

The book cover features a decorative border with a repeating pattern of stylized flowers and architectural elements. On the left side, there are two figures in long, flowing robes, possibly representing saints or scholars, standing amidst the floral motifs. The background of the border is filled with small, dark dots, creating a starry or textured effect. The central text is set within a white rectangular frame against this dark background.

THE EASTMINSTER
CRITICAL EDITION

OF THE

CLEAR
RECITAL

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THE EASTMINSTER LIBRARY

VOLUME I

The Eastminster Critical Edition of the Clear Recital
Volume I of the Eastminster Library, fifth edition (2021)
RJ MoChridhe, General Editor

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I ... used the inspirational teachings and texts that one of our number received ... I love the bright, beautiful clarity and deep spiritual profundity of those writings. I studied them over years, reading them over and over, meditating on single verses, taking them to heart. My heart indeed changed. It lightened, I was cleansed, I was able to 'open my soul to the sunlight of our Mother's love'. I imagined myself as a blade of grass bending and swaying in the breeze to the Mother's will. I left behind many poisons of the mind, much grossness of the body and bathed myself in the clear waters of these beautiful words. That is why I was, and am, so sure that the writings were divinely inspired. I was privileged to lead other souls through the purification they offered. I saw others than myself respond and become purer, better beings. ... My faith, undiminished as it is, in the writings that were received, ponders this—if they were so powerful, so cleansing, so perfectly rendered for healing the soul poisoned by the Post-Eclipse world, what else might they have been meant to do?

—Miss Marianne Trent¹

PREFACE

Dear reader,

You hold in your hands a collection of sacred myths and wisdom writings known by many names over the last fifty years. They are presented here under the title that they give to themselves—the Clear Recital—as no other name can so perfectly capture what they are to the many who have heard in them ‘a faultless sound of the celestial voice’ (Teachings I:5).

Any publication of them such as this, however, must begin with an apology. For many decades, the text was transmitted orally and copied by hand out of regard for its sanctity. The last Madrian priestess to serve as its steward wrote to the recipient of one such copy, asking him to ‘excuse my handwriting, but these texts are sacred and should truly only be printed in a ritual way, so failing that I prefer a second or third best of writing them out myself. They are not for mass production’.² Nevertheless, these writings had been published more than a quarter of a century earlier and already, before that letter was written, made their way onto the Internet. In an effort to ensure that the texts already in mechanical and electronic circulation should at least be accurate and properly contextualised, Madria Olga herself produced computer typescripts of at least some sections of the Scriptures before the end of her life. Following her passing, several of her students—as well as recipients of the tradition through other lineages—published ‘mass produced’ copies in order to guarantee that, with the end of the priestesshood that had once transmitted it, the Clear Recital should not cease to be taught altogether.

Preface

It is in this spirit that this Eastminster Critical Edition has, with the blessing of many of Madria Olga's former students, been prayerfully assembled, trusting to Providence to supply its editor's deficiencies. I would, dear reader, that the text could come to you in the hand of one who has deeply lived it, as it came to generations before you. Perhaps someday it shall. In the meantime, I can but humbly beg your forgiveness for the expediency of this printing and assure you that this fifth edition presents the complete text critically prepared with reference to all known witnesses. As in past editions, every effort has been made to combine the thoroughness demanded of a scholarly printing with the elegance and usability desired in a devotional one. To better achieve this balance, the critical apparatus—which presents detailed academic documentation of the sources, methods, and editorial principles behind this work, as well as a full variorum—appears in a supplemental volume. This will hold greater relevance for exegetes, translators, and historians than for ordinary readers, but is freely available to all in digital form at www.filianicstudies.org and may also be purchased there in print.

From those more detailed notes on the text's preparation, it should be mentioned here only that the titles of the various clues of the Teachings are traditional within the Filianic community but have never been considered part of the Scriptural text itself. Some early Madrian communities declined to print the titles with the text, providing them only in a separate table of contents or appendix, in keeping with their belief that 'the Teachings must be kept in their original form with nothing added or taken away, for they are sacred texts, not any one person's authorship'.³ The titles have been included directly

with the text in this edition for the reader's convenience, on the understanding that they are not to be treated as a part of the text itself.

The text of the Clear Recital is followed by three appendices. The first presents known Scriptural 'fragments'—verses attributed to the Scriptures that are known only by quotations in Madrian writings and which have not been preserved in any full clew. This is followed by a *typikon*, bringing together in one collection the diverse prayers, hymns, chants, meditations, calendars, doctrinal statements, and rituals published by the Madrian orders. While the texts are many decades old, their collation into a single liturgical reference is new, and it is hoped that this will prove useful to practitioners and scholars alike. Finally, that portion of this project's historical research likely to interest a general readership has been condensed into a 'brief history' of Filianism. As in past editions, the volume closes with a glossary and a list of further resources for exploring the Clear Recital and the traditions that surround it.

Though I have been, and remain, privileged to bear the title of general editor for this project, it has been far from my work alone. So many dedicated people to whom the Clear Recital has given much have given back in the preparation of the ECE. I would like to extend my particular gratitude to Pamela Lanides, Sr Sophia Ruth, Joey McEvoy III, David Kay, Raya Chancandre, Glenys Livingstone, StJohn Kelliher, Philip P. Jackson, and Sarah Morrigan, all of whom were kind enough to share their personal knowledge, insight, and document collections to further this work. I would also like to thank Clara Hearthshrine, who volunteered her time for historical research, document collation, and transcription, Jules Morrison, whose

Preface

efforts extracting and remastering images from the original run of *The Coming Age* made it possible to cover and illustrate this volume according to the iconographic traditions of the Filianic community, and River S, whose careful proofreading made a scholar's scrawled and weathered sheets a fit place to lay our Lady's name. Many others, including some who preferred anonymous humility to all other laurels, will recognize their gifts in these pages.

Those gifts are now for you, dear reader, and to them I can add only my sincere wish that, whether you have come to the Clear Recital as a devotee, as a spiritual seeker, or simply with an academic interest in the traditions to which its words have given rise, you may have the light of Sai Mati by which to read, and joy and peace in the stillness that follows.

RJ MoChridhe, general editor
Lakeville, Minnesota, USA
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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 [1977] 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 oth-

* Harmonized from Lux Madriana's 1977 booklets *The Creation and the Crystal Tablet* and *The Mythos of the Divine Maid*, as well as Madria Olga's introduction to the Teachings. —Ed.

er 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 words of the Mythos are the words of Dea. 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 Dea 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 Dea teaches nothing. It only reminds the soul of those things which, in her deepest recesses, she knows already.

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.

