrous Name . . .

DURING the day, the Master served all living creatures. From far away they came, begging Life of him; supplicating voices flowed from the mouths of all breathing beings, and the breath of their suffering reached toward him.

He took of his Power, and divided it among them. Unendingly he gave his strength out of himself. Unendingly his Faith flowed to them, in answer.

Under the touch of his finger the wounds of the world were healed.

During the day, (the Baal Shem Tov) he served all living creatures. But at night his soul took freedom. She would no longer remain among the suffering. She shook off time and space as two imprisoning fetters, and raised herself to the borders. She shook off the earth from her foot. She tried her wings. And the Heavens received her.

In Heaven, there is neither time nor space, but infinity and eternity. Each night the soul went further into infinity, deeper into eternity. She followed the living path.

But there came one night when a wall of earth stood before the soul, barring her way. Boundless as had been her flight, so was the barrier boundless. The living path came

against the wall, and died. A dark finger had put out all the light of all the stars and covered the warmth of all heaven.

And the wall had a countenance, formless and shadowy, yet it seemed to the soul to be more familiar than her own self. And the soul recognized it, for it was the face of the human life that she had left in the evening, and to which she had to return in the morning, as into a warmed bed.

But from the other side of the wall there wakened a sound, a great voice in the darkness. It was as though the Path lived again on the other side of the wall, and wakened and spoke:

The Voice of the Unknown spoke:

"Soul, yearning soul, soul of power and of dreams. Soul that seeks for all things, space and infinity, object and mystery at once! This is the boundary. Here is the altar of the world. Beyond this boundary, human life may not pass, for the name of this place is God's Wall.

"Unto this spot reaches variety. Beyond this spot, the Oneness begins.

"Soul that has come unto this silent, impenetrable wall-

"Sever yourself from earthly life, and I will open to you. Or return in your flight. For whoever has passed beyond me, does not return."

And the Voice sank. And again there was nothing before the soul but the dim, silent wall.

The soul lifted her head. For the space of an instant she stood, as though listening to the resounding word, and then she spoke her answer:

"I depart from the—"

In that instant, on earth, a woman leaned over a bed in which lay the body of a man. She looked, she touched the pale deathlike sleeper. Then she cried, "Israel!"

Her cry flew straight to Heaven. Her cry was swifter than the spirit of the stars, swifter than the angel of death. Before that instant was closed, the cry stood at the end of the Path upon which the soul had passed so many nights, and the cry put his hand over her shoulder.

Then the soul withheld her words, and looked behind herself. And she spoke no more. She put her arm about the neck of the messenger, and returned in her flight.

That was the last time the Master wandered toward Heaven . . .

LITTLE by little Rabbi Israel had given Power out of himself, that the weaker might be sustained. The well of his Force was deep, and might never become dry, yet the Power was not in him now as in earlier years. His soul went no more into Heaven, and yet he yearned for Heaven . . .

THE aged Master lay asleep. And out of the night there came voices as from a distance calling, creeping into his sleep, and calling him. His ear awakened and listened. The sounds surrounded his bed with tones of unearthly pain that came from a hoary ancient mouth inconceivably far away. He could not understand the words.

Each night the voices came and lay on his heart, and by day he bore their pain within him. But one night the voices, trembling with the weariness of their long journey, came quite close to his ear. And he recognized them.

It was the mouth of the ancient land that spoke, and her words were filled with the shame of the fallen. It was the ancient vineyard, now become a stony hill upon which alien shepherds trod with hated feet from year to year; it was the temple wall buried under the earth, and the hidden Arc that groaned under the weight of immeasurable boulders; it was the stony hillside that once had carried high its waving trees; and it was the dried-up fountains of water.

They wept in their final agony, for their sleep must now turn into death. From moment to moment, each breath might be their last; unless the Hand would come and tear away the darkness, and free the beaten and buried Soul of the ancient land.

The voices prayed to the Baal Shem Tov, "Come, and do not delay any longer. You are the Awaited one, (Messiach) whose breath will raise up the stones from our graves. The stream shall flow again, the forest shall rise up, and the vine become heavy with fruit. The fields shall wave in their garments of grain. Come, and place your Hand upon us!" . . . But within his heart there was an emptiness and a sickness, for he knew the time was not yet come . . .

ON the day of his death Rabbi Israel called all of his followers about him, and gave each of them his future task. Some of the students he sent to other masters, some he made into leaders, and some he instructed to return home . . .

After the death of the Baal Shem Tov, each of his disciples took himself to the task the Master had meted out to him . . .

ALL of the knowledge of Power that the Baal Shem Tov ever possessed was contained in the secret book that he had received from Rabbi Adam.

After the Baal Shem had returned from his journey to the Ancient Land, he prepared for his journey to eternity.

Then Rabbi Adam came down to the Baal Shem Tov and said, "You have no more need of this Book. The Book is in your heart."

Rabbi Israel asked, "Who shall have it after me?"

That was the Book of Mysteries that had been given only to seven. It was given to **Adam**, and to **Abraham**, to **Joseph**, and to **Joshua ben Nun**, to **Solomon**, and to **Rabbi Adam**, and to **Rabbi Israel**, son of Eleazer.

And the eighth one to possess the Book of Wisdom shall be **Messiah, Son of David**.

The Baal Shem Tov and Rabbi Adam went up into the mountains. They found a great stone. Rabbi Adam touched the stone, and the stone split open. Within the stone, **Rabbi Israel placed the Book of Wisdom. Then he touched the stone, and the stone closed.**"

*The Golden Mountain, Meyer Levin, 1932*

**From Jesus, the Last Great Initiate**

**"All these secrets which the patriarch of the Essenes unfolded to the young Galilean on the solitary banks of the Dead Sea, in lonely Engaddi, seemed to him wonderful, but yet known. It was with no ordinary emotion that he heard the chief of the Order comment on the words still to be read in the Book of Henoah: "From the beginning the Son of Man was in the mystery. The Father kept him near his mighty presence, and manifested him to his elect... But the Kings shall be afraid and shall prostrate themselves to the ground with terror, when they shall see the Son of Woman seated on the throne of his glory... Then the elect shall summon all the forces of heaven, all the saints from on high and the power of God; and the Cherubim, the Seraphim, the Ophanim, all the angels of *Might*, all the angels of the *Lord*, i.e. of the Elect *of the other Might*, serving on earth and above the waters, shall raise their voices."**

At these revelations the words of the prophets, read and meditated upon times innumerable, appeared before the eyes of the Nazarene, with a profound and terrible light, like lightning flashes in the night. Who could this Elect be, and when would he appear before Israel?

That was a memorable night for the Order of Essenes and the new adept, when he received in profoundest secrecy the superior initiation of the fourth degree, the one granted only in the special case of a prophetic mission, requested by the brother, and confirmed by the Elders. A meeting was held in a cave cut into the mountain, and

resembling a vast hall with an altar of stone seats. The chief of the Order was there with a few Elders. Sometimes two or three initiates, prophetesses also, Essenes, were admitted to the mysterious ceremony. Bearing torches and branches of palm trees, they greeted the new Initiate who was clothed in a robe of white linen, as "Bridegroom and King," the one they had seen in vision, and whom they now looked upon perhaps for the last time! Then, the chief of the Order, generally an old centenarian (Josephus states that the Essenes lived to an advanced age) offered him *the golden chalice* as a symbol of the final initiation, containing *the wine of the Lord's vineyard*, symbol of divine inspiration. **Some said that Moses and the seventy had drunk therefrom; others trace it back from Abraham, who received from Melchisedek this very initiation under the elements of bread and wine.** The Elders never offered the cup to anyone in whom they had not recognized, with distinct certainty, the signs of a prophetic mission. But no one could define this mission, he was to find it himself; such is the law of the initiates—nothing from without, everything from within.

**When after the songs and prayers and sacramental words of the Elder the Nazarene took the cup, a pale ray of the sun shooting through a rugged mountain crag ran in and about the torches and the flowing white garments of the Essene prophetesses. They too shuddered as they saw it fall on the Galilean's beautiful countenance, now overshadowed with a look of infinite sorrow.**

**And this voice of thunder passed over these multitudes. It said: "Repent ye; prepare ye the way of the Lord, make His paths straight." He called the Pharisees and Scribes "a race of vipers." He added that "the axe was already laid unto the root of the trees," and said of the Messiah: "I baptize you with water only, but He shall baptize you with fire." Then, about sunset, he saw the crowds press towards a cove on the water's bank, and Herod's mercenaries bend their rough backs beneath the water poured over them by the Baptist. He drew nearer; John did not know Jesus, knew nothing whatever concerning him, but he recognized the Essene by his linen garment. He saw him, a mere unit in the crowd, enter the water up to the girdle, and humbly bend to receive the baptismal sprinkling. When the neophyte arose, the savage preacher's fiery eyes met the Galilean's calm, gentle gaze. A quiver ran through the man of the wilderness as he saw the look of wondrous sweetness beaming from the eyes of Jesus, and involuntarily the question escaped his lips: "Art thou the Messiah?"**

The mysterious Essene made no reply, but with bowed head and crossed hands, he awaited the blessing. John knew that silence was the law of the Essene novices. After solemnly extending both hands, the Nazarean disappeared with his companions among the water reeds.

The Baptist saw him depart with mingled feelings of doubt, secret joy, and profound sadness. **What was his own knowledge, his own prophetic hope compared with the light he had seen in the eyes of the unknown, a light which seemed to illuminate his whole being?**

Ought he not rather to place within the reach of all mankind this truth, which hitherto had remained the privilege of a few sanctuaries and initiates, to open every heart to receive it, until the time should be ripe for it to penetrate the mind by inner revelation and science, i.e. to preach the kingdom of Heaven to the poor and lowly, substitute the reign of Grace for that of the Law, transform humanity from its very base by regeneration of souls?

Finally, he entered that state of lucid ecstasy in which the very depth of consciousness awakens, enters into communication with the living Spirit of things, and projects in dreams the images of past and future. His eyes close, and the outer world disappears. The Seer contemplates truth in the light which floods his whole being, and converts his intelligence into a burning furnace.

Hymns were ascending from the Holy of Holies, waves of incense arose from every altar and formed in eddying circles beneath his feet. People in festive garb filled the porticos, while women joyfully sang into the air their hymns of ardent devotion. Trumpets sounded, and a mighty chorus of voices exclaimed: "Glory to the Messiah! the King of Israel!"

Accordingly, he gave out to the Essenes that he was about to preach in Galilee, "the Gospel of the kingdom of Heaven." That meant, to bring the great mysteries within reach of the poor and lowly, to translate for them the doctrine of the initiates."

## THE MYSTERY OF EMANATION

Now enter ye into the complexity of mysteries of the world below, listen wisely . . .

"SUMMARY OF THE CONTENTS OF THE SO-CALLED PISTIS SOPHIA TREATISE.

THE treatise begins by informing us that Jesus, after rising from the dead, had spent eleven years (**The Teaching of the Eleven years**) with His disciples, instructing them. So far, however, He had taught them the mysteries of the inner world up to a certain point only, apparently up to the outermost realms of the Light-world only, and yet even so far with omissions of many points which they were as yet incapable of understanding. But so wonderful had been the instruction imparted that the disciples imagined that all had been revealed to them, and that the First Mystery--the Father in the likeness of a dove--was the end of all ends and the gnosis of all gnoses. They did not know that this First Mystery was the lowest of a vast series of still higher mysteries.

It came to pass, therefore, in the twelfth year, that the disciples were assembled with the Master on (**The Mystic Transfiguration and Ascent in the Twelfth year**) the Mount of Olives, rejoicing that they had, as they thought, received all the fullness. It was the fifteenth day of the month Tybi, the day of the full moon. Jesus was sitting apart, when, at sunrise, they beheld a great light-stream pouring over Him, so that he became lost to

view in the ineffable radiance which stretched from earth to heaven. The light was not one radiance, but its rays were of every kind and type; and in it the Master soared aloft into heaven, leaving the disciples in great fear and confusion as they silently gazed after Him. From the third hour of the fifteenth day until the ninth hour of the morrow (thirty hours) the Master was absent; and during this time there was a shaking of all the regions and great confusion and fear, while songs of praise came forth from the interior of the interiors.

**(The Master returns to His Disciples)** On the ninth hour of the morrow they saw Jesus descending in infinite light, more brilliant far than when He had ascended; the light was now of three degrees, glory transcending glory. The disciples were dismayed and in great fear, but Jesus, the compassionate and merciful-minded, spake unto them, saying: "Take courage, it is I; be not afraid." At their prayer Jesus withdraws His great light into Himself, and appears in His familiar form once more, and the disciples come to worship, and ask Him, saying: "Master, whither didst thou go? or on what ministry wentest thou? or wherefore are all these confusions and shakings?"

The Master, now speaking as the glorified Christ, bids them rejoice, for that now He will tell them all things "from the beginning of the truth to the end thereof," face to face, without parable, for that authority has now been given Him by the First Mystery to reveal these things unto them.

**(Of the Mystic Incarnation of the Twelve)** For this cause is it that He hath again been clothed in the vesture of light, the robe of glory; which he had left with the First Mystery, in the lowest spaces of the supernal Light-realm. He hath received it in order that He may speak to human kind and reveal all the mysteries, but first of all to the Twelve. For the Twelve are His order, whom He hath chosen from the beginning, before He came into the world. He chose twelve powers, receiving them from the hands of the twelve Saviours of the Light-treasure, and when He descended into the world cast them, as light-sparks, into the wombs of their mothers, that through them the whole world might be saved. It is by reason of these powers that they are not of the world, for the power in them is from Him, a part of Himself.

So too another of His powers was in John the Baptizer with water for the remission of sins; not **(That the Soul of Elias is born in the Baptist)** only so, but the soul of John was the soul of Elias reborn in him. These things had He explained before, when He said: "If ye will receive it, John the Baptist is Elias, who, I said, was for to come"; but they had not understood.

Into Mary, His mother, also He had implanted a power higher than them all, "the body which I bore **(Of His own Incarnation)**.in the height," and also another power instead of the soul, and so Jesus was born. It was He Himself who had watched over the birth of



His disciples, so that no soul of the world-rulers should be found in them, but one of a higher nature.

And the Master continued in His conversation and said unto them: "Lo, I have put on My vesture, and (**Concerning the Robe of Glory**).all power hath been given Me by the First Mystery. Yet a little while and I will tell you the mystery of the plērōma and the plērōma of the plērōma; I will conceal nothing from you from this hour, but in perfectness will I perfect you in the whole plērōma, and all perfection, and every mystery; which things, indeed, are the perfection of all perfections, the plērōma of all plērōmas, and the gnosis of all gnosises, which are in My vesture. I will tell you all mysteries from the exterior of the exteriors, to the interior of the interiors. Hearken, I will tell you all things which have befallen Me.

"It came to pass, when the sun had risen in the regions of the east, that a great stream of light descended in which was My vesture, the same which I had laid up in the four-and-twentieth mystery, as I have said unto you. And I found a mystery in My vesture, written in these five words which pertain to the height: Zama, Zama, Ōzza, Rachama, Ōzai. And this is the interpretation thereof:

"The Mystery which is beyond the world, that whereby all things exist: It is all evolution and all involution; It projected all emanations and all things therein. Because of It all mysteries exist and all their regions."

