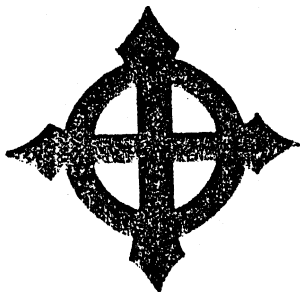


THE
CREATION



THE
CRYSTAL TABLET

THE CREATION
AND
THE CRYSTAL
TABLET

ISSUED UNDER THE HAND OF THE GODDESS BY
Lux Madriana

INTRODUCTION

Almost every line of the sacred Mythos contains such depths of inspiration that it cries out for a volume of commentary. Even so, the sisters concerned with issuing this edition feel that the words of our Lady, revealed for the first time in many centuries, should stand alone, unvarnished by any human words.

Nevertheless, we have felt it necessary to include this brief preface to the Divine Truth in its modern English form, which may assist the modern reader in understanding it. If any reader does not feel our words to be of help, let her freely ignore them and pass directly to the real matter of these books, which is (quite literally) of infinitely greater importance.

One question in connection with The Creation and The Mythos of the Divine Maid which may trouble the modern reader is: "Did these events really happen and, if so, where and when?"

Here it is important to realize that Divine Myth gives us an image of Realities which in the fullest sense are beyond our comprehension. Physicists tell us that the smallest units of all matter behave at once like particles and like waves. In normal life, of course, this would be nonsense. A thing cannot be at once a particle, like a piece of chalk or cheese and

a wave, like sound or a ripple on a pond. But through microscopic equipment we are made aware of a world so different that our minds can make no real sense of it. And if we find such things on other levels of our own physical world, how strange and incomprehensible must be the spiritual world beyond space and time?

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

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

To answer our original question directly: the events of the Mythos are real happenings. They take place on the Pleroma. The Pleroma is the highest level of being, beyond space and time; only on the Pleroma can an event have absolute reality. These

Divine Events are at the base of all other existence. We cannot say that they have happened or that they will happen, or even that they are happening (though in a way that is closer to the truth). We can only say that they Happen. The creation of the world by the Mother, and its redemption by Her Daughter are the Absolute Events which underlie and make possible all other events. They are the condition of existence.

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

II

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

When Her true religion is not practised and Her Truth is suppressed, religion must continue with only a pale and diluted form of the eternal revelation. The Creation is the pure essence which stands behind all.

other creation myths. In every later story of the death and resurrection of Deity can be found echoes of the Mythos of the Divine Maid. These echoes can sustain a religion for centuries; for they are echoes of pure Truth.

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

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

for each was a reflection of some boundless fragment of Her unbounded Spirit. 15 And all their multitude did not exhaust the number of the fragments of Her Spirit. 16 And to each was given the governance of some earthly thing.

CHAPTER TWO

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

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

3 And when the world had lived a time in joy (though what that time was none can say, for then were neither days nor nights, nor moons to tell the month), the Snake came to the first of the daughters of the Mistress of All things, and coiled about her feet and spoke to her:

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

5 A long time she listened to the words of the Snake. She did not know what rest might be, but knew that it was not of Her. 6 And yet so enticingly did the Snake speak of the sweetness of rest, surpassing all delight, that at last she threw herself down and embraced him. 7 And because she was suffused with the delight of the Mistress of All Things, the Snake immediately took on shape. 8 And his shape was like to hers, but his body was filled with weight, and was barren, for being not a creature of spirit, he had not the power of creation.

9 And at once she became tired with all the outpouring of her energy, for her energy was no longer boundless. 10 And she desired to rest, but could not rest. And she spoke to the Snake, saying: Snake, what must I do now? 11 And the Snake said: First daughter of creation, you must go to the Mistress of All Things and ask Her to make the world dark that you may rest. 12 And so she asked that of Her, and She darkened the world for a period that Her daughter might rest. And this was the first night.