The Teachings of the Daughter stand together with the Sacred Mythos texts as the central Scriptures of the Madrian Faith. Like the Mythos texts, they represent not the words of human beings, but the words of Dea Herself. In the Mythos of the Divine Maid we read that after Her return from the nether world, Inanna stayed for some time with the children of

the earth and 'taught them and revealed many hidden things'.* These words were not spoken by our Lady in an earthly incarnation, but in the Pleroma beyond time and space. The words are eternal, inscribed 'upon the heaven ... in signs of fire before the dawn of time'.†

The Teachings contain unfathomable depths and may be understood on countless different levels. Simply to read them will reveal only the most superficial level. If we are to reach the depth, or the heights, of the spiritual Truth of the Teachings, they must be read and read again, meditated upon and ingested into the very fibre of one's being. Only thus shall we attain even the first peaks from which we may catch the occasional glimpse of the dizzying slopes which lead to the Summit, when for a moment the clouds of illusion are parted.

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.

* Mythos 7:8.

† Teachings 1:1.

MADRIA OLGA'S COUNSEL

BEFORE READING THE BOOK

It is important to receive the Truth with an open mind and a clear heart. The fact is that modern society, our life within it, teaches us to be sophisticated, to disdain innocence, to look at things only superficially and to be cynical. All this is worse than a fog that clouds our judgement. It effectively prevents us from seeing the beauty of the holy Truth, and from accepting it as such.

That is why we would ask you to make an effort to clear away this murkiness and to find yourself in a state of child-like innocence. You will feel awe and wonder, but you will not be gullible, nor blinded. Find some time to set aside to be quiet, to withdraw from the concerns of your day-to-day living, and to read the texts, especially for the first time, slowly, dwelling on the meaning of each sentence, giving yourself the opportunity to acknowledge the significance. After all, there is no holier writing, nothing more vital or essential for your soul's salvation and progress in the world.

'Receive with love the seed of Truth and all things shall be well'

...and let your Mother speak to you.⁴

* Teachings 4:47.

THE CLEAR RECITAL

PROLOGUE

TO THE TEACHINGS AND TO THE MYTHOS

THE WORDS OF ALETHEA, Janya of the Divine Truth, to the maids to whom she has spoken in this age, and through them to all Maidkind.

Many changes, my children, are upon the world, and in the spiritual ether that informs your world, great stirrings have begun. ²A time of fire, both material and spiritual, shall come upon the earth. But take not fear, for out of the fire shall come the fire-jewel of regeneration.

³All that has opposed our Lady over forty centuries; the cruel idolatry of false male gods and of all that is material and gross; ⁴all that is coming by its own inner laws to its red and blood-drenched climax. ⁵Fire and iron and blood, and the red sphere named by you Mars, shall have their exaltation and their end.

⁶The time has come that the eternal Word shall be again spoken among maidens as it was in the first age and in all the ages; ⁷and as the words of Our Lady are written in the heaven, thus do I cause them to be transcribed without fault upon the earth. ⁸Guard well these words, for they shall be the path of your deliverance.

⁹O, children of the setting sun, at the place of Lourdes did our Lady speak to you, yet fools did contort Her words; ¹⁰at Fátima did She open Her lips, yet knaves confounded understanding. ¹¹But in Her mercy shall She not withdraw Her grace where She has bestowed it. ¹²Now is set down the fullness of Truth that there shall be no more false-understanding.

The Clear Recital

¹³Now remains but one refuge from Her Truth: that maids should cover their ears and should turn their eyes in aversion. Of all possible acts, that act is the most fearful. ¹⁴Yet those who have ears shall hear, and those of good will shall have understanding. ¹⁵And every soul that receive the truth shall lighten the burden that shall come upon the world and sunder the chains of her own bondage.

¹⁶Violet is the colour of compassion, which of all colours lies furthest from the red, and yet shall follow on it. Violet and the silver sphere of reconciliation. ¹⁷After the storm, the silence of renewal. ¹⁸My children, receive these words and let it be so.

In the name of the Mother
and of the Daughter
and of Absolute Deity,
thus may it remain. ❀

THE SACRED MYTHOS & THE CRYSTAL TABLET

THE CREATION

BEFORE AND BEYOND ALL things is the Mistress of All Things, and when nothing was, She was. ²And having no solid place that Her feet might rest upon, She divided the sea from the sky, and made a dance of solitary splendour upon the crested deeps. ³And She was pure force or energy, and therefore pure delight; and the crashing of the waves was the overflowing of Her joy. ⁴And the white force of Her superabundant joy grew so great that it must take shape in laughter; and Her laughter was the shape of all things. ⁵For each peal of Her voice became a silver fragment, broken from the Whole and yet complete in itself. And She loved each fragment with all the joy of Her being, and Her hands knew cunning. ⁶And She stretched forth Her hands and gave a shape to each fragment, and no one was like any other. ⁷And She parted the vasty waters that there might be a place to set them down.

And She laughed.

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

And She laughed.

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

And She laughed.

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

¹²And the Mistress of All Things was filled with delight, and ran laughing through the forests of the earth. ¹³And every peal of Her voice became the image of a silver fragment of Her Spirit. ¹⁴And the trees and rivers were filled with nymphs and every kind of sprite. And all were Her daughters. And Her love for each was inexhaustible, for each was a reflection of some boundless fragment of Her unbounded Spirit. ¹⁵And all their multitude did not exhaust the number of the fragments of Her Spirit. ¹⁶And to each was given the governance of some earthly thing.

2 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.

²The 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.

³And 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:

⁴First 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.

⁵A 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. ⁶And 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. ⁷And because she was suffused with the delight of the Mistress of All Things, the Snake immediately took on shape. ⁸And 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.

⁹And at once she became tired with all the outpouring of her energy, for her energy was no longer boundless. ¹⁰And she desired to rest, but could not rest. And she spoke to the Snake, saying: Snake, what must I do now? ¹¹And 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. ¹²And 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.

¹³But 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. ¹⁴And the waters heard him and began to flood the earth, and many were the creatures destroyed in that flood.

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

3 And as the rain fell, the light came again, and a rainbow appeared in the sky, shedding its light upon all things. ²And 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.

³And She set Her seven Powers in the firmament, giving one to rule each colour of the earth.

⁴And 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. ⁵But I shall keep watch in the heavens by night, and there shall be silver light that there may never be complete darkness. ⁶By 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. ⁷The golden light of day will bring all goodness, but it will be too bright for your eyes. The silver light of night, that you may look upon.

⁸The 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.

⁹I 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.

¹⁰And the Mistress of All Things withdrew Herself into the sky, until She seemed but a slender crescent of light. ¹¹And 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 MYTHOS OF THE DIVINE MAID

WHEN THE FIRST NIGHT had come upon the world, the Mistress of All Things stood alone once more, as She had in the beginning. ²For a terrible abyss had opened to lie between the world and She, and Her creatures could not look upon Her brightness.