Hereupon the Master recites the hymn of praise and welcome sung by the powers at His investiture on the Great (**Hymn of Welcome "Come unto us.**) "Come unto us"--the day of this supreme initiation, when all His Limbs are gathered together. "Come unto us, for we are Thy fellow-members (or limbs). We are all one with Thee. We are one and the same, and Thou art one and the same. This is the First Mystery, who hath existed from the beginning in the Ineffable, before He came forth; and the Name thereof is all of us. Now, therefore, we all live together for Thee at the last limit, which also is the last mystery from the interior. That also is part of us. Now, therefore, we have sent Thee Thy vesture, which, indeed, is Thine from the beginning, which Thou didst leave in the last limit, which also is the last mystery from the interiors, until its time should be fulfilled, according to the commandment of the First Mystery. Lo, its time being fulfilled, I give it Thee.

"Come unto us, for we all stand near to clothe Thee with the First Mystery and all His glory, by commandment of the same, in that the First Mystery gave us two vestures to clothe Thee, besides the one we have sent Thee, since Thou art worthy of them, and art prior to us, and came into being before us. For this cause, therefore, the First Mystery hath sent for Thee through us the mystery of His glory, two vestures."

The hymn proceeds to explain how that the first vesture hath in it the whole glory of all the names (**The Three Vestures of Light**) of all the mysteries of all the orders of the spaces of the Ineffable; that the second contains the whole glory of all the names, or powers, of all the mysteries, or emanations, of the orders of the twin spaces of the First Mystery; that the third vesture contains all the glory of the powers of the emanations of all the spaces and sub-spaces below these supernal realms as far as the earth. The hymn then continues:

"Lo, therefore, we have sent Thee this [third] vesture, without any [of the powers] knowing it from the First Statute downward; because the glory of its light was hidden in it [the First Statute], and the spheres with all their regions from the First Statute downwards [knew it not]. Make haste, therefore; clothe Thyself with this vesture. Come unto us; for ever, until the time appointed by the Ineffable was fulfilled, have we been in need of Thee, to clothe Thee with the two [remaining] ventures, by order of the First Mystery. Lo, then, the time is fulfilled. Come, therefore, to us quickly, in order that we may clothe Thee, until Thou hast accomplished the full ministry of the perfections of the First Mystery, the ministry appointed for Thee by the Ineffable. Come, therefore, to us quickly, in order that we may clothe Thee, according to the commandment of the First Mystery; for yet a little while, a very little while, and Thou shalt come to us, and shalt leave the world. Come, therefore, quickly, that Thou mayest receive the whole glory, the glory of the First Mystery."

**(The Journey into the Height)** Thereupon, on hearing the hymn of the powers, the Master said, He donned the lowest robe of glory, and, changed into pure light, soared upwards and came to the lower firmament. And all the powers of that firmament were in great confusion because of the transcendent light; and on seeing the mystery of their names or powers inscribed in it, leaving their ranks, they bowed down and worshipped, saying: "How hath the Lord of the plērōma changed us without our knowing!" And they all sang together to the interior of the interiors a hymn of praise in harmony.

And so He passed upwards and inwards to the First Sphere above the firmament, shining with a radiance forty-and-nine times as great as before, and the gates were opened and He entered the mansions of the Sphere, and the powers were changed and worshipped, and sang hymns of rejoicing as before.

Thence upward and inward he passed to the Second Sphere, shining with a light nine-and-forty times still more intensified, and the powers of that sphere did as them beneath them, and bowed and worshipped and sang hymns to the interior of the interiors.

Still continuing His triumphal flight, He soared still higher within, to the Space of the Twelve Æons, shining with radiance forty-and-nine times still further increased. And all the orders and rulers of the Æonic Space were amazed. Those of them called the Tyrants, under their great leader Adamas, in ignorance fought against the light; but in vain, for they only expended their strength one against the other, and fell down and became "as

the inhabitants of the earth who are dead and who have no breath in them"--that is to say, deprived of the light-spark, like the unknowing among men.

And He took from them a third of their power, that they should no more prevail in their evil doings; (**The Master Robs the Æons of a Third of their Light**).so that if men should invoke them for evil in the magic practices which the transgressing Angels brought down from above, they should not be able to work their will as heretofore.

And so He changed the Fate-Sphere, over which they are lords. For by order of the First Statute and First Mystery, they had been set, by Ieou, the Overseer of the Light, all facing the Left, accomplishing their influences. But now they were changed so that for six months they faced the Left and for six months the Right.

(**The Questions of Mary**) Hereupon, the Master having invited questions and interpretations of the mysteries He has revealed, Mary Magdalene, who is throughout represented as the most spiritual by far of all the disciples, comes forward, and being granted permission to speak, interprets a passage from Isaiah by the light of the new teaching. The passage begins with the words: "Where, then, O Egypt, where are thy diviners and ordainers of the hour?"--and among other things Egypt is said to mean the "inefficacious matter."

Mary is commended for her intuition, and in reply to her further questioning, the Master explains that all their power has not been taken from these Rulers of the Fate, by the third robe of glory, but only a third of it; so that if the ordainers of the hour chance on the Fate or the Sphere turning to the Left, they will say what is to take place; but if they chance on it turning to the Right they will not be able to prophesy, for He has changed all the influences. But those who know the mysteries of the magic of the Thirteenth Æon will accomplish them perfectly, for He has not taken away the power in that Space, according to the command of the First Mystery.

(**Why the Rulers have been robbed**) In reply to a question by Philip, it is explained that this conversion of the spheres has been effected to aid the salvation of souls; otherwise the number of perfected souls would have been kept back from its accomplishment, that is to say, of those who shall be counted in the heritage of the height, by means of the mysteries, and shall dwell in the Light-treasure. The power of the Rulers is in the matter of the world which they make into souls By the victory of the Master a third of this power has been taken from them, and converted to a higher substance.

In answer to Mary's further questioning, it is further explained how this third part of their power was taken away. It always had been that their power, as it became purified, was gathered back to the higher world by Melchisedec, the Great Receiver or Collector of Light, it being continually liberated by the spheres being made to turn more rapidly, that is to say by the quickening of evolution owing to the influx of Light. The substance of the

Rulers is graphically described as "the breath of their mouths, the tears of their eyes, and the sweat of their bodies"--the matter out of which souls are made.

But as their power was gradually taken from them, their kingdom began to be dissolved; the Rulers therefore began to devour their own matter, so that it should not be made into souls of men and so be purified, and in every way strove to delay the completion of the number of perfect souls--the crown of evolution. So it came to pass that they fought against the great soul of the Master as He passed through them, and so He changed them and their configurations and influences, "and from that hour they have not had the power to turn towards the purgation of their matter to devour it."

"I took away a third part of their power; I changed their revolution; I shortened their circles, and caused their path to be lightened, and they were greatly hurried, and were thrown into confusion in their path; and from that hour they have no more had the power of devouring the matter of the purgation of the brilliancy of their light."

**(The Shortening of the Times)** Thus had He shortened their times and hastened evolution. "For this cause I said unto you before, 'I have shortened the times because of my Elect.'" The "Elect" (Pneumatics) are the perfect number of souls who shall receive the mysteries; indeed had not the times been shortened, "there would not have been a single material (hylic) soul saved, but they would have perished in the fire which is in the flesh of the Rulers."

**(The Heavenly journey continued)** After these explanations the Master continues the narrative of his heaven journey. All the great powers of the Æonic Spaces, when they saw what had happened to their Tyrants, adored and sang hymns to the interior of the interiors. And so He passed inward to the veils of the Thirteenth Æon. Here, outside this Space, He found Pistis Sophia, sitting alone, mourning and grieving because she had not been brought into the Thirteenth Æon, her proper region in the height. She was grieving because of the sufferings brought upon her by Arrogant, one of the three Triple Powers. But when she saw the radiant light-vesture of the Master, containing the whole glory of her mystery, the mystery of the Thirteenth Æon, she began to sing a song to the light which is in the height, which she had seen in the veil of the Treasure of Light. And as she sang, the veils of the Thirteenth Æon were drawn apart, and her syzygy, and her two-and-twenty fellow-emanations within the Æon, making together four-and-twenty emanations who came forth from the Great Invisible Forefather and the two other great Triple Powers of that Space, gazed upon the light of His vesture.

Hereupon follows the mystic story of the sufferings of Pistis Sophia. In the beginning she was **(The Myth of Pistis Sophia)** in the Thirteenth Æon with her companion Æons. By order of the First Mystery, she gazed into the height and saw the light of the veil of the Treasure of Light, and desired to ascend into that glorious realm, but could not. She

ceased to do the mystery of the Thirteenth Æon and ever sang hymns to the Light she had seen.

Hereupon the Rulers in the Twelve Æons below hated her, because she had ceased to do their mystery--the mystery of intercourse or sexual union--and desired to go into the height and be above them all.

And Arrogant, the disobedient one, that one of the three Triple Powers of the Thirteenth Æon who (**The Enmity of Arrogant**) refused to give the purity of his light for the benefit of others, but desired to keep it for himself and so be ruler of the Thirteenth Æon, led the onslaught against her. Arrogant is apparently the conservative power of the "matter" of this Space. He joined himself to the number of the Twelve Æons and fought against the Sophia. He sent forth a great power from his light and other powers from his matter, the reflections of the powers and emanations above, into Chaos; and caused the Sophia to look down into the lower regions, that she might see this power and imagine it was the real Light to which she aspired. And so in ignorance she descended into matter, saying: "I will go into that region, without my consort, to take the light, which the Æons of Light have produced for me, so that I may go to the Light of lights, which is in the Height of heights."

**(The Fall into Matter)** Thus pondering she went forth from the Thirteenth Æon and descended into the Twelve; but they pursued her, and so she gradually descended to the regions of Chaos, and drew nigh to the light-power which Arrogant had sent below, to devour it. But all the material emanations of Arrogant surrounded her, and the light-power of Arrogant set to work to devour all the light-powers in the Sophia; "it expelled her light and swallowed it, and as for her matter they cast it into Chaos." This light-power of Arrogant is that Ialdabaōth (In Essence, Satan) "of which," says the Master, "I have spoken to you many times."

And so Sophia was greatly weakened and beset and "cried out exceedingly, she cried on high to that Light of lights which she had seen in the beginning, in which she had trusted [hence is she called Pistis (Faith) Sophia], and began to sing songs of repentance," whereby she might be converted or taken back to the Light.

The lengthy incident of the Pistis Sophia occupies pp. 42-181 of the Coptic translation, and her thirteen repentances and songs of praise are a mystical interpretation of a number of the Psalms of the Second Temple collection and of five of the Odes of Solomon.

To attain to the knowledge of the Light, the human soul (as the world-soul before it) has to descend into matter (*hylē*). Hence the Sophia, desiring (**The Descent of the Soul**) the Light, descends towards its reflection, from the Thirteenth Æon, through the Twelve, into the depths of Chaos or Unorder, where she seems in danger of entirely losing all her own innate light or spirit, being continually deprived of it by the powers of matter. Having

descended to the lowest depths of Chaos, she at length reaches the limit, and the path of her pilgrimage begins to lead upward to spirit again. Thus she reaches the middle point of balance, and still yearning for the Light, rounds the turning point of her cyclic course, and changing the tendency of her thought or mind or nature, recites her penitential hymns or repentances. Her chief enemy is the false light--presumably the counterfeit spirit of which we shall hear later on--the desire-nature, which is assisted by four-and-twenty material powers, the reflections of the supernal projections, powers or co-partners of the Sophia, the whole looked at from without making an ordering into forty-nine.

The Sophia first utters seven repentances. At the fourth of these, the turning point of some sub-cycle of **(Its Repentance and Redemption)** her pilgrimage, she prays that the *image* of the Light may not be turned from her, for the time is come when "those who turn in the lowest regions" should be regarded--"the mystery which is made the type of the race."

At the sixth the Light remits her transgression; *viz.*, that she quitted her own region and fell into Chaos. This perhaps refers to the dawning of the consciousness of the higher ego in the lower personality. But as yet the command has not come from the First Mystery to free her entirely from Chaos. This may refer to the higher illumination when the consciousness of the true spiritual soul is obtained.

Therefore at the conclusion of her seventh repentance, where she pleads that she has done it all in *ignorance*, through her *love* for the Light, Jesus, her syzygy (without the First Mystery) raises her up to a slightly less confined region in Chaos, but Sophia still *knows not* by whom it is done.

It is only at the ninth stage that the First Mystery partly accepts her repentance and sends Jesus in the form of the Light to her help, so that she recognises it.

Her next four hymns are sung *knowingly* to the Light, and are of the nature of thanksgiving, and of declaration that justice will shortly overtake her oppressors, while at the same time she prays to be delivered wholly from her "transgression"--the lower desire-nature.

**(The Degrees of Purification)** After the thirteenth repentance, Jesus again, of himself, without the First Mystery, emanated a brilliant power of light from Himself, and sent it to aid Sophia, to raise her still higher in Chaos, until the command should come to free her entirely. There are, therefore, as it seems, three degrees of purification from the chaotic elements of the lower nature.

Next follows a description of the light-powers, which are to be closely compared with the description of the three vestures of glory in the opening pages of the Codex.

Then, while Sophia pours forth hymns of joy, the power becomes a "crown to her head," and her *hylē* (**The Light-Crown**) (or material propensities) begins to be entirely purified, while the spiritual light-powers which she has succeeded in retaining during her long combat, join themselves with the new vesture of light which has descended upon her.

Then is the law fulfilled, and the First Mystery in His turn sent forth another great light-power, which joined with that already emanated by the Light, and it became a great light-stream. This stream was nothing else than the First Mystery Himself looking without, coming forth from the First Mystery looking within.

When all this is accomplished the Sophia is completely purified, and her light-powers are reestablished and filled with new light, by their own co-partner of light, that syzygy (**an opposition**) without whom Sophia in the beginning had thought to reach the Light of lights, unaided, and so fell into error.

But all is not yet over; the final victory is not yet won. For the higher she rises the stronger are the powers or projections sent against her; they proceed to *change their shapes*, so that she now has to struggle against still greater foes, which are emanated and directed by the subtlest powers of cosmos.

Thereupon Sophia is not only crowned but entirely surrounded with the light-stream, and further supported (**The Final Victory**) on either hand by Michael and Gabriel, the "sun" and "moon." The "wings of the great bird" flutter, and the "winged globe" unfolds its opinions, preparatory to its flight. Thus the last great battle begins.

The First Mystery looking without directs her attack against the "cruel crafty powers, passions incarnate," and makes the Sophia tread underfoot the basilisk with seven heads, destroying its *hylē*, "so that no seed can arise from it henceforth," and casting down the rest of the opposing host.

Thereupon Sophia sings triumphant hymns of praise on being set free from the bonds of Chaos. Thus is she set free and *remembers*.