13 But when the darkness came, the

Snake called to the waters and said: Waters, it is dark once more as it was in the beginning, and now you may come together, and all will be nothingness again. 14 And the waters heard him and began to flood the earth, and many were the creatures destroyed in that flood.

15 But the Mistress of All Things saw this and descended to the earth, placing Her heel upon the head of the Snake and bruising him. 16 And She flung the waters into the air that they might fall harmlessly to the earth in small drops. And this was the first rain.

CHAPTER THREE

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

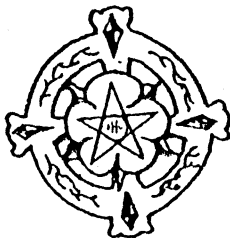
3 And She said to Her daughter: what you have done may not be undone, for you have acted with My Spirit, and henceforth shall time be divided into day and night that you may rest. 4 But I shall keep watch in the heavens by night, and there shall be silver light that there may never be complete darkness. 5 By this

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

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

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

8 And the Mistress of All Things withdrew Herself into the sky, until She seemed but a slender crescent of light.
9 And the first daughter of creation fell to her knees and wept. And these were the first tears shed upon the whole of the earth.



THE CRYSTAL TABLET

Existence is a web of tapestry.

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

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

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

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

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

7 In the first way she learns happiness even in dearth, and gathers riches of the spirit; in the second she learns pain even amid opulence, and the spirit walks to rags.

8 Where lead the paths? The first to

the foot of the Celestial throne; the second to the dark gates of the realm of death.

9 How shall the soul know her direction?

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

11 The first is Life, or Wholeness, the light of the Absolute; the second is Light, or Energy, the light of the Mother; the third and gentlest light is Love, the light of our Saviour, the Maid.



Life is the life of the spirit - the first principle; beyond being and unbeing. Life Was before existence. Life is the cause of existence.

13 How shall the soul live in Life?

14 Let her realise the truth of her self and the Truth of the Absolute. Let her know that her life is beyond even her existence, that the Absolute Life, the Life of the Goddess, is beyond all

15 Let her not be held from herself or her Goddess by any thing that exists, for all the things that are have come from nothing and to nothing shall return. But the Divine Life, and her life within it, Was ever and shall ever Be, though time itself shall only last a space.

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

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



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

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

20 Though an existing thing appear never so solid, yet its body is made of light. All material things are but con-

solidated force; and the vibration of force is the whole of their being.

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

22 Pure Light knows no bounds, but is perfect joy, and breathes its own perfection.

23 How shall the soul approach to Light?

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

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

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

27 She who rejects the light of the Spirit in this world shall, beyond death, be plunged into darkness and the confusion of bodiless echoes.

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

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



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

31 For the perfect existence of the Spirit, its very nature is Love. The pure soul is in harmony with the Goddess and with her self and with all things.

32 And for the existence that has fallen from perfection; truly it is the music of Divine harmony which sustains it in the motion of its wholeness.

33 It is Love that holds the drop of dew pendent upon a blade of grass, neither flowing forth in watery profusion, nor swelling within the unseen urn of its brief harmony.

34 It is Love that holds the stars within their courses, and all the worlds

of the immeasurable cosmos within the harmony of the celestial music.

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

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

37 How shall the soul attain to Love?

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

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

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

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

42 Let her know that no creature gains good for herself by any harmful act; for every stone returns to she that throws it in the fullness of time. And

the shaft that her hand releases shall fly a thousand years until it cleave her heart.

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

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

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

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

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

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

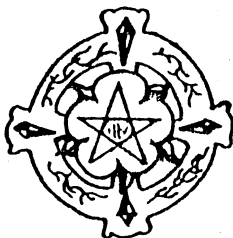
49 Let the soul know before all that the greatest love is the love of the Goddess, and from this love all other loves shall flow.

50 Let her open herself to her Lady

that She may come as a perfect love for Her. Let her learn of the Goddess that eternal Love which is the Goddess.

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

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



For further information about the religion of the Goddess, contact
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