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

⁶And when the waters became calm again, the Mistress of All Things rose to Her feet. ⁷For She had conceived a Daughter

that was not separate from Her, but one with Her, and the child of Her Light.

2 And She walked across the seas and deep into the forests of the earth until She came upon the deep cave that was at the centre. 2 And She entered the cave. And a star rose above the sacred grove that lay about the cave, brighter and more resplendent than all the stars of the heavens. 3 And the star was seen all over the earth; and the children of the earth were filled with wonder, and they came to the place where the star stood in the sky. 4 And those that were princesses among them brought their crowns to the sacred grove as gifts, and shepherdesses brought the new-dropped lambs, and all the daughters of the earth brought forth the fruits thereof to lay before the cave.



5 But before the cave stood a Janya of Dea, robed in a garment so white that the eyes of earth's children were dazzled, and with a countenance of such great beauty that it was a fearful thing to look upon it. 6 And the daughters of the earth covered their eyes and threw themselves to the ground.

7 And the voice of the Janya was like to the rushing of a thousand waters. 8 And she spoke, saying: Be not afraid, for a new light is dawning over the world. Be not afraid, but approach no further, for if you cannot look on me, how should you look upon my Lady, whose handmaiden I am?

9 And her voice grew gentle, like the wind among the icicles, and sweet beyond all telling. 10 And she spoke, saying: This

night shall a Child be born that shall be the Daughter of Light and the Princess of all the world. ¹¹A Child is coming that shall carry the Light of Dea into every part of creation, even to the most desolate of the places of darkness. ¹²Rejoice, poor wanderers of the earth and exiles from the house of your Mother, for to you shall come a guide and a deliverer.

¹³And when the voice of the Janya ceased, a silence fell that was the first true silence since the beginning of the world, and the last that shall be until it end. ¹⁴And the children of earth watched the sky as the first rays of dawn crept across the heavens.

¹⁵And a Cry issued out of the cave, saying:

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

¹⁶And at once the air was filled with the daughters of heaven, and the sky was ablaze with the radiance of their joy. ¹⁷And they sang aloud to the glory of Dea.

¹⁸And when the Shining Ones ceased from their song, the world became quiet again. And the star grew brighter and ever brighter, until it shone more bright than the radiance of all the host of Heaven; and yet so gentle was its light that the eyes of earth's children were not dazzled. ¹⁹And the colour of the light was not one of the seven, but a wondrous luminance not known within the boundaries of the world.

²⁰And the Janya at the cave's mouth called forth the children of the earth that they might present their gifts. And the three great princesses of the earth came forward: ²¹First the greatest of them, who ruled more land than either of the others and also possessed more treasure. ²²And her crown was of

pure gold; and as she took it from her head, the light of the star fell upon it, and it shone with a glister more lovely than any earthly jewel. ²³And she laid it at the feet of the Janya.

²⁴And the Janya said: It is good that you bring your crown, for you are a great princess, but the Holy Child shall be Princess of all the world.

²⁵The second princess held neither so much land nor treasure, but she was a maid of deep wisdom and meditation profound. And her crown was of pure silver; and as she took it from her head, the light of the star fell upon it, and it shone with a radiance yet more lovely than that of the golden crown. ²⁶And she laid it at the feet of the Janya.

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

²⁸The last princess possessed but few of the world's things, but she was a priestess of Dea, and she praised Her in the morning and at evening and at all the seven hours of the day. And her crown was made from glittering crystal; and as she took it from her head the light of the star fell upon it, and she was bathed in rays of a thousand different hues, and the children of the earth drew in their breath at the sight of its beauty. ²⁹And she laid it at the feet of the Janya.

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



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

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

³²And the star vanished from the sky, and yet its light remained. And the shape of the light became a vision. ³³And the vision was a vision of the Mistress of All Things, bearing in Her arms the Holy Child. ³⁴And for all the wondrous things the children of earth had seen that night, not the whole of them was one thousandth part as wondrous as this vision.

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

3 When the Holy Child had grown to the full stature of maidenhood, the Mother of All Things took Her to a high place upon the earth, saying: To You I give the governance of all these things. ²You shall command the movements of the waters, and the wind shall be Your servant. ³The seasons of the earth shall You control, and all the times and seasons in the lives of My creatures. ⁴Every soul on earth and in the heavens shall be given into Your care, and the highest stars of the firmament shall know You as their Sovereign. ⁵For all these things must I put from Me; for they can no longer look upon My brightness.

⁶And the Maid ruled over all the world, making the earth grow fruitful and attending to the prayers of Her creatures, and oftentimes making prayers of Her own that they might come closer to the Mother. ⁷And Divine Light shone once

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

⁸For the waxing and the waning of twelve moons reigned the Maid. ⁹And after the twelfth moon had appeared in the sky, the Mother of All Things called Her Daughter to Her, and spoke to Her, saying: You have made the whole earth fruitful and brought My light to all the world, have You not satisfaction in Your work?

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

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

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

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

¹⁴For She knew that She must descend into the nether regions, giving up the Divine light and going down into that place wherein is no light, but only the profoundest darkness.

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

¹⁶And the Mother of All Things removed the Divine light from Her Daughter, and blessing Her, sent Her forth, saying: Go hence, beloved Daughter, for You may no longer look upon Me.

¹⁷And the Children of Heaven led Her forth, and praised Her in strange and gentle songs. ¹⁸And the Maid set Herself apart to pray, and She prayed alone by the running streams and

beneath the full moon, until a new light was kindled within Her, which was the pure light of Her own divinity. ¹⁹Yet while the divine light of Her Mother was undying, the light of the Maid trembled before the winds of death.

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

²¹And the Maid answered them, saying: I shall carry this light into every place that is, even into the nethermost regions and the regions of death. ²²And they led Her forth and clothed Her in the white robe of the sacrifice.

4 The Maid took up the great Moon-Axe, whose silver blades were as the crescents of the moon, in symbol of Her light, and went alone into a desert place. ²And, knowing that She had not the light of Her Mother upon Her, malefic keres gathered about and beset Her: keres of fear and of dread isolation, and every sort of restriction. ³And they tore Her soul with their talons, crying: Hope is dead, for the light of the Mother is fallen from You. ⁴You shall go down to suffering and death and none shall save You. In the illimitable emptiness of the universe shall You stand alone and none shall give You comfort. ⁵In the darkness of eternal night shall You kneel to weep and no hand shall be put upon Your shoulder, but every hand shall be raised against You to do You hurt.