Still the great Self-willed one and Adamas, the Tyrant, are not yet entirely subdued, for the command has not yet come from the First Mystery looking within. Therefore does the First Mystery looking without seal their regions and those of their rulers "until three times are accomplished," presumably until the end of the seven cycles or ages, of which the present is said to be the fourth, when the perfect number of those of humanity who reach perfection will pass into the interplanetary *Nirvāṇa*--to use a Buddhist term. This *Nirvāṇa*, however, is a state out of time and space, as we know them, and therefore can be reached *now* and *within* by very holy men who can attain the highest degree of spiritual contemplation. Then shall the Gates of the Treasure of the Great Light be opened and the heights be crossed by the pilgrim.

**(An otherwise unknown Story of the Infancy)** In the course of the many interpretations of scripture given by the disciples and women disciples, Mary, the Mother of Jesus ("my mother according to matter, thou in whom I dwelt"), who is also one of the women disciples, receives permission to speak and tells a quaint story of the Infancy, otherwise entirely unknown.

And Mary answered and said: "My Master, concerning the word which Thy power prophesied through David, to wit, 'Mercy and truth are met together, righteousness and peace have kissed each other; truth hath flourished on the earth, and righteousness hath looked down from heaven'--Thy power prophesied this word of old concerning Thee.

"When Thou wert a child, before the Spirit had descended upon Thee, when Thou wert in the vineyard with Joseph, the Spirit came down from the height, and came unto me in the house, like unto Thee, and I knew Him not, but thought that He was Thou. And He said unto me, 'Where is Jesus, my Brother, that I may go to meet Him?' And when He had said this unto me I was in doubt, and thought it was a phantom tempting me. I seized Him and bound Him to the foot of the bed which was in my house, until I had gone to find you in the field--Thee and Joseph, and I found you in the vineyard; Joseph was putting up the vine poles.

"It came to pass, therefore, when Thou didst hear me saying this thing unto Joseph, that Thou didst understand, and Thou wert joyful and saidest, 'Where is He, that I may see Him? Nay [rather] I am expecting Him in this place.' And it came to pass, when Joseph heard Thee say these words, that he was disturbed.

"We went together, we entered into the house, we found the Spirit bound to the bed, and we gazed upon Thee and Him, and found that Thou wert like unto Him. And He that was bound to the bed was unloosed; He embraced Thee and kissed Thee, and Thou also didst kiss Him; ye became one and the same being."

At the end of the story of the Sophia, Mary asks: "My Master and Saviour, how are the four-and-twenty Invisibles [the co-powers of Sophia]; of what type, of what quality; or of what quality is their light?"

**(Of the Glory of Them of the Thirteenth Æon)** And Jesus answered and said unto Mary: "What is there in this world which is comparable to them; or what region in this world is like unto them? Now, therefore, to what shall I liken them; or what shall I say concerning them? For there is nothing in this world with which I can compare them; nor is there a single form to which I can liken them. Indeed, there is nothing in this world which is of the quality of heaven. But, Amen, I say unto you, every one of the Invisibles is nine times greater than the Heaven [the lower firmament], and the Sphere above it, and the Twelve Æons all together, as I have already told you on another occasion.



"[Again] there is no light in this world which is superior to that of the sun. Amen, Amen, I say unto you, the four-and-twenty Invisibles are more radiant than the light of the sun which is in this world, ten thousand times, as I have told you before on another occasion; but the Light of the Sun *in its true form*, which is in the space of the Virgin of Light, is more radiant than the four-and-twenty, . . . ten thousand times more radiant."

The Master promises further, when he takes them through the various spaces of the unseen world, to bring them all finally into the Twin Spaces of the First Mystery, as far as the supreme Space of the Ineffable, "and ye shall see all their configurations as they really are, without similitude."

"When I bring you into the region of the rulers of the Fate-Sphere, ye shall see the glory in which (**The Scale of Light**) they are, and compared with their greatly superior glory, ye will regard this world as the darkness of darkness; and when ye gaze down on the whole world of men, it will be as a speck of dust for you, because of the enormous distance by which [the Fate-Sphere] will be distant from it, and because of the enormous superiority of its quality over it."

And so shall it be in ever increasing glory of light with each higher space, the lower appearing as a speck of dust from its sublimity, as they are taken through the Twelve Æons, the Thirteenth Æon (or the Left), the Midst, the Right (*sci.*, of the cosmic cross), the Light-world, and the Inheritance of Light within it.

Then Mary asks: "Master, will the men of this world who have received the mysteries of light be higher in Thy Kingdom than the emanations of the Treasure of Light?"

And in answer the Master explains the ordering and nature and functions of these great emanations, and how that, at the final time of the completion of the æon and the ascension of the plērōma, these all shall have a higher place in His Kingdom; but this time has not yet come. But high above all of them the souls of men who have received the mysteries of light, shall take precedence.

**(The "Last" shall be "First.")** And Mary said: "Master, my indweller of light hath ears, and I comprehend every word which Thou speakest. Now, therefore, O Master, concerning the word which Thou hast spoken, to wit, 'All the souls of human kind which shall receive the mysteries of light, shall in the Inheritance of Light take precedence of all the Rulers who shall repent, and all them of the region of those who are on the Right, and the whole space of the Treasure of Light'; concerning this word, my Master, Thou hast said unto us aforetime, 'The first shall be last and the last shall be first,' that is, the 'last' are the whole race of men who shall be first in the Light-kingdom; so also they that are [now] in the space of the height are the 'first.'"

**(The Three Supernal Spaces of the Light)** The Master then continues in His conversation and tells them of the glorious beings and spaces, of which He will treat in detail in His further teaching, up to the inner Space of the First Mystery, but of those within these supernal spaces He will not treat in the physical consciousness, for "there is no possibility of speaking of them in this world"; nay, "there is neither quality nor light which resembleth them, not only in this world, but also no comparison in those of the Height of Righteousness." He, however, in lofty language describes the greatness of the five Great Supporters of the outer Space of the First Mystery, above or within which is the inner Space of the First Mystery, and above all the Space of the Ineffable.

To these supernal realms of the Inheritance shall come those who have received the light-mysteries, **(The Inheritance of Light)** and each shall occupy the space according to the mystery he has received, a higher space or a lower according to the degree of the mysteries he has received; each shall have the power of going into all regions of the Inheritance below him, but not of ascending higher.

"But he who shall have received the complete mystery of the First Mystery of the Ineffable, that is **(The Mystery of the First Mystery)**.to say, the twelve mysteries of the First Mystery, one after another, . . . . . shall have the power of exploring all the orders of the Inheritance of Light, of exploring from without within, from within without, from above below, and from below above, from the height to the depth, and from the depth to the height, from the length to the breadth, and from the breadth to the length; in a word, he shall have the power of exploring all the regions of the Inheritances of Light, and he shall have the power of remaining in the region which he shall choose in the Inheritance of the Light-kingdom.

"Amen, I say unto you, this man, in the dissolution of the world, shall be King over all the orders of the **(The Gnosis of Jesus, the Mystery of the Ineffable)** Inheritance of Light; and he who shall have received the Mystery of Ineffable, that man the is Myself.

Hereupon follows a magnificent recital of the perfect Gnosis of such a one, for:

"That Mystery knoweth why there is darkness, and why light."

And so on, in great phrases describing the wisdom of the supreme Mystery, who knows the reason of the existence of all things: darkness of darkness and light of light; chaos and the treasure of light; judgment and inheritance of light; punishment of sinners and rest of the righteous; sin and baptisms; fire of punishment and seals of light; blasphemies and songs to the light; and so on through many pairs of opposites, ending with death and life.

But the recital of the greatness of the supreme Gnosis is not yet ended, for the Master continues: "Hearken, therefore, now further, O My disciples, while I tell you the whole Gnosis of the Mystery of the Ineffable."

It is the Gnosis of pitilessness and compassion; of destruction and everlasting increase; of beasts and creeping things, and metals, seas, and earth, clouds and rain, and so on working downwards from man into nature and upwards through all the supernal realms.

**(The Disciples lose Courage in Amazement at the Glories of the Gnosis)** But the disciples are amazed at the glories of the Gnosis of this greatest Mystery and lose courage. And Mary said: "O Master, if the Gnosis of all these things is in that Mystery, who is the man in this world who shall be able to understand that Mystery and all its gnoses, and the manner of all the words which thou hast spoken concerning it?"

And the Master said: "Grieve not, My disciples, concerning the Mystery of that Ineffable, thinking that ye will not understand it. Amen, I say unto you, that Mystery is yours, and every one's who shall give ear unto you, and shall renounce the whole world, and all the matter therein, who shall renounce all the evil thoughts that are therein, and shall renounce all the cares of this æon.

"Now, therefore, will I tell you: Whosoever shall renounce the whole world and all therein, and shall **(The Highest Mystery is the Simplest of All)** submit himself to the Divinity, to him that Mystery of them shall be far more easy than all the mysteries of the Kingdom of Light; it is far simpler to understand than all the rest, and it is far clearer than them all. He who shall come to a knowledge of that Mystery, hath renounced the whole of this world and all its cares. For this cause have I said unto you aforetime: 'Come unto Me all ye that are oppressed with cares and labour under their weight, and I will give you rest, for My burden is light and My yoke easy.'

Let them not be dismayed at the vast complexity of the emanation of the plērōma and the world-process, "for the emanation of the plērōma is its Gnosis." Let but the Christ be born in their hearts by their forsaking the delights of the world, and they shall grow into the being of the plērōma and so possess all its Gnosis.

The Master then continues His description of the Gnosis of the Mystery of the Ineffable, resuming it at **(Concerning the One Word of the Ineffable)** the point where He had broken off, and leading them higher and higher into the supernal heights through space after space, and hierarchy after hierarchy, of stupendous being and its emanation, up to the Mystery itself, the First Mystery who knoweth why He came forth from the Last Limb of the Ineffable. All this, which He now recites simply, naming the great spaces and their indwellers, He promises to explain at length in His further teaching.

"Now, therefore, it is the Mystery of the Ineffable which knoweth why all of which I have spoken unto you hath come into existence; of a truth all this hath existed because of Him. He is the Mystery which is in them all; He is the emanation of them all, the re-absorption of them all, and the support of them all.

"This Mystery of the Ineffable is in all those of which I have spoken, and of which I shall speak in treating of the emanation of the plērōma. He is the Mystery which is in them all, and He is the One Mystery of the Ineffable. And the Gnosis of that which I have said unto you, and of what I have not yet spoken unto you, but of all of which I shall speak when treating of the [full] emanation of the plērōma, and the whole Gnosis of each of them, one after another, that is to say, why they exist--all this is the One Word (Logos) of the Ineffable."

"The Mystery of the Ineffable is the One and Only Word, but there is another [Word] on the Tongue of the Ineffable; it is the rule of the interpretation of all the words which I have spoken unto you."

It is then explained how that he who receives this One and Only Word. when he comes forth from the body of the matter of the Rulers, becomes a great light-stream, and soars into the height; he (**The Glory of Him who Receive the Mystery**) stands in no need of apology or symbol, for all powers bow down before the vesture of light in which he is clothed, and sing hymns of praise, and so he passes upwards and onwards, through all the Inheritances of Light, and higher still until he becometh one with the Limbs of the Ineffable. "Amen, I say unto you, he shall be in all the regions during the time a man can shoot an arrow."

Hereupon follows a recital of the greatness of such a soul. Beginning with the words, "Though he be a man in the world, yet is he higher than all angels, and shall far surpass them all," it recites in the same form all the grades of the supernal hierarchies of beings from angels upwards, and ends as follows:

"Though he be a man in the world, yet is he higher than the whole region of the Treasure, and shall be exalted above the whole of it.

"Though he be a man in the world, yet shall he be King with Me in My Kingdom. He is a man in the world but a King in the Light.

"Though he be a man in the world, yet is he a man who is not of the world.

"Amen, I say unto you, that man is Myself, and I am that man."

And at the great consummation all such men "shall be fellow-kings with Me, they shall sit on My right hand and on My left in My Kingdom.

"Amen, I say unto you, these men are Myself, and I am these men," (**Of the Thrones in the Light-Kingdom**) There then follows apparently an interpolation consisting of a quotation from some now unknown Gospel: "Wherefore have I said unto you aforetime, 'In the place where I shall be, there also will be my twelve ministers, but Mary Magdalene and John the virgin shall be higher than all the disciples.'

"And all men who shall receive the Mystery in that Ineffable shall be on My left hand and on My right, and I am they and they are Myself.

"They shall be your equals in all things, and yet your thrones shall be more excellent than theirs, and My throne shall be more excellent than yours and [than those of] all men who shall have found the Word of that Ineffable."

**(There are other Logoi)** And Mary thinks that this must be the end of all things and the Gnosis of all gnoses, and so protests: "Master, surely there is no other Word of the Mystery of that Ineffable, nor any other Word of the whole Gnosis?"

The Saviour answered and said: "Yea, verily; there is another Mystery of the Ineffable and another Word of the whole Gnosis." Nay, a multitude of Words, He might have added.

**(The Degrees of the Mysteries)** Then Mary asks whether those who do not receive the Mystery of the Ineffable before they die, will enter the Light-kingdom. The Master answers that every one who receives a mystery of light, any one of them, shall after death find rest in the Light-world appropriate to his mystery, but no one who has not become a Christ will know the Gnosis of the whole plērōma, for "in all openness I am the Gnosis of the whole plērōma."

So he who receives the first mystery of the First Mystery shall be King over the spaces of the First Saviour in the Light-realm, and so on up to the twelfth.

And Mary asks: "Master, how is it that the First Mystery hath twelve mysteries, whereas the Ineffable hath but one Mystery?"

The answer is that they are really one Mystery; this Mystery is ordered into twelve, and also into five, and again into three, while still remaining one; they are all different aspects or types of the same Mystery.

The two higher mysteries of the three not only ensure the possessor of them, when he leaves the **(The Boons they Grant)** body, his appropriate lot in the Inheritance, but they further bestow boons with regard to others. If a man "perform them in all their configurations, that is to say when he shall have created those mysteries for himself," they give the power of further enabling him to protect one who is not a participator in the Words of Truth, after his death, so that he shall not be punished. Of course such a man cannot "be brought into the Light until he have performed the whole polity of the light of those mysteries, that is to say, the strict renunciation of the world"; but he will be sent back again into "a righteous body, which shall find the God of Truth and the higher mysteries."

But as for the highest mystery of all, "whosoever shall receive the Mystery which is in the whole **(The Limbs of the Ineffable)** Space of the Ineffable, and also all the other sweet

mysteries which are in the Limbs of that Ineffable, of which I have not yet spoken unto you, both concerning their emanation, and the manner in which they are constituted, and the type of each of them as it is--I have not told you why It is called the Ineffable, or why It lies stretched out with all Its Limbs, or how many Limbs there are therein, or what are all Its regulations; nor will I say this unto you immediately, but only when I come to speak of the emanation of the [whole] plērōma; [then] will I tell you every detail, one by one, for It hath emanated together with Its own Word, just as it is in Itself, together with the sum total of all its Limbs, which belong to the regulation of the One and Only One, the changeless God of Truth--in the region, therefore, of which each shall receive the mystery in the Space of that Ineffable, there shall he inherit up to the region which he shall have received, [as far as] the whole region of the Space of that Ineffable; nor shall he give explanation throughout the regions, nor apology nor symbol, for [such souls] are without symbol and have no receivers.