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

⁷And the keres spoke, saying: Be You led by us, and You shall have protection and all good things. ⁸The whole of the

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

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

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

¹²But the Maid replied, saying: That which is right in the deepest heart of things, and in the centre of all being, that is right and none other; and the Truth alone is true. ¹³Nor shall all the powers of the earth count against it, neither all the powers of the seas and the skies move it by the smallest fraction in all its vastness. ¹⁴I shall obey none but My Mother, though all your power be turned in fury upon Me.

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

¹⁶And the Maid said: Thus may it be.

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

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

¹⁹And the keres laughed, saying: Then are You abandoned to the uttermost darkness.

²⁰And the heart of the Maid fainted within Her.

²¹And She said: Thus may it be.

5 And the Maid journeyed down into the darkest regions until She came to the great gates of the Nether World. ²And the gatekeeper cried: Who is it that comes of her own free step upon the realm of the Dark Queen? ³And the Maid replied: I am the Daughter of She Who is Mother of all.

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

⁵And the Maid came to a second gate, and was again halted by the keeper thereof. And the gatekeeper said: Give me the circlet from Your head, and You may pass. ⁶And the Maid gave the silver circlet into her hands and passed through the gate.

⁷And She came to a third gate, and the gatekeeper said: Give me Your white linen headdress and You may pass. And She did this and passed bareheaded through the gate.

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

⁹And She came to a fifth gate and the gatekeeper said: Give me your sandals and You may pass. And She unlaced Her sandals and passed barefooted through the gate.

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

¹¹And She came to a seventh gate, and the gatekeeper said: Give me your hair and You may pass. And She bowed Her head,

and Her hair was shorn from Her, and She passed into the chamber of the Dark Queen.

¹²And the Dark Queen spoke, saying: Are You the Princess of the world, and the Daughter of She Who is Mother of all? And the Maid replied: I am She.

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

¹⁴And the Dark Queen rose to her feet, and so terrible was her aspect that her daughters fled to the furthest part of the chamber. ¹⁵And she turned her eyes upon the Maid, that have been beheld by no creature of the upper world. For her eyes are the eyes of death. ¹⁶And the Maid, looking upon her eyes, became a lifeless corse and a dead thing upon the ground.

¹⁷And at the centre of the Nether World there stood a great pillar, reaching to the roof of that world. ¹⁸And the daughters of the Dark Queen took the corse of the Maid, and hung it high upon that pillar. ¹⁹And above Her head they hung the great Moon-Axe, in symbol of the greatness of the deed.

6 Now from the time when the Daughter of Heaven had passed through the first gate of Hell, a barrenness had fallen on the earth; and neither bird had sung nor any flower showed its beauty forth; nor was there joy in any heart. ²But when the Maid was slain upon the pillar of the world, an awful darkness fell on all the earth. ³And the rivers of the earth ceased to flow, but drained away into the salt sea, and the sea ceased to move, but stood still in awful stagnancy. ⁴And there was drouth in all the earth. And neither maid bore child nor ewe brought forth the lamb. And every growing thing began to

wither from its roots. ⁵And in the nights were neither moon nor stars, and the heat of the sun by day was terrible.

⁶And the Mother of All Things wept and walked in sorrow over earth and Heaven.

⁷And the children of the earth prayed to Her, weeping for the world and for Her Daughter. ⁸And in the darkness after the second day, a silver star appeared in the heavens, whose brightness was too great for them to look upon.



⁹And the children of earth rejoiced, saying: It is the Mistress of All Things, come to seek Her Daughter. And the Dark Queen ordered the gates of Hell to be shut and barred against Her.

¹⁰And the gatekeeper stood within the gate, and cried: Who is it that comes upon the realm of the Dark Queen? And She answered, saying: I am the Mistress of all that is, and the Mother of My Daughter. ¹¹Give Me entrance, for if you give Me not entrance, I will smash the bolt and shatter the gatepost. I will raise up the great gate of Hell and break it asunder.

¹²But the gatekeeper opened not the gate. ¹³And the Mistress of All Things clapped Her hands together, so that the whole world shook, and the great gate of Hell was shattered in fragments, and the nether regions trembled to the very foundations. ¹⁴And the gatekeeper covered her eyes and fled, for she could not look upon the brightness of the Mistress of All Things.

¹⁵And the Mistress of All Things came into the Nether World; and the six gatekeepers flung wide their gates and fled.

¹⁶And Her Janyati took down the corpse of Her Daughter, and laid it upon Her knees; and She wept anew, for none but She could know the awful depth of the oblivion in which Her Daughter lay. And She sprinkled on the corpse the water of Life, which She had gathered from the holy tears of Her own sorrow. ¹⁷And Her Daughter rose again and was alive again. ¹⁸And amid tears of joy, They embraced and were one. And after this, the Daughter stood alone. ¹⁹And the souls of the Nether World were awakened by Her gentle light, and followed Her through the shattered gates of Hell.

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

²¹And the children of the earth cried: Lift up your voices in song and laughter, for the Princess of the World was dead and is alive again, was broken and is whole; and there is no place whereto Her joyous rule does not extend. ²²Give praise to the Mother of All Things and praise to Her Daughter.

²³Rejoice, for the world is renewed.

7 And as She walked, the children of the earth threw blossoms before Her, and though Her feet rested on them, yet they were not bruised. ²And She reigned over all the earth, bringing all nature back to life, and all life back to the true law and rhythm of nature. And the whole world knew Her as its Princess. ³And the children of the earth were filled with love for Her, and gathered about Her with tears of joy, touching Her robes and giving themselves to Her in their hearts. ⁴And She gathered them together and taught them many things, saying: You have gained knowledge of the world, but I say, be not wise with the wisdom of the world, nor proud with the pride



The Resurrection

of the world, nor strait with the dignity of the world, neither lose your self in any of the ways and fashions of the world, but come to Me as little children in the pure simplicity of your hearts and the virgin innocence of your souls—for truly, all of you are children in the eyes of your Mother, and I shall receive all who come as Her children. Come you so to Me and all faults shall be forgiven. And She showed them how to offer Sacrifice to the Mother of All Things. ⁵And She said: When the time is come for Me to go from you, still I shall be with you and shall never leave you, not for one fragment of an hour until we are together in completion. ⁶But I shall unite you all who love Me in one great body; ⁷the highest and the lowest, the living and the dead, those who falter at the door, and those who have climbed to the highest tower, all shall be one in My body which I have given to the world, and all shall be nourished by My Spirit.

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

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

¹⁰And the children of Heaven greeted Her, crying: Hail, Princess of the World; Hail, Queen of Heaven. And they placed a crown of stars about Her head. ¹¹And the blue night was Her cloak, and the stars of the sky the crown about Her head, and the



moon lay at Her feet. And they cried again: Hail, Queen of Heaven.

¹²And thus began Her dear and glorious reign. And for the children of Heaven, Her very Presence was the completion of their joy. ¹³And She poured forth Her grace and blessing from Her hands upon them and upon the earth. And Her grace and blessing were as rays of perfect Light which penetrate the heart and flood the soul.

¹⁴And She said to them: Do not forget your sisters of the earth, but move yourselves among them and hear their voices; lend them succour and breathe with them in their upward aspiration. ¹⁵And when a soul in true devotion passes from the earth, lead her to the portal of Heaven and the garden of Avala, and give her rest, and provision her with treasures of the Spirit to help her on her way.

¹⁶And She entered the great Temple of Heaven, where the spirits of earth's children were gathered at the Sacrifice, even as their souls were gathered on the earth.

¹⁷And She stood at the great Altar and took up a wheaten loaf, and spoke, saying: ¹⁸Like to the corn, My body was cut down by the scythe of death; and like to the corn did it rise anew. ¹⁹For I am the ear of corn that is reaped in silence.

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

²¹And She gave the fragments of the bread to the spirits of earth's children, saying: Here is My body that is broken for you. Eat My body, that you may be one with My body, and may be one body in Me.

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

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

²⁴And as it is performed above in the Spirit, so is it reflected below in the body and the soul, and through the reflection do earth's children have part in the Real. ²⁵And so were the things that are told in this book reflected in the hearts of maids, that all might read them and draw closer to She that acted them. ❧

THE CRYSTAL TABLET

1 XISTENCE IS A WEB of tapestry.

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

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

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

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

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

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

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

9 How shall the soul know her direction?

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

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



¹²Life is the life of the spirit—the first principle; beyond being and unbeing. Life Was before existence. Life is the cause of existence.

¹³How shall the soul live in Life?

¹⁴Let 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 Dea, is beyond all existence.

¹⁵Let her not be held from herself or from Dea 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.

¹⁶Let 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.

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



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

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

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

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

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

²³ How shall the soul approach to Light?

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

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

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



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

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

³²And 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.

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

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

³⁵Truly, 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.

³⁶For 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 lief become a rushing wind or a forkèd lightning flash.

³⁷How shall the soul attain to Love?

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

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

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

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

⁴²Let 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.

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

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

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

⁴⁶And 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.

⁴⁷She 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.

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

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

⁵⁰Let her open herself to her Lady that She may come as a perfect love for Her. Let her learn of our Lady that eternal Love which is our Lady.

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

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

THE TEACHINGS OF GOD THE DAUGHTER

THE PILLAR OF LIGHT

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

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

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

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

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

¹³Ask them: where shalt thou hide when the storm is upon thee, and wherein take shelter? ¹⁴An hundred safe places there

are and an hundred good havens; even so shall they answer.

¹⁵An hundred most truly there are, yet but one is the Truth, and the ninety and nine are illusion. For this world shall dissolve and its splendours be vanished; its pain and its sorrows shall pass like the summer rain. ¹⁶Life is not long, death is swift in the coming, and the ninety and nine thousand things shall be gone, but the Truth shall remain.

¹⁷The world is but a shadow, yet it is a shadow of Truth; and at the ending of the age shall the world be redeemed.

¹⁸Neither a leaf upon a bramble shall be lost, nor a blade of grass pass into nothingness. ¹⁹But thou, My children, of all the world, thou alone hast power to choose; and thus art thou called maid, for maid is she that hath the power of choosing.

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

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

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

²⁴She that has followed Me upon the mountain liveth wholly with her Lady and treadeth no step without Her. ²⁵She doth eat not to herself, but to her Lady; she moveth not nor drinketh to herself. ²⁶Hard is the path upon the mountain and

narrow the way. Yet none know joy to its fullest measure save only they that tread it.

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

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

³²Like to a mist is this world that surroundeth the pillar; to a mist that is swiftly dispelled by the cold wind of death.

³³Hold you fast to the Truth, for the Truth is thy shelter; a sure refuge 'gainst which neither death nor the storm shall prevail.

³⁴This world shall be scattered like straw, and an hundred shall follow; and each in its turn shall be scattered like chaff on the wind. ³⁵The empires are born and decay, the stars live and perish, but the pillar of Truth moveth not by the breadth of an hair.

³⁶Like to a play is thy life, and the acting of mummers; like to a painted scene all the things of the world. ³⁷The things of thy life and its acts and its purposes; where shall they be in an hundred score years from this day? Yet an hundred score years are no more than a breath in the measureless life of thy soul.

³⁸The things thou doest of themselves are nothing; the things

thou buildest or that thou destroy; the things the foolish take for life's high purpose are but painted scenes 'gainst which the play is played.

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

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

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

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

THE SECRET OF THE WORLD

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

²Let none say that the world is good, nor that the world is evil. ³For I have stood at the highest point of the world and at the lowest; and from both of these can the world be seen, and from no other.

⁴The cosmos is a perfect sphere, more lovely than the sun, and yet it is all riven through with kear. ⁵All that is was fashioned by My Mother out of the laughter of Her heart and the cunning of Her hands, and all that is very good, more than any soul can know. ⁶But kear is not. Kear is naught. Kear is the black abyss that has turned its face from My Mother and has frowned upon the laughter of Her heart.

⁷This abyss of kear lies between the world and My Mother, and every soul and She. For every soul is an image of the world.

⁸Let none say that the abyss of kear is not evil, for I have journeyed to the heart of the abyss. I have passed through the seven gates of death; and seven swords have passed into My heart, each cleaving more deeply than the last. I have seen the uttermost depths of kear, ⁹and My soul has cried out in her distress; cried out into the echoless void. Truly, there is no suffering like to this suffering, nor any pain of body or of mind.

¹⁰And you, My children, each of you that gather round Me, each of you in your robe of purest white, each one has this kear within her, and there is not one without it anywhere.

¹¹For you have also turned from My Mother; each one of you, though remembrance has not potency through the tread of time, has frowned also on the laughter of Her heart.

¹²And your souls, your laughing souls, all robed in purest white, that are more lovely than the sun because they are the image of My Mother, are riven through with kear.

¹³And your dearest joy must ring as a silver bell that has a crack; sweetly, but never in perfection.

¹⁴Oh, do not say that you are perfect, for then you can not understand either the world or your own selves. ¹⁵Do not say that you are innocent, for that would be to mock My suffering.

¹⁶For I love each of you, and I have proved My love, and shall prove it evermore.

¹⁷For I have conquered death and kear, and I bring to you My conquest. ¹⁸Open your heart to Me, and I shall bring you all the fruit that I have reaped in sorrow.

¹⁹Seek not to conquer kear alone nor cleave alone to Good, but open your heart to Me, and let Me live through you, for I shall open the way to your true soul, your laughing soul, all robed in white more lovely than the sun; and through My death shall she be purified.