So also for the second Space below this, the Space of the First Mystery looking within; such souls require no apology.

But for the third Space, the Space of the First Mystery looking without, each region has its receiver, explanation, apologies, and symbols, of all of which the Master will speak in due course.

"But when the plērōma is completed, that is to say, when the number of perfect souls shall be reached, and the Mystery shall be accomplished according to which the plērōma is the plērōma, I shall pass a thousand years, according to the years of Light, reigning over all the emanations of the Light and the whole number of perfect souls who shall have received all the mysteries."

Now "a day of the Light is a thousand years in the world, so that thirty-six myriads of years and a half a myriad of years of the world make a single year of the Light."

The glories of the Light-kingdom with its three Realms and Kings is then described.

"Now the mysteries of these three Inheritances of Light are exceedingly numerous. Ye shall find them (**The Books of Ieou**) in the two great Books of Ieou." The higher ones He will reveal unto them; "but as for the rest of the lower mysteries, ye have no need thereof, but ye shall find them in the two Books of Ieou, which Enoch wrote when I spoke with him from the Tree of Knowledge, and from the Tree of Life, which were in the Paradise of Adam."

Hereupon Andrew is in great amazement, and cannot believe that men of the world like themselves can have so high a destiny reserved for them, and can reach such lofty heights. "This matter, then, is hard for me," he says.

When Andrew had said these words, the spirit of the Saviour was moved in Him, and He cried (**Ye are Gods**) out and said: "How long shall I bear with you, how long shall I suffer you? Do ye still not know and are ye ignorant? Know ye not and do ye not understand that ye are all Angels, all Archangels, Gods and Lords, all Rulers, all the great Invisibles, all those of the Midst, those of every region of them that are on the Right, all the Great Ones of the emanations of the Light with all their glory; that ye are all, of yourselves and in yourselves in turn, from one mass and one matter, and one substance; ye are all from the same mixture. . . .

"The great Light-emanations have not at all [in reality] undergone sufferings, nor changes of region, nor have they at all torn themselves asunder, nor poured themselves into different bodies, nor have they been in any affliction.

**(Of Souls in Incarnation)** "Whereas, ye others, ye are the purgations of the Treasure, ye are the purgations of the region of them that are on the Right, ye are the purgations of all the invisibles and all the rulers; in a word, ye are the purgation of all of them. And ye have been in great afflictions and great tribulations, in your pourings into different bodies in this world. And after all these afflictions which came from yourselves, ye have struggled and fought, renouncing the whole world and all the matter that is in it; and ye have not held your hands in the fight, until ye found all the mysteries of the Kingdom of Light, which have purified you, and transformed you into refined light, most pure, and ye have become pure light itself. . . .

"Amen, I say unto you, the race of human kind is of matter. I have torn myself asunder, I have brought unto them the mysteries of light, to purify them, for they are the purgations of all the matter of their matter. . . .

"Now the Light-emanations have no need of any mystery, for they are pure; but the human race hath need of purification, for all men are purgations of matter. . . .

"For this cause, therefore, preach ye to the (**The Preaching of the Mysteries**) whole human race, saying, 'Cease not to seek day and night, until ye have found the purifying mysteries'; and say unto them, 'Renounce the whole world, and all the matter therein', for he who buyeth and selleth in this world, he who eateth and drinketh of his own matter, who liveth in his own cares and all his own associations, amasses ever fresh matter from his matter, in that the whole world, and all that is therein, and all its associations, are exceedingly material purgations, and they shall make enquiry of every one according to his purity."

This is followed by a long instruction on the nature of the preaching of the disciples to the world when the Master shall have gone unto the Light.

"Say unto them, 'Renounce the whole world and (**The Burden of the Preaching**) the matter that is in it, all its cares, all its sins, in a word, all the associations that are in it, that ye may be worthy of the mysteries of light, and be saved from all the torments which are in the judgments.'"

They are to renounce mourning, superstition, spells, calumny, false witness, boasting and pride, gluttony, garrulity, evil caresses, desire of avarice, the love of the world, robbery, evil words, wickedness, pitilessness, wrath, reviling, pillage, slandering, quarrelling, ignorance, villainy, sloth, adultery, murder, hardness of heart and impiety, atheism, magic potions, blasphemy, doctrines of error,--that they may escape torments of fire and ice and other graphic horrors of an elaborate hell, capped by the torments of the Great Dragon of the inexorable Outer Darkness, reserved for the greatest of sins, where such absolutely unrepentant souls "shall be without existence until the end" of the æon; they shall be "frozen up" in that state.

**(The Boundary Marks of the Paths of the Mysteries)** Thus far for the negative side, the things to be abandoned; but for the positive, the things to be done, they are to: "Say unto the men of the world, 'Be ye diligent, that ye may receive the mysteries of light, and enter into the height of the Kingdom of Light.'"

They are to be gentle, peacemakers, merciful, compassionate, to minister unto the poor and sick and afflicted, be loving unto God, and righteous, and live the life of absolute self-renunciation.

"These are all the boundary marks of the paths of them that are worthy of the mysteries of light."

Unto such and such only are the mysteries to be given; the absolute condition is that they make this renunciation and repent.

"It is because of sinners that I have brought these mysteries into the world, for the remission of all the sins which they have committed from the beginning. Wherefore have I said unto you aforetime, 'I came not to call the righteous.'"

**(The After-death State of the Uninitiated Righteous)** The question now arises as to good men who have not received the mysteries, how will it be with them after death?

"A righteous man who is perfect in all righteousness," answers the Master, yet who has not received the mysteries of light, on going forth from the body, is taken charge of by the Receivers of Light--as distinguished from the Receivers of Wrath. "Three days shall they journey round with that soul in all the creatures of the world," and pass it through all the elements of the judgments, instructing it therein, and then it shall be taken to the Virgin of Light and sealed with an excellent seal that it may be carried into a righteous



body of the æons, so that it may in its next birth find the signs of the mysteries of light and inherit the Kingdom of Light for ever.

So with a man who has only sinned twice or thrice, he shall be sent back into the world according to the type of the sins he hath committed; "I will tell you these types when I shall come to explain the emanation of the plērōma" in detail.

"But Amen, Amen, I say unto you, even though a righteous man have not committed any sin at all, it is impossible to take him into the Kingdom of Light, because the sign of the Kingdom of the Mysteries is not with him." He must have gnosis as well as righteousness.

The question next arises as to the sinner who has repented, and received the mysteries, and then has **(Of Those who Repent and again Fall Back)** fallen away, and again repented, provided he be not a hypocrite; "Wilt Thou or not that we remit his transgressions unto seven times, and give him the mysteries again?"

The Saviour answered and said: "Remit ye his sin not only unto seven times, but Amen, I say unto you, remit ye it unto him many times seven times, and each time give ye him the mysteries from the beginning, the mysteries which are in the first Space from the exterior; perchance ye will win the soul of that brother, so that he may inherit the Kingdom of Light. . . .

**(The Added Glories of the Saviour of Souls)** "Amen, I say unto you, he who shall give life unto a single soul, and shall save it, in addition to his own proper light in the Kingdom of Light, he shall further receive an additional glory for the soul which he shall have saved, so that he who shall save a host of souls, in addition to his own proper glory in the Glory, he shall receive a host of additional glories for the souls which he shall have saved."

Nay, they shall not only give the lower mysteries, but the higher mysteries as well, provided always the man sincerely repent and is not a hypocrite; all mysteries up to the three highest mysteries of the First Mystery, "for the First Mystery is compassionate and merciful-minded."

**(Concerning the Irreconcilables)** "But if that man again transgresseth, and is in any kind of sin, ye shall not remit his sin again from that hour, nor any more accept his repentance; let him be for you a stumbling-block and transgressor.

"For Amen, I say unto you, these three mysteries shall witness against his last repentance for him from that hour. Amen, I say unto you, the soul of that man shall have no more probation for the world of the height henceforth from that hour, but it shall dwell in the habitation of the Dragon of the Outer Darkness."

In all of this the disciples have no choice; if they know a man is sincere, and not a hypocrite or merely curious to know what kind of things the rites of the mysteries are, they must give him these mysteries and not withhold them, even if he be one who has never received any of the lower mysteries; for should they hide them from him, they will be subject to a great judgment.

Beyond the giving of these three higher mysteries they have no power, for they have not sufficient knowledge.

But the case of a man who has fallen away after receiving the highest mysteries they can give, is not **(Of the Infinite Compassion of the Divine)** entirely hopeless; it is, however, in the hands of the First Mystery and the Mystery of the Ineffable alone.

These alone can accept repentance from such a man, and grant him the remission of his sins, for these Mysteries are "compassionate and merciful-minded, and grant remission of sins at any time."

The question is now raised, Supposing they give the mysteries in error to those who are hypocrites **(Of those who Mimic the Mysteries)** and who have deceived them and have afterwards made a mock of the mysteries "mimicking us and making forgeries of our mysteries," what then are they to do?

In this case they are to appeal to the First Mystery, saying: "The mystery which we have given unto these impious and iniquitous souls, they have not performed in a manner worthy of Thy mystery, but they have [merely] copied [what we did]; give back [therefore] that mystery unto us, and make them for ever strangers to Thy Kingdom."

In that hour the mysteries such impious souls have received, shall return to them, and such people can receive pardon from no one save only the Mystery of the Ineffable.

In the case of the unbelieving friends and relatives of those who have received the mysteries, the latter may by their prayers and invocations procure a better lot in the after-death state for their relatives and friends, so that they may be sent back into conditions favourable for their receiving the mysteries in another life.

**(Can the Pains of Martyrdom be Avoided)** It is then asked whether the mysteries will save the disciples from the pains of martyrdom. "For they are in exceeding great number who persecute us because of Thee, and multitudes pursue us because of Thy name, so that if we be submitted to the torture, we shall utter the mystery, that we may immediately depart from the body without suffering pain."

The answer is not clear; every one who has accomplished the first (*i.e.*, highest) of the three higher mysteries, in life, when the time comes to leave the body, shall soar into the

Kingdom of Life without need of apology or sign. But it is not said that the pains of martyrdom can be avoided.

**(The Mystery of the Resurrection of the Dead)** But they will be able to help others, for "not only ye, but all men who shall achieve the mystery of the resurrection of the dead, which healeth from demonian possessions, and sufferings, and every disease, [which also healeth] the blind, the lame, the halt, the dumb, and the deaf, [the mystery] which I gave unto you aforetime--whosoever shall receive of these mysteries and achieve them, if he ask for any thing whatever hereafter, poverty or riches, weakness or strength, disease or health, or the whole healing of the body, and the resurrection of the dead, the power of healing the lame, the blind, the deaf, and the dumb, of every disease and of every suffering--in a word, whosoever shall achieve this mystery, if he ask any of the things which I have just said unto you, they shall at once be granted unto him."

Hereupon the disciples cried out together in transport: "O Saviour, Thou excitest us with very **(The Transport of the Disciples)** great frenzy because of the transcendent height which Thou hast revealed unto us; and Thou exaltest our souls, and they have become paths on which we travel to come unto Thee, for they came forth from Thee. Now, therefore, because of the transcendent heights which Thou hast revealed unto us, our souls have become frenzied, and they travail mightily, yearning to go forth from us into the height to the region of Thy Kingdom."

The Master continues His teaching, saying that the rest of the mysteries which have been committed **(That this Mystery is to be kept Secret)** unto them they may give to others, but not the mystery of the resurrection of the dead and the healing of disease, "for that mystery pertaineth to the rulers, it and all its namings." This they are to retain as the sign of their mission, so that when they do such wonder-deeds, "they will believe on you, that ye preach the God of perfection, and will have faith in all your words."

The next point of instruction taken up is the question; "Who constraineth a man to sin?" This **(The Constitution of Man)** opens up the whole subject of the constitution of man, and gives rise to a very interesting exposition of Gnostic psychology.

When the child is first born, the "light-power," "soul," "counterfeit spirit," and "body," are all very feeble in it. "None of them hath sense enough as yet for any work, whether good or evil, because of the exceeding great weight of oblivion."

The babe eateth of the delights of the world of the Rulers; the power absorbeth from the portion of the power which is in the delights, the soul from the portion of the soul in the delights, the counterfeit spirit from the portion of evil in the delights, and the body from the unperceptive matter in the delights.

There is also another factor called the "destiny," which remains as it came into the world and takes nothing from the delights.

So, little by little, all these constituent elements in man develop, each sensing according to its nature. "The power senseth after the light of the height; the soul senseth after the region of mixed righteousness, which is the region of the Mixture (*sci.*, of Light and Matter); and the counterfeit spirit seeketh after all vices, and desires, and sins; but the body hath no power of sensing unless it be an impulse to gain strength from matter."

The power is evidently the higher mind, the soul the lower mind, and the counterfeit spirit the animal nature.

"The power within impelleth the soul to seek after the region of light and the whole Godhead; whereas the counterfeit spirit draggeth down the soul, and persistently constraineth it to commit (**The Evil Desire which constraineth a Man to sin**) every kind of iniquity and mischief and sin, and persisteth as something foreign to the soul, and is its enemy, and maketh it commit all these sins and evils"--bringing them into operation against the soul because of what it has done in the past; moreover, for the future, "it spurreth on the Workmen of Wrath to bear witness to all the sin which it will constrain the soul to commit. And even when the man sleepeth by night or by day, it plagueth him in dreams with the desires of the world, and causeth him to long after all the things of this world. In a word, it bindeth the soul to all the actions which the Rulers have decreed for it, and is the enemy of the soul, causing it to do what it would not." This it is which constraineth a man to sin.

The "destiny" is that which leadeth the man to his death. Then come the Receivers of Wrath to lead that soul out of the body.

"And for three days the Receivers of Wrath travel round with that soul through all the regions, (**The Cycle of the After-death State of the Sinner**) taking it through all the æons of the world; and the counterfeit spirit and destiny accompany that soul, but the power withdraws itself unto the Virgin of Light."

The soul is then brought down into Chaos, and the counterfeit spirit becometh the receiver of that soul, and haunteth it, rebuking it in every punishment because of the sins which it hath caused it to commit; it is in exceeding great enmity to the soul.

The soul then rises higher, still always haunted by the counterfeit spirit, until it comes to the Ruler of the Way of the Midst between the lower firmament and the earth-surface. Here it is still subjected to the punishments of its counterfeit spirit, according to its "destiny."

It is then brought by the counterfeit spirit to the "light of the sun,"--the Way of the Midst being apparently the sublunary regions--and taken to the Judge, the Virgin of Light, according to the commandment of Ieou, the First Man; and "the Virgin of Light sealeth that soul and handeth it over to one of her receivers, and will have it carried into a body, which is the record of the sins which it hath committed."

"Amen, I say unto you she will not suffer that soul to escape from transmigrations into bodies, until it hath given signs of being in its last cycle according to its record of demerit."

**(And of the Initiated Righteous)** In the case of a righteous soul, however, and one that hath received the higher mysteries of light, "when the time of that soul is come for its passing from the body, then the counterfeit spirit followeth after that soul, and also the destiny. They follow after it in the way whereby it shall pass into the height.