²⁰Turn from the evil of the world and come to Me, and I shall lead you to your heart's true home.

²¹Come to Me, My children, in the innocence of your hearts, and look upon the beauty of the world; for every thing reflects the glory of Dea. ²²See the world not through the eyes of the world, but through the eyes of the Eternal.

²³Know also that the world is not so solid as it seems, but in truth it is illusion. ²⁴Change that within you and the world without will change. But seek to change the world, and all of essence will remain the same.

²⁵And this is the secret of the world which the world would hide from you: that all things lie within the souls of maids, and only High Dea is without.

²⁶For in order to gain the world, you must give the world away; and in order to attain your desire, you must pass beyond all desire; and in order to find yourself, you must lose yourself; and in order to have Life Eternal, you must go unto death even as I have gone unto death.

²⁷And this is the secret of the world which all the world will hide from you. ❀

THE CLEW OF THE HORSE

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

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

⁹At the rim is the movement greatest; close unto the centre is it least. ¹⁰Where is no movement, there is purity. ¹¹The Spirit in maid loveth purity, yet her mind doth distract her. The mind craveth peace, yet it is made mad by the poisons. ¹²The poisons are three, and the first of the three is named folly. ¹³Folly is that forgetfulness that doth stand between maid and the truth, like to an hoodwink that darkens her eyes. ¹⁴And even when her mind doth seize the truth is her stomach beglamoured by the veil of illusion. ¹⁵Desire and hatred are the other twain; that which pursues and grasps the way of pleasure; that which avoids and shuns the way of pain. ¹⁶These two must keep the

wheel forever turning; the two blind oxen that drive it ever round.

¹⁷Yet what can come of this but pain and sorrow? Whatever moves can never come to rest. ¹⁸All things, once gained, must pass into the darkness; all things, once built, must crumble into dust. ¹⁹Sickness, old age and death must come to all maids; what thing within this life should'st thou pursue? ²⁰Thy fairest hopes undone bring desolation, or else, fulfilled, shall vanish in a day. ²¹Life is a passing dream; of all its treasures, there is no thing among them shall endure.

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



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

²⁹She rules both the rivers and the wellsprings, the wellsprings and the mighty sea. ³⁰When the Word was spoken and the worlds were born, She did observe in silence. ³¹Her webs She did outweave; both longwise and crosswise did She spread them, to cover every corner of the field. ³²These will She draw together when that their time is come. ³³All the holy Ranyas are

Her servants; the craftmaids are created by Her craft. She doth govern all, and all She will ingather when the worlds are rolled up like to a parchment scroll.

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

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

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

³⁹Like to the size of a maiden's thumb she is, and radiant as the sun, when thought and will have harbour in her bosom. ⁴⁰But when knowing and being are all of her workings, then she is like to another, no greater than the point of a needle.

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

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

⁴⁵She that hath no beginning, nor any end; She that did stand in the heart of chaos and make all things harmonious;

She that doth bear the worlds within Her hand; the maid that knoweth Her is truly free.

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



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

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

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

⁶¹Yet calm the mind and bring it to the garden of thy Lady; to the peaceful garden to rest by gentle streams. ⁶²By long train-

ing is it brought to contemplation; is it bridled that it may tread the heavens.

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

⁶⁶For if thy horse run loose upon the high-road, how shalt thou learn to ride among the stars? ♣

THE SERMON OF THE APPLE-SEED

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

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

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

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

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

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

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

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

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

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

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

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

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

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

³⁸But if you shall discourse on that which is not needful, I give to you three words. Let you not become forgetful of them: ³⁹that there can be no certainty beyond the seed of Truth,

therefore you may speak of likelihood only; ⁴⁰that you shall let your speculation be harmonic with the seed of Truth, for speculation that is dissonant gives not knowledge, but leads to the abyss of those that have rejected Truth; ⁴¹and you that have care of My children, let them not become confounded by dissonant thought and work. ⁴²But beyond all else is this word: that the purpose of speculation is that mind and soul shall grow with the seed of Truth, ⁴³and any discourse that leads away from inward love of Truth, be that discourse high and pure, be it even harmonic, yet it is the spawn of kear, and you, My children, shall turn from it.

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

THE THREE LOVES

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

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

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

⁵ Yet the true self also loves this earth; but loves it for that it is an image of the Divine.

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

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

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

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

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

¹¹ Therefore, it is not to limit life that the ways of kear shall be avoided; ¹² for the kear that seems light shall be seen a pit of darkness when the true Light shines, and the kear that seems pleasure a tasteless emptiness from which the soul would find escape and can not, ¹³ for the kear that had seemed freedom shall have become a fetter and a chain.

¹⁴ But follow Me and you shall have superfluity of life, for the way of virtue is the way of exuberance.

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

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

¹⁸ Within these loves is contained all virtue, and she in whom these loves are perfect has attained to the final perfec-

tion. ¹⁹She alone is beyond kear and is one with the joy of the Spirit.

²⁰And all these loves may be reduced to one: to love of God. For love of Her contains all other loves.

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

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

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

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

³¹And she who loves the children but loves not the Mother, what is her love for them? ³²For all love flows from the Mother, and love that knows not the Mother is like a stream cut off from the source, that dies even as it lives and must finally run dry.

³³For she who feeds the body but starves the spirit and the soul, is she not as one that fattens geese for the slaughter?

³⁴Surely snares and arrows are less deadly than this love.

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

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

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

³⁹And I am sent to you that you may have these loves; therefore ask of Me that I may give to you.

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

THE WAY OF SIMPLICITY

6 Unless your souls be simple as the running deer, My children, and your hearts as little children filled with wonder, how shall you attain liberation? ²Let your ways be gentle as the milk-white dove, and graceful as the gliding of the swallow. ³For there are ways and rhythms in the course of life, of

day and night, of seasons and the moon, by which all life, all thought, all work are governed, ⁴and these movements are the breath of the Divine, reflected in the highest spheres and every living thing. ⁵All nature is a vast and subtle music to which the innocent soul is close attuned.

⁶The profane assay to sever themselves from this music, fixing new laws of gain and self-advantage against the law of universal love.

⁷Honour in all things the times and the seasons, keeping fast in times of fast with diligence and care; rejoicing in times of feast with generous outpouring. ⁸No tree may blossom out of season, nor any flower greet springtime with austerity, but a maid lacking inward control is broken from the rhythm. ⁹For her shall there be nor warmth nor cold, shall there be neither light nor darkness.

¹⁰Damelic life is danced within the music of Eternity, and the pattern of the dance is Wholeness. ¹¹But without control shall the dance be destroyed; without discipline is the rhythm shattered in a host of discordant fragments.