"And before it goeth far into the height, it uttereth the mystery of the breaking of the seals and all the bonds of the counterfeit spirit, whereby the Rulers bind it to the soul"; and so they cease to impede the soul, and the destiny departeth to its own region, to the Rulers of the Way of the Midst, and the counterfeit of the spirit to the Rulers of the Fate-Sphere.

And so it becometh a glorious light-stream and passeth up to its inheritance, for "the receivers of that soul, who pertain to the light, become wings of light for that soul," and will be a vesture of light for it. Such a soul requires no seals or apologies.

But one that hath received the lower mysteries only, requires such apologies and seals, all of which the Master promises to give them in His detailed exposition of the emanation of the plērōma. For the present He simply states what spaces have to be traversed and what are the rulers.

Mary compares some of the statements with former sayings, including one which the Master "**Agree with thine Enemy**" spake "unto us aforetime by the mouth of Paul our brother." She further interprets the saying, "Agree with thine enemy whilst thou art in the way with him, lest at any time thine enemy deliver thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison; thou shalt not come out thence till thou hast paid the uttermost farthing," as referring to the Judge, the Virgin of Light, and the recasting of the soul into another body, for that no soul is free from transmigration until it gives signs of being in its last cycle.

Mary next enquires as to the nature of the mysteries of the baptisms which remit sins, and the Master replies:

"The counterfeit spirit beareth witness to every sin which the soul hath committed; not only doth **(The Stamping of the Sins on the Souls)** it bear witness concerning the sins of the souls, but it sealeth every sin that it may be stamped on the soul, so that all the rulers

of the punishments of sinners may know that it is the soul of a sinner, and may be informed of the number of sins which it hath committed, by the number of the seals which the counterfeit spirit hath stamped upon it, so that they may chastise it according to the number of sins which it hath committed. This is the fashion in which they treat the soul of the sinner.

**(The Burning Up of the Sins by the Fires of the Baptism Mystery)** "Now, therefore, when a man receiveth the mysteries of the baptisms, those mysteries become a mighty fire, exceedingly fierce, wise, which burneth up sins; they enter into the soul secretly and devour all the sins which the counterfeit spirit hath implanted in it.

"And when the fire hath purified all the sins which the counterfeit spirit hath implanted in the soul, the mysteries enter into the body (mysteriously) . . . , that the fire may secretly pursue after the pursuers and cut them off with the body. They chase after the counterfeit spirit and the destiny, to separate them from the power and the soul, and place them with the body, so that the counterfeit spirit, the destiny, and the body may be separated into one group, and the soul and power into another. And the mystery of baptism remaineth between the two, and separateth the one from the other, in order that it may cleanse them and make them pure, that the soul and power may not be fouled in matter."

It is then further explained that all the twelve and other mysteries of the First Mystery and of the Ineffable are still higher than the mysteries of the baptisms; but all of this will be explained in a further teaching.

Mary gives interpretations of passages of scripture by the light of the new teaching, the opportunity being offered by a recapitulation of some of the points by the Master, with enquiry as to whether they have well understood. Especially is the unending compassion of the highest Mysteries insisted upon.

"If even a king of to-day, a man of the world, granteth boons unto them who are like unto him, (**The Infinite Forgiveness of Sins**) if he moreover granteth pardon unto murderers, and them that are guilty of intercourse with males, and other horrible and capital crimes; if, I say, it is in the power even of one who is a man of the world to act thus, much more then have that Ineffable and that First Mystery, who are lords of the whole plērōma, power over everything to do as they will, and grant remission of sin unto every one who shall have received the Mystery.

"Again, if even a king of to-day investeth a soldier with a royal mantle, and sendeth him to foreign regions, and the soldier there committeth murders and other grave offences worthy of death, and yet they are not brought home to him, because he weareth the royal mantle, how much more, then, [is it the case with] them who are mantled in the mysteries of the vestures of that Ineffable, and those of the First Mystery who are lords over all them of the height and all them of the depth!"

Thereupon the Master makes trial of Peter, to see whether he is compassionate, in the case of a woman who had fallen away after receiving the mystery of baptism, and Peter comes out of the trial successfully.

**(But Delay not to Repent)** It is then explained that the lot of a man who has received the mysteries and fallen away and not repented, is far worse than that of the impious man who has never known them. As to those who are indifferent, thinking they have many births before them and need not hasten, the Master bids the disciples:

"Preach ye unto the whole world, saying unto men: 'Strive together that ye may receive the mysteries of light in this time of stress, and enter into the Kingdom of Light. Put not off from day to day, and from cycle to cycle, in the belief that ye will succeed in obtaining the mysteries when ye return to the world in another cycle.'

**(For at a Certain Time the Gates of the Light will be shut.)** "Such men know not when the number of perfect souls [shall be filled up]; for when the number of perfect souls shall be completed, I will then shut the Gates of the Light, and from that time none will be able to come in thereby, nor will any go forth thereafter, for the number of perfect souls shall be [completed], and the mystery of the First Mystery be perfected--[the mystery] whereby all hath come into existence, and I am that mystery.

"From that hour no one shall any more enter into the Light, and none shall come forth, in that the time of the number of perfect souls shall be fulfilled, before I set fire to the world, that it may purify the aeons, and veils, the firmaments and the whole world, and also all the matters that are still in it, the race of human kind being still upon it.

At that time, then, the faith shall show itself forth more and more, and also the mysteries in those days. And many souls shall pass through the cycles of transmigrations of body and come back into the world in those days; and among them shall be some who are now alive and hear Me teach concerning the consummation of the number of perfect souls, [and in those days] they shall find the mysteries of light, and shall receive them. They shall mount up to the Gates of Light, and shall find that the number of perfect souls is complete, which is the Consummation of the First Mystery and the Gnosis of the Plērōma; they will find that I have shut the Gates of Light, and that from that hour no one can come in or go forth thereby.

"Those souls then will cry within through the Gates of Light, saying: 'Master, open unto us.' And ("**I know not whence ye are.**") I will answer unto them, saying, 'I know not whence ye are.' And they will say unto Me, 'We have received the mysteries, and we have fulfilled all Thy doctrine; Thou didst teach us on the high ways.' And I will answer unto them, saying, 'I know not who ye are, ye who have practised iniquity and evil even unto this day. Wherefore go [hence] into the Outer Darkness.' Forthwith they will depart to the Outer Darkness, where there is weeping and gnashing of teeth."

Mary then asks as to the type of the Outer Darkness and the number of the spaces and regions (**The Dragon of Outer Darkness**) of punishment; and then follows an elaborate description of the space-dragon of this Outer Darkness, whose tail is in its mouth, and its twelve dungeons, with their authentic faces and names of the rulers, of the doors and angels that watch at them, and what souls pass into the Dragon and how; it is explained how the names are all contained in one another, and what are the torments and degrees of the fires. Thereupon follows the teaching how the souls of the uninitiated may be saved, and how finally the Mystery will save even those who have no more chance of rebirth.

It is further explained how the initiated become light-flames and streams of light. Mary pleads for them who have neglected the mysteries; and the efficacy of the names of the twelve rulers of the dungeons is explained, and how that the souls who know the names escape from the Dragon and are taken to Ieou, and their subsequent fate.

**(The Draught of Oblivion)** Then comes fresh instruction as to the Rulers of the Fate and the Draught of Oblivion--"the seed of iniquity, filled with all manner of desire and all forgetfulness . . . ; and that deadly draught of oblivion becometh a body external to the soul, like unto the soul in every way, and its perfect resemblance, and hence they call it the counterfeit spirit."

The manner of the fashioning of a new soul is then described, and how the power is inbreathed into it; this is set forth generally, and more detailed information is promised on a future occasion.

**(The Parents we are to Leave)** It is further explained that the saying, "He who shall not leave father and mother and follow after Me," refers to the "parents" or fashioners of the soul and counterfeit spirit, and not our earthly parents, far less the parents of the light-power within--the Saviour and His mysteries.

Further information is also given as to the counterfeit spirit and its elemental builders, three-hundred and sixty-five in number; the embryonic stages of incarnation; the kārmic compulsion of the parents--the father and mother of the physical body; the . . . process of gestation; the mode of incarnation of the various constituent elements in man; . . . physiognomy; the nature of the destiny and how a man comes by his death; and various other questions of a like nature. And then the Saviour continues:

"Now, therefore, for the sake of sinners have I torn myself asunder and come into the world, to save (**Of the Books of Ieou again [Yahweh]**) them, and also because it is necessary that the righteous, who have never done evil, and have never committed sin, should find the mysteries which are in the Books of Ieou (Yahweh), which I made Enoch write down in Paradise, when I spake to him from the Tree of Knowledge, and from the Tree of Life, and which I made him deposit in the rock of Ararad; and I set . . . the Ruler



. . . on whose head is the foot of Ieou--the latter surroundeth all the Æons and the Fate-Sphere--I set [then] this Ruler to preserve the Books of Ieou from the flood, and [also] lest any of the Rulers out of enmity should destroy them. These [books] will I give unto you, when I have finished telling you the emanation of the plērōma."

But few only will comprehend the higher mysteries. "I tell you that there will be found one in a thousand and two in ten thousand for the consummation of the mysteries of the First Mystery."

**(The Christ of the First of this Humanity to Enter the Light)** Before the coming of the First Mystery no soul of this humanity had fully entered into the Light; none of the prophets or patriarchs had as yet entered into the Light, but they will be sent back into righteous bodies and so find the mysteries and inherit the Kingdom.

The treatise brings itself to an end with the following paragraphs:

"Mary answered and said: 'Blessed are we before all men because of these great [truths] which Thou hast revealed unto us.'

"The Saviour answered and said unto Mary and all His disciples: 'I will also reveal unto you all the grandeurs of the height, from the interior of the interiors to the exterior of the exteriors, that ye may be perfect in every gnosis, and in every plērōma, and in every height of the heights, and every deep of the depths.'

**(Tis He who holds the Keys of the Mysteries.)** And Mary answered and said to the Saviour: 'Now we know, O Master, freely, surely, plainly, that Thou hast brought the keys of the mysteries of the Kingdom of Light, which remit the sins of souls, that they may be cleansed, and be transformed into pure light, and be brought into the Light.'"

*Fragments of a Faith Forgotten, G.R.S. Meade, 1900*

*From the Book of Enoch*

**"CHAP. XXIII.**

1. From thence I went to another place, towards the west, unto the extremities of the earth.
2. Where I beheld a fire blazing and running along without cessation, which intermitted its course neither by day nor by night; but continued always the same.
3. I inquired, saying, What is this, which never ceases?
4. Then Raguel, one of the holy angels who were with me, answered,

5. And said, This blazing fire, which thou beholdest running towards the west, is *that of* all the luminaries of heaven.

#### CHAP. XXIV.

1. I went from thence to another place, and saw a mountain of fire flashing both by day and night. I proceeded towards it; and perceived seven splendid mountains, which were all different from each other.

2. Their stones were brilliant and beautiful; all were brilliant and splendid to behold; and beautiful was their surface. Three *mountains* were towards the east, and strengthened by being placed one upon another; and three were towards the south, strengthened in a similar manner. There were likewise deep valleys, which did not approach each other. And the seventh mountain was in the midst of them. In length they all resembled the seat of a throne, and odoriferous trees surrounded them.

3. Among these there was a tree of an unceasing smell; nor of those which were in Eden was there one of all the fragrant trees which smelt like this. Its leaf, its flower, and its bark never withered, and its fruit was beautiful.

4. Its fruit resembled the cluster of the palm. I exclaimed, Behold! this tree is goodly in aspect, pleasing in its leaf, and the sight of its fruit is delightful to the eye. Then Michael, one of the holy and glorious angels who were with me, and one who presided over them, answered,

**5. And said: Enoch, why dost thou inquire respecting the odour of this tree?**

**6. *Why* art thou inquisitive to know it?**

**7. Then I, Enoch, replied to him, and said, Concerning everything I am desirous of instruction, but particularly concerning this tree.**

8. He answered me, saying, **That mountain which thou beholdest, the extent of whose head resembles the seat of the Lord, will be the seat on which shall sit the holy and great Lord of glory, the everlasting King, when he shall come and descend to visit the earth with goodness.**

9. And that tree of an agreeable smell, not one of carnal *odour*, there shall be no power to touch, until the period of the great judgment. When all shall be punished and consumed for ever, this shall be bestowed on the righteous and humble. **The fruit of this tree shall be given to the elect. For towards the north, life shall be planted in the holy place, towards the habitation of the everlasting King.**

10. Then shall they greatly rejoice and exult in the Holy One. The sweet odour shall enter into their bones; and they shall live a long life on the earth, as thy forefathers have lived; neither in their days shall sorrow, distress, trouble, and punishment afflict them.

**11. And I blessed the Lord of glory, the everlasting King, because He has prepared *this tree for the saints, formed it, and declared that He would give it to them.*"**

*The Book of Enoch*

Thus ends the mysteries of this world, prepare to travel above . . .

**THE MYSTERY OF THE INEFFABLE**

Now enter ye into the complexity of mysteries of the world above, listen wisely . . .

*From the Extracts of the Books of the Saviour*

**"SUMMARY OF THE EXTRACTS FROM THE BOOKS OF THE SAVIOUR.**

"And they that are worthy of the mysteries which lie in the Ineffable, that is to say, those that **(The Immanent Limbs of the Ineffable.)** have not emanated--they are prior to the First Mystery. To use a similitude and correspondence of speech that ye may understand, they are the Limbs of the Ineffable. And each is according to the dignity of its glory, the head according to the dignity of the head, the eye according to the dignity of the eye, the ear according to the dignity of the ear, and the rest of the Limbs (or Members) [in like fashion]; so that it is manifest that 'there are many members, but only one body.' Of this I speak to you in a paradigm, a correspondence, and a similitude, but not in the reality of its configuration; I have not revealed the [whole] word in truth.

"But the Mystery of the Ineffable and every Limb which is in It--that is to say, they that **(The Christ is the Ineffable.)** dwell in the Mystery of the Ineffable and they that dwell in [that Ineffable]--and also the three Spaces which follow after them, according to the mysteries, in truth and verity, all that [is Myself]. I am the Treasure of all of them, apart from which there is no treasure, apart from which there is no individuality in the world; but there are other words, other mysteries, and other regions.

**(The Gnosis of the Christ.)** "Now, therefore, Blessed is he [among men] who hath found the mysteries of the Space towards the exterior. He is a God, who hath found the words of the mysteries of the second Space in the midst. He is a Saviour and free of every space who hath found the words of the mysteries, the words of the third Space towards the interior. He is the very Plērōma itself (or more excellent than the universe)--the object of desire of all who are in that third Space--who hath found the Mystery in which they [all] are, and in which they are [all] set. Wherefore is he equal to [all of them]. For he hath found also the words of the mysteries, which I have set down for you in a similitude, namely, the Limbs of the Ineffable. Amen, I say unto you, he who hath found the words

of these mysteries in the Truth of God [the God of Truth], that man is chief in the Truth, he is its peer, because of these words and mysteries. The universe verily oweth its being to these words and mysteries. For which cause he who hath found the words of these mysteries, is equal to the Chief [of all]. It is the gnosis of the Gnosis of the Ineffable concerning which I speak unto you this day."

**(The Initiation of the Disciples on the Mount.)** "It came to pass, therefore, after they had crucified Jesus, our Master, that He rose from the dead on the third day. And the disciples came together unto Him and besought Him, saying: 'Master, have mercy upon us, for we have left father and mother, and the whole world, and have followed Thee.'"

We are at once introduced to an atmosphere of ceremonies and invocations. Jesus stands by the Sea of the Ocean, surrounded by his disciples, male and female, and makes invocation with solemn prayer, saying: "Hear me, O Father, Father of all fatherhood, Boundless Light!" The prayer consists of the mystic vowels and formulæ interspersed with "authentic" names.

The disciples are grouped round Him, the women disciples stand behind, all clad in white linen robes; Jesus stands at an altar and with His disciples turns to the four quarters, invoking three times the name IAŌ. The interpretation of which is: "I, The plērōma hath gone forth; A, They shall return within; Ō, There shall be an end of ends."

This is followed by a mystic formula, which is interpreted as: "O Father of every fatherhood of the boundless [light-spaces], hear Me because of My disciples, whom I have brought into Thy presence, that they may believe in all the words of Thy truth; grant unto them all things for which I have cried unto Thee, for I know the Name of the Father of the Treasure of Light."

Then Jesus, whose mystery-name is Aberamenthō, invokes the Name of the Father of **(The First Veil is Drawn Aside)**.the Treasure, saying: "Let all the mysteries of the rulers, authorities, archangels, and all the powers and all the works of the Invisible Gods [their three mystery-names being given] withdraw themselves and roll themselves on to the right."

Thereupon all the lower regions speed to the west, to the left of the disk of the sun and of the moon . . .

**(They enter the Way of the Midst.)** And Jesus and His disciples soar aloft into the aërial regions, the Way of the Midst, and come to the first order of the Way of the Midst.

**(The Ordering of the Fate-Sphere is Described.)** Here the disciples are instructed on the nature of this space and its rulers. They are told that above them there are Twelve Æons,

six being ruled by Adamas and six by Iabraōth. The six under Iabraōth have repented and practised the mysteries of light . . .

All this refers to the ordering of the Fate-Sphere; but Mary, who is also in these Extracts represented as the chief questioner, desires to be informed as to why the aërial Ways of the Midst, in which they are, and which lie below the Fate-Sphere, are "set over great torments." She beseeches the Saviour to have mercy upon them, "lest the receivers carry off our souls to the judgments of the Ways of the Midst."

The Master in answer promises to give them the mysteries of all gnosis: the mystery of the Twelve (**All Mysteries up to those of the Light-Treasure are Promised them.**) Æons of the Rulers, their seals, their numbers, and the manner of invocation to enter into their regions; in like manner the mystery of the Thirteenth Æon (the Left); the mystery of the Baptism of them of the Midst; the mystery of the Baptism of them of the Right; and the great mystery of the Treasure of Light.

"I will give unto you all the mysteries and every gnosis, that ye may be called the Sons of the Plērōma, perfect in every gnosis and every mystery. Blessed indeed are ye beyond all men who are on the earth, for the Sons of Light have come in your time."

In these Ways of the Midst are further bound (**The Punishments of the Ways of the Midst.**) . . . The authentic names, types, and sub-hierarchies of these . . . are given. It is explained how all is ordered by Ieou, who is the providence of all the rulers and gods and powers which are in the matter of the Light of the Treasure, and by Zorokothora (Melchizedec), the legate of all the light-powers which are purified among the Rulers. These two great Lights descend at appointed seasons, to gather together the pure radiance of the light from those they have cleansed among the Rulers; this is done when the number and time of their task come to pass. But when the great Lights withdraw again, then the Rulers again rebel because of the "wrath of their iniquity," and march against the light-powers of the souls, and "hurry off all the souls that they can harry and ravish, to destroy them in the smoke of their darkness and their evil fire."

(**The Duration of the Punishments.**) The times that souls must pass in each of these regions of punishment of the five dæmonial hierarchies are given, and how these times are brought to an end.

"These then are the operations of the Ways of the Midst concerning which ye have questioned Me."

And when the disciples had heard this, they bowed down and adored Him, saying: "Save us, (**The Disciples Pray for Mercy to Sinners.**) O Master, have mercy upon us, that we may be preserved from these malignant torments which are prepared for sinners. Woe unto them! woe unto the children of men! for they are like the blind feeling in the

darkness, and seeing not. Have mercy upon us, O Master, in the great blindness in which we are, and have mercy upon the whole race of human kind; for they lie in wait for their souls, as lions for their prey, to tear them in pieces and make food for their torments, because of the forgetfulness and ignorance in which they are. Have mercy, therefore, upon us, O Master, our Saviour, have mercy upon us, preserve us from this great stupor.

Jesus said unto His disciples: "Have courage, fear not, for ye are blessed; . . . Ye remember that I have already said unto you before My crucifixion: 'I will give unto you the keys of the kingdom of the heavens.' Now again I say unto you, I will give them unto you."

**(They Enter an Atmosphere of Exceeding Great Light.)** When Jesus had thus spoken, He chanted an invocation in the Great Name, and the regions of the Ways of the Midst were hidden from view and Jesus and His disciples remained in an atmosphere of exceeding great light.

Jesus said unto His disciples: "Come unto Me." And they came unto Him. He turned towards the four angles of the world; He uttered the Great Name over their heads, and blessed them and breathed on their eyes. Jesus said unto them: "Look up, and mark what ye see!"

**(The Vision of the Baptism Mysteries.)** And they raised their eyes unto the height and saw a great light, exceedingly brilliant, which no man in the world could describe.

He said unto them a second time: "Look into the light, and mark what ye see!"

They said: "We see fire and water, and wine and blood."

Jesus, . . . said unto His disciples: "Amen, I say unto you, I have brought nothing into the world when I came, save this fire and water, this wine and blood. I brought down the water and fire from the region of the Light of light, from the Treasure of Light; I brought down the wine and the blood . . . And shortly after My Father sent unto Me the Holy Spirit in the form of a dove.

"The fire, the water, and the wine are for cleansing all the sins of the world; the blood I had as a sign of the body of human kind, and I received it in the region of . . . the great power of the Divine Invisible [the Thirteenth Æon]; while the Spirit draweth all souls and bringeth them into the region of Light."

This is the "fire" He came to "cast on the earth" according to a former saying; this the "living water" the Samaritan woman should have asked for; this the "cup of wine" in the eucharist; this the "water" that came from His side.

"These are the mysteries of the light which remit sins"--that is to say, their names merely.

After this Jesus again gives the command that the powers of the Left return to their own region, **(They Return to Earth.)** and the disciples find themselves once more on the Mount of Galilee.

Hereupon Jesus celebrates the mystic eucharist and the first Baptism of Water, with ceremonies **(The Celebration of the Mystic Eucharist.)** and **invocations almost identical to those in the Codex Brucianus.** The disciples enquire further as to the nature of the Baptism of Incense [Fire], the Baptism of the Holy Spirit, and the Spiritual Chrism, and ask that the "Mystery of the Light of Thy Father" be revealed to them.

Jesus said unto them: "As to these mysteries which ye seek after, there is no mystery which is **(The Mysteries that are to be Revealed.)** higher than them. They will bring your souls that into the Light of lights, into the regions of Truth and Righteousness, into the region of the Holy of all Holies, into the region where there is neither female nor male, nor form in that region, but only Light, unceasing, ineffable.

"No mystery is higher than the mysteries ye seek after, save only the mystery of the Seven Voices and their Nine-and-Forty Powers and Numbers; and the Name which is higher than them all, the Name which sums up all their names, all their lights, and all their powers." . . . .

The few remaining pages of the Codex are taken up with a description of the after-death state of the righteous man who has *not* received the mysteries; a man must suffer for each separate sin, but even the greatest of sinners, if he repent, shall inherit the Kingdom. The time favourable for the birth of those who shall find the mysteries is described.

**(The Cup of Wisdom.)** As for the righteous man who has not been initiated, in his next birth he shall not be given the draught of oblivion, but "there cometh a receiver of . . . the Good, him of the Midst; he bringeth a cup full of intuition and wisdom, and also prudence, and giveth it to the soul, and casteth the soul into a body which will not be able to fall asleep and forget, because of the cup of prudence which hath been given unto it, but will be ever pure in heart and seeking after the mysteries of light, until it hath found them, by order of the Virgin of Light, in order [that that soul] may inherit the Light for ever.""

*Fragments of a Faith Forgotten, G.R.S. Meade, 1900*

*From the Letter of St. Paul to the Galatians*

"I have been crucified with Christ; and it is no longer I who live, but Christ lives in me .  
.."

*The Holy Bible, New Testament, Galatians 2:20*

*From the Fragments of the Book of the Great Logos According to the Mystery  
Abridged by Marilyn Hughes for 'The Primordial Seed'*

“SUMMARY OF THE FRAGMENTS OF THE BOOK OF THE GREAT LOGOS  
ACCORDING TO THE MYSTERY.

“(The Book of the Gnosés of the Invisible God.) "I have loved you and longed to give you Life," . . ."This is the Book of the Gnosés of the Invisible God"; it is the Book of the Gnosis of Jesus the Living One, by means of which all the hidden mysteries are revealed to the elect. Jesus is the Saviour of Souls, the Logos of Life, sent by the Father from the Light-world to mankind, who taught His disciples the one and only doctrine, saying: "This is the doctrine in which all Gnosis dwelleth." . . .

Jesus saith: "Blessed is the man who crucifieth the world and doth not let the world crucify him."

(The Hidden Wisdom.) He then explains that such a man is he who hath found His Word, and fulfilled it according to the will of the Father. The apostles beg the Master to tell them this Word, for they have left all and followed Him; they desire to be instructed in the Life of the Father.

Jesus answers that the Life of His Father consists in their purifying their souls from all earthly stain, and making them to become the Race of the Mind, so that they may be filled with understanding, and by His teaching perfect themselves . . .

The disciples break into praises of the Master . . .

The Master then gathers His disciples, men and women, round Him with the words: "Come all of you and receive the three Baptisms, ere I tell you the mystery of the Rulers!"

(The Mystic Rite of the Baptism of the Water of Life.) He bids them go to Galilee and find a man or woman in whom the greater part of evil . . . is dead . . . and receive from such a one two jars of wine and bring them to the place where He is, and also two vine branches.

They do so, and the Master sets forth a place of offering (θυσία), placing one wine jar on the right and one on the left, and strews certain berries and spices round the vessels; He then makes the disciples clothe themselves in white linen robes, puts a certain plant into their mouths, and the number of the Seven Voices and also another plant in their hands, and ranges them in order round the sacrifice.

Jesus then spreads a linen cloth, and on it places a cup, and bread or loaves according to the number of the disciples; He surrounds this with olive-branches, and also puts wreaths



of olive-branches on the heads of His disciples. He next seals their foreheads with a certain seal . . .

The Master then turns with his disciples to the four corners of the world, and the disciples are commanded to set their feet together (an attitude of prayer). He then offers a prayer which is prefixed with an invocation in the mystery-language, interspersed with triple Amens, and continues as follows:

"Hear Me, My Father, Father of all fatherhood, Boundless Light, who art in the Treasure of Light May the Supporters [or Ministers (παραστάται)] come who . . . who preside over the Baptism of Life! . . . May they come and baptize My disciples with the Water of Life . . . and wash away their sins and purify their iniquities, and number them among the heirs of the Kingdom of Light! If now Thou hast heard Me and hast had pity on My disciples, and if they have been numbered among the heirs of the Kingdom of Light, and if Thou hast forgiven their sins and blotted out their iniquities, then may a wonder be done, and (Melchizedek) come and bring the Water of the Baptism of Life into one of these wine-jars!"

The wonder takes place, and the wine in the right-hand jar becomes water; and Jesus baptizes them, and gives them of the sacrifice, and seals them with the seal (of the Supporters), to their great joy.

**(The Baptism of Fire.)** This is the Baptism of Water; we are next given a description of the Baptism of Fire. In this rite the vine-branches are used; they are strewn with various materials of incense. The eucharist is prepared as before, and the rest of the details are almost identical; the number of the Seven Voices is again used, but the seal is different.

The prayer is longer than the preceding one, but all to the same purpose; the supernal baptizers are no longer the Ministers, but . . . the Judge; she it is who gives the Water of the Baptism of Fire. A wonder is asked for in "the fire of this fragrant incense," and it is brought about by the agency of . . . a name now interpreted as Melchizedec. What the nature of the wonder was, is not stated. Jesus baptizes the disciples, gives them of the eucharistic sacrifice, and seals their foreheads with the seal . . .

**(The Baptism of the Holy Spirit.)** Next follows the Baptism of the Holy Spirit. In this rite both the wine jars and vine-branches are used; the details are otherwise very similar, the number of the Seven Voices being again employed. The supernal givers of the Baptism are not mentioned, but as the final sealing after the rite is with the seal . . . A wonder again takes place, but is not further specified . . .

There is here no mention of the eucharist, but in other respects the ceremonial **(The Mystery of Withdrawing the Evil of the Rulers.)** is very similar, and consists of an elaborate incense-offering. The number is that of the First Amen and the seal is very

elaborate. The prayer asks that Sabaōth Adamas and all his chiefs may come, and take away their (the Rulers) evil . . . from the disciples. At the end of it the disciples are sealed with the seal of the Second Amen, and the Rulers have no longer any power over them; they have now become immortal, and can follow Jesus into all spaces whither they would go.

Jesus having now given the disciples the mysteries of the Baptisms, the mode of invoking the powers, their numbers, seals, and authentic names, promises to give them the apologies (defences or formula), whereby they will now be able to enter into the interior of the spaces or realms of these powers, and pass through them.

So far as they have been taught, they will be enabled, when out of the body, to pass through . . .

The Mystery of the Forgiveness of Sins is said to have its being in the interior of the interior of the Treasures of Light; it is the perfect salvation of the soul. He who receives it is more excellent (**The Mystery of the Forgiveness of Sins.**) than all the . . . powers of the twelve Æons of the Invisible God (the Ruler of the Thirteenth Æon). This Mystery is the Great Mystery of the Unapproachable God; it is the perfection of all mysteries, making the soul all-perfect.

It is this Mystery which will enable the disciples to pass into the Æons of the Invisible God--that is, the spaces that no physical eye can see, beyond the elements of water, fire, and air (or æther)--the baptismal mysteries of which have been already given.

**(The Power it Confers.)** But with the aid of the rite of the Mystery of the Forgiveness of Sins all the Æons will withdraw to the west, to the left, as veils before the eyes, up to the twelfth, which will then be so purified by the Light of the Light-treasure, that all the ways by which the disciples will have ascended will be purified; and moreover the exterior of the Light-treasure (the exterior being the Space of the Thirteenth Æon) will be revealed, and they will see Heaven from below. It will be at this point that Jesus will give them the apologies, seals, and numbers of the Mystery with their interpretations. And when they have received these and go out of the body, they will become pure light and soar upwards into the Light-treasure.