¹²The perfect maid has perfect chastity of mind, of body and of soul; and she who is ready to follow Me upon the mountain shall aspire to this perfection.

¹³Yet those whose union is an expression of the love of souls shall be counted chaste in My name for the sake of that love. ¹⁴But the highest love is the love of pure Spirit, and blessing is upon those whose love is chaste for My sake.

¹⁵You know not in this world the final truth of chastity, for it is a mystery known on the highest spheres, beyond all physical existence; ¹⁶and there it is seen that an act of chastity is

an act not of avoidance, but of creation. ¹⁷For the chaste maid builds within herself a higher power and a supernatural beauty.

¹⁸Without chastity of mind and soul is the bodily observance barren; yet to suffer temptation is not to fall, and to transcend it is an act of creation. ¹⁹And what gifts but the creations of the soul may be laid at the feet of her Lady?

²⁰For whatever is the nature of her inmost self, that shall a maid become. ²¹Therefore, the value of an act is not its outward form, but its inward quality; and the maid who will become one with the rhythm of Eternity shall first become the mistress of her thoughts. ²²For thought is the creator of the body and the sculptor of the soul; and she who holds the reins of her thought and ceases to be its servant, that maid is near to the heaven of the Janyati.

²³Harmony is the key of life, and innocence the key of harmony. ²⁴She who is in harmony shall be marked by gentleness, by meekness of spirit and by the pure light of abundant joy shining forth from the inmost recesses of her being.

²⁵My children, you shall walk upon the world, yet you are the children of Heaven; therefore live by the light of the Spirit and not by the light of the world. ²⁶For the wisdom of innocence shall the profane call mere folly, and the Law of Love move the lips of the sullen to laughter. ²⁷But the wisdom of the world is folly in the light of the Eternal.

²⁸Covet you not the riches of the world, but give forth freely of them. ²⁹Seek you not more than shall maintain your body, nor give your life to the pursuit of wealth; ³⁰for the wealth of this world shall vanish as the wealth of dreams, but the wealth of the soul shall be manifest a thousandfold in the worlds to come.

³¹Who shall envy the mighty of this world that are the captains of a sinking vessel? The simple heart is heir to wealth beyond all knowing.

³²Love every soul as you love your own self, and give forth freely of all good things of body and of soul. ³³The perfect maid keeps nothing for her own, giving forth all she has; yet the more she is emptied, the fuller she becomes, ³⁴for the way of harmony is the way of eternal abundance.

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

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

⁴¹Within their laughter lies fear of chastity; within their scorn of meekness and indifference to possessions lies a true terror. ⁴²For those who shelter in the darkness fear before all things the messengers of light. ⁴³It is not possible that a flute should play at once two tunes, nor may any maid pursue at once true wisdom and the false. ⁴⁴Therefore be you attuned to the music of Eternity, and dance within the rhythm of the Mysteries and the seasons. ⁴⁵Let your soul be simple, that she may be the mirror of pure love.

⁴⁶For the truth is such that a child may understand it, yet the sage, if she have not simplicity and love, may struggle for it all her life and at the end have nothing. ⁴⁷What is your truth if

it cannot be shared with a child? ⁴⁸For in the eyes of Eternity, how little is the space between an infant and the wisest of the world. 50

THE LIGHT

7 I am sent of My Mother to bring you a light, that you may find your souls before the darkness comes.

²Seek not advantage over other creatures, but let you be indifferent as to whose is the advantage. ³Seek excellence, but seek nor praise nor honour nor reward.

⁴Practice not revenge, but offer only love to them that harm you; and those that would take from you, give to them freely.

⁵Be you the servant of every maid, ranking not yourself above the lowest; nor for the highest let ungentleness or envy touch your soul.

⁶But before and beyond the love of maids there lies the love of God; for She is the Source and Fountain of all love. ⁷Therefore the love of God is also the love of maids. ⁸But the love of maids is not the love of Dea, and those who say so are the prisoners of a lie, for the truth is not with them. ⁹And unless the truth be with her, how shall any find her soul?

¹⁰And a maiden questioned the Daughter of Light, saying: What shall we say of she who has love of maids, but knows not Dea; shall she find her soul?

¹¹And thus was Her reply:

¹²Of no single maid shall you say any thing, for it is given to you to see but the outward part, and in the outward part lies not the truth, but only in the inward being. ¹³Therefore, set

yourselves not as judges over any maid; for there is One alone that sees all things, and She alone has power to judge.

¹⁴You are not judges even of yourselves; for you see but a little further into the inwardness of your own being than into that of another—nay, oftentimes not so far. ¹⁵Therefore pray in supplication for the Light Divine that you may make true examination of your heart; but do not pray for knowledge of another.

¹⁶Yet this much may be told: that My Mother, Who is Light, has sent one light upon the world, and I am that light; and none shall find her soul except in the light. ¹⁷Therefore, go you out among maids and teach them the good doctrine, for the time of this world is shorter than you suppose.

¹⁸They that know not the good doctrine, nor have beheld the light will say that maids are good, and all good things may be achieved of maids, ¹⁹and thus will they deny the kear of their own souls. But they are the prisoners of a lie, and the truth is not with them.

²⁰For every human soul began in Good, yet she is riven through with kear. ²¹Except she die and be reborn in Spirit, her fairest rose shall have a canker, her sweetest wine shall turn to vinegar.

²²There lived a race of maids in the deepest caverns of the earth, beset with chill and darkness. ²³And in the uttermost depths of that cavern burnt a fire, shedding a little light and warmth upon that world. ²⁴And the maids lived close to the fire; sometimes in harmonious accord, ensuring that each should have just portion of the light, but more often in strife and contention wherein the strong thrust themselves to the fore and the weak were forced back into the darkness.

²⁵And one maid, being wearied of this strife, journeyed away from the fire; away even from the half-light where the weakest dwelt in misery and envy. ²⁶This maid journeyed into the blackest darkness wherein was neither light nor warmth.

²⁷And having travelled long in this darkness, she saw a light which grew greater as she advanced, ²⁸until she came out upon the upper world, all lighted and warmed by the sun. ²⁹And her light was a hundred times brighter than the fire, and her warmth a hundred times greater; yet she did not scorch the flesh nor sear the eyes, as often did the fire to those that came too close. ³⁰And more than this, the air was clear, and was not filled with smoke.

³¹Joyfully lived the maid in the light of the sun, until, giving thought to her sisters, she resolved herself to return into the darkness, that she might bring them with her to the light.

³²But when she came to her sisters and told them all that she had learned, in anger did they turn upon her.

³³Some close to the fire cried: Surely you are seeking to rob us of our place for which we have contended and rightly have earned.

³⁴Some far from the fire cried: Surely you are a hireling of those at the front, to turn us from our just battle for an equal place.