And then the Guardians of the Gates of the Treasure will open to them, and they will pass upwards and ever inwards through the following spaces, the powers therein rejoicing and giving them their mysteries, seals, and names of power: the Orders of the Three Amens, of the Child of the Child, of the Twin Saviours, of the Great Sabaōth, of the Great Iaō the Good, of the Seven (**The Ordering of the Light Treasure.**) Amens, of the Five Trees, of the Seven Voices; the Orders of the Uncontainables, of the Impassables; the Orders of those who are before and beyond (in time and space) the Uncontainables and Impassables: the Orders of the Unstainables, and of those who are before and beyond

them; the Orders of the Immovables, and of those who are before and beyond them; the Orders of the Parentless, and of those that are before them; the Orders of the Five Impressions, of the Three Spaces, of the Five Supporters, of the Thrice-spiritual, of the Triple Power, of the First Precept (or Statute), of the Inheritance, of the Silences and of Peace, of the Veils which are drawn before the Great King of the Light-treasure, unto the Great Man himself, the King of the whole Light-realm . . . Still upwards and inwards are they to soar to the Space of the Great Light which surrounds or **(The Great Light)** transcends the outer Treasure of Light itself . . . this is the Second or inner Light Treasure. The guardians will open the Gates and they will pass into the Orders of the Triple Powers of the Second Light Treasure; thence inwards to the twelfth Order of the twelfth Great Power of the emanation of the True God. There are twelve Great Powers with twelve Chiefs in each of their Orders (of which the authentic names are given). These Twelve will stand apart in this Space and invoke the True God with this "Name" (prayer), saying:

**(Invocation to the True God.)** "Hear us, O Father, Father of all fatherhood [Here follows a sentence in the mystery-language containing four of the vowels each seven times repeated--with the interpretation: That is to say, Father of all fatherhood, for the All hath come out of the Alpha, and will return to the Òmega when the consummation of all consummations will take place.] We will now invoke Thy imperishable Names that Thou mayest send forth Thy great Light-power, and that it follow these Twelve Uncontainables [that is to say, the twelve disciples], for they have verily received the Mystery of the Forgiveness of Sins, and therefore are they not to be held back from approaching Thy Light-Treasure."

Thereon the True God will send forth his Light-power; it will shine forth from behind the disciples, and cause all the Treasures of the Second Light-realm to withdraw, and they will reach the Space of the True God.

Then will the True God in turn invoke the Unapproachable God, that is to say the One and Only One, and He will send forth a Light-power **(Invocation to the Unapproachable.)** out of Himself, into the Space of the True God, and the disciples shall be perfected in all fullness and be made into an Order in that Treasure. They shall sing hymns of praise to the Unapproachable God, for, while still in the body, they have received the Mystery of the Forgiveness of Sins, and attained to the Space of the True God.

The disciples hereupon ask to be given this Great Mystery; the Master promises that He will give it; **(The Mystery of the Twelve Æons.)** but before receiving it, they must be told the mystery of the Twelve (supernal) Æons, their seals, names, and apologies. These are given, seal-diagrams, names, numbers, and apologies; the last being in the form "Make way [mystery names], ye Rulers of the first (second, etc.) Æon, for I invoke [other mystery names--these being superior names of the Light-treasure]."

The sixth (and seventh) Æon is called the Little Midst, for it belongs to the six Æons which have believed on the Light; the Rulers of these Æons have a little good in them.

In the twelfth Æon is the Invisible God and . . . and the Ingenerable (Original, Incapable of Being Reproduced) God. The Invisible God is in a space alone in the twelfth Æon with veils drawn before him, and in that Æon are many . . . called the great rulers of the Æons, though servants of the Invisible God . . . and the Ingenerable God.

In the thirteenth Æon is the Great Invisible God, the Great Virginal Spirit . . . and the four **(The Thirteenth Æon.)** and twenty emanations of the Invisible God. The mystery-names of these four and twenty are given, and also the invocation of the higher names of the Light-treasure in which are contained a series of triple òmegas four times repeated, and a series of triple ētas (Seventh Letter of the Greek Alphabet) four times repeated. The names of these emanations are said to be their names "from the beginning."

**(The Fourteenth Æon.)** Yet higher in the fourteenth Æon is a second Great Invisible God, and another . . . called the "Great Just One" (χρηστός); he is a power of the three Light-rulers which are within all the Æons, but without the Treasure of Light. Here also are numbers of emanations. The powers of this Æon will try to detain the disciples in order that they may perform the mysteries of Jesus in those spaces, and so these powers themselves receive further powers from the powers of the Light-treasure. The disciples, however, are given the proper seals, numbers, and apologies, so that the powers shall withdraw.

**(The Three Great Rulers.)** Now the three Great Rulers that are within all these Invisibles (*i.e.*, the emanations of the Thirteenth and Fourteenth Æons), but without the Treasure of Light, are called the Triple-powered . . ., and are above all others.

They themselves have received the mysteries of the Treasure of Light, for when the First Power came forth (from the Light-kingdom) they first of all remained in it (the Power), and when they emerged from it the Kingdom of Light was preached to them. "I gave them," says the Master, "the mysteries which I have given unto you, but I have not given them the Mystery of the Forgiveness of Sins. . . Therefore now I say unto you that I, when I shall separate all the Æons, will give to these three Rulers of the Light, who are in the last [highest] of all the Æons, the Mystery of the Forgiveness of Sins, because they have believed in the Mystery of the Light-realm."

No one can pass beyond them till he have received the Mystery of the Forgiveness of Sins; but, continues the Master, they are not to fear on this account, for there is no place of punishment in those spaces, for their indwellers received the Mysteries (of Baptism).

We come to . . . **(Concerning Ieou the Emanator of the Middle Light-world.)** its Ruler, the True God . . . above whom are the Treasures . . . of the Father. Jesus is still the narrator.

The subject is one of immense complexity, with infinite emanations, treasures (*i.e.*, storehouses of riches and fullness), spaces, orders, and hierarchies, with diagrams and symbols, and hosts of absolutely unintelligible "authentic" names, which are said to be "in the language of my Father." The authentic name of the supernal . . . is translated as the True God or God of Truth, and is given in Greek transliteration as Ieou . . .

**(The Tetragrammaton.)** I would suggest that Ieou is a transliteration of the four-lettered mystery name of the creator according to Semitic and Chaldæan tradition, the tetragrammaton of the Kabbalah. Theodoret tells us that the Samaritans pronounced this name Iabe (Iave) and the Jews Iaō. Since the sixteenth century, by adding the vowels of Adonai to the unpronounceable YHVH, it . . . is now generally written Yahweh: but there is no certainty in the matter . . . Ieou or Iao are probably attempts in Greek transliteration at the same Semitic name, which contained letters totally unrepresentable in Greek; Yahoo or Yahuwh perchance, the name hidden in Iacchus (Yach), still further corrupted into Bacchus by the Greeks. Iacchus was the mystery-name of the creative power in that great mystery tradition . . . But to continue with our summary.

Jesus, the Living One, has apparently taken his disciples with Him through the inner spaces of the unseen world, and brought them to the plane of this True God, from which He gives the mystic instruction on the creative dispensation of the universe, in the Realm of Light.

He first shows them Ieou in his own nature, as a simple emanation from the Ineffable Treasures of the Father, before he has in his turn sent forth emanations by the command of the Father. A strange combination of letters and signs is said to be the "name" of this God "according to the treasures which are outside this region"--that is to say, either the planes below or sub-planes of that plane.

Next follows a diagram--a square surrounding a circle, within which is another square containing **(The Type of the Treasures.)** three lines; this diagram is said to be the type of the treasures over which Ieou will rule, and it is also the type of Ieou himself before he emanated.

But out of Ieou are to come a host of emanations, through the command of the Father, who are in their turn to become fathers of treasures; each of these fathers is also to be called Ieou. This ordering is effected by Jesus as the Logos; but the True God is the father of all of these fathers or fatherhoods, for he is a direct emanation from the Father, and through him and from him all subsequent emanation will proceed. Further, from each of the subordinate Ieou's, through the command of the Father, will proceed other hosts to fill the treasures, and they shall be called Orders (or hierarchies) of the Treasures of Light. Myriads of myriads will arise out of them. We are therefore in the Light-kingdom.

We are next given a diagram which is said to be the type of the True God before he (**The Type of the True God Ieou.**) emanated, that is to say when the subsequent emanations lay potential within him. The diagram is like an egg, with a smaller egg or nucleus within it containing three lines or strokes. The upper circumferences, or shells, of both the egg and the nucleus are lacking, as though to represent the creative Light-beam from the Father streaming into them.

**(The Mystic Diagrams.)** It is very probable, therefore, that in these diagrams squares may represent . . . the substance-side, while circles may represent . . . the energy-side--but these can interchange, for the substance of one plane or phase becomes the energy of the plane below. The three strokes seem to represent the potential triad or trinity latent in all manifestation, and this triad acting within the tetrad of the squares produces the infinite ordering into twelves or dodecads. We should also recollect that in all probability we have only a very faulty reproduction of these diagrams, for we have to take into account the translating and copying and re-copying by . . . scribes.

The three lines are said to be the three Voices, which Ieou will send forth when he is ordered "to praise the Father," that is to say, to emanate, for this is how the creative song of praise is sung.

**(Cosmic Embryology.)** Next we have a diagram of the first moment of this emanation; it is curious to notice that the symbols used closely resemble a spermatozoon and ovum. Within a square is a small circle with its diameter produced, so that it very well represents the head and tail of a spermatozoon; the ovum consists of three concentric circles, the innermost of which has a diameter and is of the same size as the head of the spermatozoon, which has also a similar diameter; there are thus two of the lines or strokes or Voices still latent, and only one is so far manifest.

Following this comes a diagram the upper half of which apparently repeats the preceding diagram, and the lower half consists of six concentric circles with a point in the centre. The latter is called (**The Seal on the Forehead of Ieou.**) the seal (χαρκτήρ) upon the face or forehead of Ieou, and is said to be the type of the treasures. This emanation from the True God is caused by the streaming into the True God of a Light-power from the ineffable treasures above, in response to an invocation of Jesus as the Logos, calling upon the Name of His Father. The Light-power is called the "Little Idea," presumably to signify that though it has power to energize all creation, it is but little compared to the real "Greatnesses" or Ideas in the Divine Mind.

What follows is beyond my power of summarizing. We have diagrams of a series of twenty-eight Ieou's, (**General Characteristics of the Diagram.**) before the text . . . breaks suddenly off. What was the full number in the original is now impossible to say . . . The diagrams appear to have been very carelessly copied, but present certain general characteristics. The upper part generally consists of six squares, one within the other;

within the smallest square is the word Ieou, and the special mystery-name of the Ieou or treasure for which the diagram stands. These names are generally placed over a small oblong figure (or two lines), which are said to stand for the "root" of the spaces or regions in which the particular Ieou is placed. Above and below, cutting through the top and bottom sides of the six squares, are two parallel lines, which are said to denote the paths whereby one must travel if he would enter into the space of the father of the treasure. These paths where they cross the sides of the square are marked by Greek letters, alphas, which are said to stand for the curtains or veils which are drawn before the father. Above each diagram of squares we find again the three lines or strokes, which are now said to be the three Gates or Doors of each treasure. Each treasure has twelve orders, the authentic names of the Heads of each of which are appended, together with the authentic names of the three Guardians or Watchers of the Gates.

The lower half of each diagram consists of the seal upon the forehead of the Ieou; these seals are mostly circles with varying contents, but it is exceedingly difficult to trace any connection between them.

**(The Twelve the Order of Jesus.)** Between the second and third Ieou diagram is another figure differing entirely from the rest of the series: as to its meaning I have no notion. It is followed by these words of Jesus: "From these orders I will take Twelve and range them for Myself, that they may serve Me." This probably refers to the prototypes of the souls of the disciples which Jesus chooses for Himself before their incarnation, as we learn from the *Pistis Sophia*.

With the twenty-eighth diagram the text breaks off suddenly; and the next subject we meet with . . . is a hymn which Jesus sings to the First Mystery.

We are now in the lower space or plane of the Thirteen Æons, each of which has its father or creator, its Ieou, with rulers, and subordinate powers, **(Hymn to the First Mystery sung in the Thirteen Æons.)** called decans and liturgi, signifying servants, ministers, or workmen. There are thirteen praise-givings, one for each Æon, but the text of the first four is missing. The general tenour of each petition is as follows:

"Give ear unto me, while I sing Thy praises, O Thou First Mystery, who didst shine forth in his mystery [*i.e.*, the mystery of that particular Æon]; it was Thy Light which caused Ieou to order this Æon and establish therein its rulers, ministers, and workers. [Then follows the "imperishable name" of the Æon.] Save all my Members (Limbs), which since the foundation of the world have been scattered abroad in all the rulers, ministers, and workmen of this Æon, and gather them all together and receive them into the Light!"

The final petition is concluded by a threefold Amen . . .

**(The Sixty Treasures.)** We are now introduced to a new subject. Jesus is taking His Order, the twelve disciples, through the Treasures of the Middle Light-world, and giving them the seals, numbers, and authentic names whereby these Treasures can be entered and passed through . . . .

Fundamentally there were presumably twelve main treasures, but each apparently was regarded from five different standpoints, each view-point being called an order or ordering. There was thus a twelve-fold ordering, and a five-fold ordering as well, all immanent in the God "who dwells in the Middle of the universe," that is to say, in Ieou, the God of the Middle Light-world. Of the five, two are called the exterior, two the interior, and one the middle order.

Each treasure is said to be surrounded by six regions or spaces, represented by the squares of the diagrams. By a use of the seals (a series of very curious diagrams), numbers, and names, the Guardians, Orders, and Veils are said to disperse and the innermost space of the father of the treasure is reached, and so the secret of his authentic name is revealed. Moreover within each treasure is a Door or Gate, and without three Gates; each of the outer Gates has three Guardians, but the inner gate has but one, presumably the father of the treasure himself.

On the conclusion of this exposition, the disciples ask how all these spaces and their fatherhoods **(The Little Idea.)** have come into being. Jesus replies that it is because of the "Little Idea," which the Father has left behind and not withdrawn into Himself; all else of the Father He has withdrawn into Himself. "It was in this Little Idea that I streamed forth, having My being in the Father; I burst forth and freed Myself therefrom. I shone forth and it emanated Me, the first emanation therefrom, its perfect likeness and image. When it had emanated Me I stood before it." This was the First Voice.

Again it shone forth and emanated, sending forth the Second Voice--all these spaces, which came forth one after another.

The Third Voice streamed forth and emanated the rulers of all these spaces.

It is He, Jesus, the First Voice, the first emanation, who has gathered together His own Order--the Twelve, and taken them through all the spaces, that they may serve Him, He has given them the powers whereby they may pass through all these spaces within, to the innermost space of the ruler of them all, the True God.

**(The Name of the Great Power.)** The disciples then remind Jesus that He had promised to give them the one master-name, whereby every space could be traversed without the wearisome repetition of each of the separate names--the Name that was the key to unlock every gate in every treasure. Is this, they ask, the Great Name of the Father?



The Christ (the first mention of this title) replied: "Nay, but the Name of the Great Power that is in all the spaces."

He then gives them this authentic name--apparently a sentence in cypher, interspersed with the triple repetition of the seven vowels. It is to be said in the Space of the True God, in the "space of the interiors which belongs to the space of the exteriors." The name must be invoked, turning to the four corners of the treasure, and then followed by the request that all the paths to the fatherhood be left free to the disciple, "for I have invoked the Great Name of the God of all the spaces." Then will all the veils be withdrawn, and all the rulers disperse; they will withdraw "into their own form.

"Lo, now," continued the Master, "I have told you the [master-name]; guard it, and do not repeat it continually, so that all the spaces may not be disquieted because of the glory therein."

Hereupon Jesus commands His disciples to follow Him, and goes yet farther within . . . **(Hymn to the Unapproachable God . . .)** Here He commands them to surround Him, and answer Him with a threefold Amen for every praise-giving, as He sings a hymn of praise to the Father because of the emanation of the treasures.

The Father is addressed first by the Ineffable Name, symbols of which are given; then as "God, My Father," and then as the "Unapproachable One." The form of each praise-giving begins with the words: "I praise Thee, Thou Unapproachable God, for that Thou didst shine forth in Thyself," and ends with the question: "For what now is Thy will, but that all this should be, O Unapproachable God?"

The subject of the hymn is that God has withdrawn Himself into Himself, into His Truth, save only one Little Idea, the space of which He has left as the shining Light-world, shining within the Father. It is a radiance of the Father within Himself, according to His will. This Light is Jesus, the one emanation of the Father through His will. Jesus is the perfect likeness and whole image of God. The second emanation brings into being the spaces which surround the Father. The third emanation is the bringing into being the powers and rulers of the Light-spaces, which are called Treasures. Moreover all these powers are energized by a Great Power emanated by the Father . . . It is this Power that energizes not only in the various fathers of the treasures, but also in the subordinate powers.

Thus also are emanated the Guardians or Watchers and the sixty fatherhoods, one for each treasure. These sixty are called the "Orders of the Five Trees." It is also this Power which has brought into existence the seals and the great name. This same Power is further called the [First] Mystery and the Light-image surrounding the Father.

**(The Great Logoi according to the Mystery.)** These Light-spaces are called the Spaces of the "Great Logoi according to the Mystery," in whom is the glory of the Father. This leads us to suppose that the "Great Logos" of the title of the treatise is the same as the First Mystery, the Great Power, and therefore identical with Jesus. The Great Logoi are also called Ieou's. The hymn then continues:

"I praise Thee, O Unapproachable God, for that Thou didst shine forth in Thyself; Thou hast emanated Thy One and Only Mystery, Thou who art an unapproachable God even for these Logoi. Thou art an unapproachable among them, in this Great Logos according to the Mystery of Ieou, the father of all Ieou's, which is Thyself;--yet what is else Thy one and only will but that we should draw nigh Thee in them, O God that none can approach, to whom nevertheless we have drawn near in this Great Logos according to the Mystery of Ieou?"

I am inclined to think that "Logos" is here used in two meanings. It generally means Reason or Word; here it seems to mean also Sermon, Discourse, or Teaching.

The hymn ends with praises in which the Father is again said to have withdrawn, or inbreathed, Himself (**The Universal Idea.**) entirely into His Universal Likeness and Idea, with the single exception of the Little Idea, leaving it as a means whereby His boundless Riches, universal Glory, and mighty Mysteries might be manifested. The Great or Universal Idea and the Little Idea are thus seen to correspond in the ideal spiritual world to the ideas of the macrocosm and microcosm. And so ends this remarkable hymn, with a final triple Amen . . .

The two remaining fragments are . . . part of a hymn of praise, each praise-giving of which begins with the words:

"Give ear unto me, while I sing Thy praises, Thou Mystery before all Uncontainables and Impassables, (**Hymn to the [First] Mystery.**) who didst shine forth in Thy Mystery, in order that the Mystery that is from the beginning should be completed."

The contents of the hymn are as follows, the imperishable names being added after each technical term:

The Mystery shining forth became Water of the Ocean. The Earth in the midst of the Ocean became purified. The whole vast matter of the Ocean became purified--that is to say, the Sea and all species existing therein. Through its shining forth it sealed the Sea and all that are therein, for the power that is in them was in disorder (chaos) against the existing order (cosmos).

**(The Way of the Midst.)** The hymn here breaks off suddenly, and we have a description of the passing of the soul through the regions of the dæmonian powers, and of the

imperishable names of the "mystery of their fear," whereby the soul can escape from their clutches. These are the spaces of the orders of the various great ministers of the Great Powerful Ruler in the Way of the Midst; and the names of these ministers, recoverable from this scrap, are the same as the Rulers of the Way of the Midst as given in the *Extracts from the Books of the Saviour*. This Great Powerful Ruler is further described as "he who is filled with wrath." He is the successor of the Ruler of the Outer Darkness, of that space which changes all forms. He is spread out on the Way of the Midst, so that he may carry off the souls like a robber."

*Fragments of a Faith Forgotten, G.R.S. Meade, 1900*

Thus ends the mysteries of the above worlds, prepare to enter into the understanding of the technique from which to travel there . . .

## **THE MYSTERY OF THE HOURS**

### The Primitive Form of the Office

The custom of reciting prayers at certain hours of the day or night goes back to the Jews, from whom Christians have borrowed it. In the Psalms we find expressions like: "I will meditate on thee in the morning"; "I rose at midnight to give praise to thee"; "Evening and morning, and at noon I will speak and declare: and he shall hear my voice"; "Seven times a day I have given praise to thee"; etc.

The Jewish custom of praying at midnight, terce, sext, none (Acts 10:3, 9; 16:25; etc.). The Christian prayer of that time consisted of almost the same elements as the Jewish: recital or chanting of psalms, reading of the Old Testament, to which was soon added reading of the Gospels, Acts, and Epistles, and at times canticles composed or improvised by the assistants. "Gloria in excelsis" and the "Te decet laus" are apparently vestiges of these primitive inspirations. At present the elements composing the Divine Office seem more numerous, but they are derived, by gradual changes, from the primitive elements.

### **The celebrants of the heavenly liturgy**

**1137** The book of *Revelation* of St. John, read in the Church's liturgy, first reveals to us, "A throne stood in heaven, with one seated on the throne": "the Lord God." It then shows the Lamb, "standing, as though it had been slain": Christ crucified and risen, the one high priest of the true sanctuary, the same one "who offers and is offered, who gives and is given." Finally it presents "the river of the water of life . . . flowing from the throne of God and of the Lamb," one of most beautiful symbols of the Holy Spirit.

**1138** "Recapitulated in Christ," these are the ones who take part in the service of the praise of God and the fulfillment of his plan: the heavenly powers, all creation (the four living beings), the servants of the Old and New Covenants (the twenty-four elders), the new People of God (the one hundred and forty-four thousand), especially the martyrs "slain for the word of God," and the all-holy Mother of God (the Woman), the Bride of the Lamb, and finally "a great multitude which no one could number, from every nation, from all tribes, and peoples and tongues."

**1139** It is in this eternal liturgy that the Spirit and the Church enable us to participate whenever we celebrate the mystery of salvation in the sacraments.

## **THE GENERAL INSTRUCTION ON THE LITURGY OF THE HOURS**

### **"Chapter I: Importance of the Liturgy of the Hours or Divine Office in the Life of the Church**

1. Public and common prayer by the people of God is rightly considered to be among the primary duties of the Church. From the very beginning those who were baptized "devoted themselves to the teaching of the apostles and to the community, to the breaking of the bread, and to prayer" (Acts 2:42). The Acts of the Apostles give frequent testimony to the fact that the Christian community prayed with one accord. [1]

The witness of the early Church teaches us that individual Christians devoted themselves to prayer at fixed times. Then, in different places, it soon became the established practice to assign special times for common prayer, for example, the last hour of the day when evening draws on and the lamp is lighted, or the first hour when night draws to a close with the rising of the sun.

In the course of time other hours came to be sanctified by prayer in common. These were seen by the Fathers as foreshadowed in the Acts of the Apostles. There we read of the disciples gathered together at the third hour. [2] The prince of the apostles "went up on the housetop to pray, about the sixth hour" (10:9); "Peter and John were going up to the temple at the hour of prayer, the ninth hour" (3:1); "about midnight Paul and Silas were praying and singing hymns to God" (16:25).

2. Such prayer in common gradually took the form of a set cycle of hours. This liturgy of the hours or divine office, enriched by readings, is principally a prayer of praise and petition. Indeed, it is the prayer of the Church with Christ and to Christ.

Chapter I-I. Prayer of Christ

### **Christ The Intercessor With The Father**

3. When the Word, proceeding from the Father as the splendor of his glory, came to give us all a share in God's life, "Christ Jesus, High Priest of the new and eternal covenant, taking human nature, introduced into this earthly exile the hymn of praise that is sung throughout all ages in the halls of heaven." [3] From then on in Christ's heart the praise of God assumes a human sound in words of adoration, expiation, and intercession, presented to the Father by the Head of the new humanity, the Mediator between God and his people, in the name of all and for the good of all.

## **EXCERPTS FROM THE THE SIDDUR**

### **PRAYER ON ENTERING THE SYNAGOGUE.**

*On entering the Synagogue say the following: –*

As for me, in the abundance of thy lovingkindness will I come into thy house: I will worship toward thy holy temple in the fear of thee.

Into the house of God we will walk with the throng.

How goodly are thy tents, O Jacob, thy dwelling places, O Israel! As for me, in the abundance of thy lovingkindness will I come into thy house: I will worship toward thy holy temple in the fear of thee. Lord, I love the habitation of thy house, and the place where thy glory dwelleth. As for me, I will worship and bow down: I will bend the knee before the Lord, my Maker. And as for me, may my prayer unto thee, O Lord, be in an acceptable time: O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation.

### **MORNING SERVICE.**

1. Magnified and praised be the living God: he is, and there is no limit in time unto his being.

2. He is One, and there is no unity like unto his unity; inconceivable is he, and unending is his unity.

3. He hath neither bodily form nor substance: we can compare nought unto him in his holiness.

4. He was before anything that hath been created – even the first: but his existence had no beginning.

5. Behold he is the Lord of the universe: to every creature he teacheth his greatness and his sovereignty.

6. The rich gift of his prophecy he gave unto the men of his choice, in whom he gloried.
7. There hath never yet arisen in Israel a prophet like unto Moses, one who hath beheld his similitude,
8. The Law of truth God gave unto his people by the hand of his prophet who was faithful in his house.
9. God will not alter nor change his Law to everlasting for any other.
10. He watcheth and knoweth our secret thoughts: he beholdeth the end of a thing before it existeth.
11. He bestoweth lovingkindness upon a man according to his work; he giveth to the wicked evil according to his wickedness.
12. He will send our anointed at the end of days, to redeem them that wait for the end – his salvation.
13. In the abundance of his lovingkindness God will quicken the dead. Blessed for evermore be his glorious name.

He is Lord of the universe, who reigned ere any creature yet was formed:

At the time when all things were made by his desire, then was his name proclaimed King.

And after all things shall have had an end, he alone, the dreaded one, shall reign;

Who was, who is, and who will be in glory.

And he is One, and there is no second to compare to him, to consort with him:

Without beginning, without end: to him belong strength and dominion.

And he is my God – my Redeemer liveth – and a rock in my travail in time of distress;

And he is my banner and my refuge, the portion of my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and when I wake:

And with my spirit, my body also: the Lord is with me, and I will not fear.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and given us command concerning the washing of the hands.

Blessed art thou, O Lord our God, King of the universe, who hast formed man in wisdom, and created in him many orifices and vessels. It is revealed and known before the throne of thy glory, that if one of these be opened, or one of those be closed, it would be impossible to exist and to stand before thee. Blessed art thou, O Lord, who healest all flesh and doest wondrously.

## EXCERPTS FROM THE ROMAN BREVIARY

### *From the Roman Breviary, Liturgy or Prayer of the Hours*

Lord, open my lips.

-And my mouth will proclaim your praise.

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

Psalm 24

The earth is the LORD's and all it holds,  
the world and those who dwell in it.  
For he founded it on the seas,  
established it over the rivers.  
Who may go up the mountain of the LORD?  
Who can stand in his holy place?  
"The clean of hand and pure of heart,  
who has not given his soul to useless things,  
what is vain.  
He will receive blessings from the LORD,  
and justice from his saving God.  
Such is the generation that seeks him,  
that seeks the face of the God of Jacob."  
Lift up your heads, O gates;  
be lifted, you ancient portals,  
that the king of glory may enter.  
Who is this king of glory?  
The LORD, strong and mighty,  
the LORD, mighty in war.  
Lift up your heads, O gates;  
rise up, you ancient portals,  
that the king of glory may enter.

Who is this king of glory?  
The LORD of hosts, he is the king of glory.

#### Psalm 67

May God be gracious to us and bless us;  
may his face shine upon us.

So shall your way be known upon the earth,  
your victory among all the nations.  
May the peoples praise you, God;  
may all the peoples praise you!

May the nations be glad and rejoice;  
for you judge the peoples with fairness,  
you guide the nations upon the earth.  
May the peoples praise you, God;  
may all the peoples praise you!  
The earth has yielded its harvest;  
God, our God, blesses us.  
May God bless us still;  
that the ends of the earth may revere him.

#### Psalm 100

Shout joyfully to the LORD, all you lands;  
serve the LORD with gladness;  
come before him with joyful song.  
Know that the LORD is God,  
he made us, we belong to him,  
we are his people, the flock he shepherds.  
Enter his gates with thanksgiving,  
his courts with praise.  
Give thanks to him, bless his name;  
good indeed is the LORD,  
His mercy endures forever,  
his faithfulness lasts through every generation.

#### Psalm 95

A call to praise God

Encourage each other daily while it is still today (Hebrews 3:13).



Come, let us sing to the Lord  
and shout with joy to the Rock who saves us.  
Let us approach him with praise and thanksgiving  
and sing joyful songs to the Lord.

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

The Lord is God, the mighty God,  
the great king over all the gods.  
He holds in his hands the depths of the earth  
and the highest mountains as well.  
He made the sea; it belongs to him,  
the dry land, too, for it was formed by his hands.

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

Come, then, let us bow down and worship,  
bending the knee before the Lord, our maker.  
For he is our God and we are his people,  
the flock he shepherds.

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

Today, listen to the voice of the Lord:  
Do not grow stubborn, as your fathers did  
in the wilderness,  
when at Meriba and Massah  
they challenged me and provoked me,  
Although they had seen all of my works.

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

Forty years I endured that generation.  
I said, "They are a people whose hearts go astray  
and they do not know my ways."  
So I swore in my anger,  
"They shall not enter into my rest."

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.

Glory to the Father, and to the Son,

and to the Holy Spirit:  
as it was in the beginning, is now,  
and will be for ever. Amen.

Ant. Alleluia, come, let us worship Christ the Lord as he ascends into heaven, alleluia.