³⁵And some, having more understanding, said: We will stoke the fire until it burns more brightly than any sun. ³⁶You will see that all good things can be achieved by us in this cavern.

³⁷But the maid replied, saying: If you had seen the sun and the glorious land over which she reigns, then you would not utter such words, ³⁸for they would ring hollow in your ears, like to empty flagons clashing each on each.

³⁹Yet more than this, your fire is dying. ⁴⁰Neither today nor on the morrow may it die; yet in truth you know that no power can save this fire, for it is the fire of mortality and is foredoomed to die. ⁴¹And then will be but ashes and blackened embers in the darkness.

⁴²And some, understanding even this, said: All these things we believe. ⁴³Yet show us a way that we may go without going into the dark; for we would not leave this fire until we are in the sunlight.

⁴⁴But the maiden said: You cannot find the true light without taking leave of the false. ⁴⁵Nor is there any way into the world of light save first you go into the dark. ⁴⁶But come a little into the darkness, for there will be a greater darkness when the fire dies.

⁴⁷Yet few were they that understood these words, and few that followed her. ❧

THE HEART OF WATER

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

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

⁵Raise not thy voice above the gentle tone except it be in song, nor seek to put thyself above another, for the spirit in each is a ray of the Spirit My Mother, and as thou render service unto them, so servest thou also Her. ⁶Walk in meekness

on the earth, forgive all ills, and treat all souls as thou wouldst thyself be treated.

⁷The hard shall break, the mighty shall fail, but the supple shall endure for ever. ⁸There is no thing strong but shall meet a stronger, yet where is the hand that shall break water?

⁹The hard find not the Spirit My Mother, for their hearts are frozen, like to the hard and brittle ice. ¹⁰In their own might they suppose themselves to stand, yet how mighty is the tree whose roots are not in the deep earth? ¹¹And the roaring river, how long shall she flow when she is severed from the source? ¹²The icy heart shall break, for it rests upon illusion, yet the heart of water shall endure.

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

¹⁵The heart of water is all obedience, nor hardens against her lady. The heart of water lays claim to nothing, therefore possesses all things. ¹⁶Authority flows from the heart of water because she possesses none. The heart of ice has not authority, neither flows it from her. ¹⁷Authority in the name of maids is false, and the disobedient may not command. When the heart of ice seizes the reins there is strife and contention, for each icy heart seeks to possess the world. ¹⁸Where authority is not, there is no agreement; where hardness prevails, the waters cannot flow. ¹⁹When each spoke assays to be the centre, the wheel cannot turn.

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

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

²⁵For though in this place ye seem but a few, and Her servants reduced to a remnant, yet in truth the age of the unbelievers is but a moment in the endless stream of time; ²⁶and this world but a grain of sand on the shore of unnumbered worlds. ²⁷In truth thou art surrounded by the bright host of Her children, serried through time and space, in whose light the unbelievers are but the remnant of a remnant, and their world but a cobweb in the midst of a glittering palace. ²⁸And thou art one with that shining host; each radiant soul is thy sister.

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

³²Let the brother obey the sister, and the younger sister obey the elder. Let the child obey the mother and the husband obey the wife. ³³Let the wife obey the lady of the household. Let the lady of the household give obedience to the priestess; let the priestess give obedience unto Me. ³⁴Let the maid obey

the mistress, let the pupil obey the ranya. Thus shall all things be in harmony and harmony be in all things.

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

³⁶To rest in the hands of a mistress that ruleth in ðamë is to rest in Mine own hands, and I shall enfold you in the hand of love and keep you in a gentle safe-keeping. ³⁷But she that followeth not the path of obedience resteth in the hands of the passions, whose wild winds blow this way and that. ³⁸She giveth obedience to the demons of the wind that lead her not into safety, but toss her upon the storm. They raise her up only to throw her down and take delight in her anguish. ³⁹The way of obedience is a safe harbour and a well-made vessel that shall bear the soul unto the nether shore.

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

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

⁴⁷But they that rule not by authority of ðamë, whose dominion floweth not from the love of My Mother, ⁴⁸truly the gates of their empire shall be shattered, even as the gates of Hell. ⁴⁹They that live in discord with eternal harmony, in dis-

cord shall they perish. ⁵⁰ Their cities that stand so proud upon the morning shall be rended asunder before the even come. No pillar shall stand erect, nor any stone lie whole upon another. ⁵¹ The empire that has not ðamë its foundation; that rests upon the world for its support; that bears false truth emblaz'd upon its banner; is like to a city builded on the ice.

⁵² The tyrant that the dark queen doth make her puppet, to rule in falsehood and to strangle truth, like to a mirror broken and perverted, reflecting true ðamë rent from its true form; ⁵³ into what darkness shall her actions lead her? Truly, her actions forge an iron chain to bind her fast and suffer no release.

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

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

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

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

THOUGHTS OF THE MIND

9 Thoughts of the mind pass not away, nor vanish into air. ₂For every thought is a builder in the subtle world that lies about you. ₃Thoughts of beauty and of things of the Spirit refine and purify the soul, making her fair to look upon and graceful in her movements, ₄uniting her with the universal music of eternity and gathering about her the servants of the Janyati.

₅But harsh thoughts harden the soul; coarse thoughts coarsen the soul; thoughts bound only to material things load the soul with heavy chains.

₆My children, I speak not in pictures, for truly these things are; and to be seen by all whose eyes can penetrate the veil of illusion.

₇What maiden, receiving of her mother a fine and well-made house of well-wrought oak and stone and furnished by the skilful hand of love, will break the walls and furnishings, pour filthy waters into every place and bring swine to dwell in the most splendid chambers? ₈Will she not rather bring new things of beauty and precious works of love to add to those that lie already there? ₉Will she not keep away all dirt and defilement and protect it from all harm?

₁₀Why, then, does a soul, dwelling in the house of her subtle body, defile that glorious dwelling with vile and lowly thoughts, break its noble furnishings with chains of matter and of the ego, and invite kérés and hateful demons to dwell within its walls?

₁₁Knows she not that the thoughts of her mind pass not away, nor vanish into air? ₁₂Knows she not that every thought

of greed, of hate, of lust, of anger is a scar upon her subtle body? ¹³Sees she not that she surrounds herself with hateful things that are the forms of her thoughts? ¹⁴Sees she not that evil demons harbour in these forms even as rats infest a dung-hill? ¹⁵And does she not know that when her mortal body is passed into the earth she will have no place wherein to dwell save in that subtle body her thoughts have so distorted and among the forms of her creation?

¹⁶Let the soul rather fill her dwelling with the warmth of love and generosity, with the sweet, cool air of purity, with the flowers of simplicity, humility and gentleness. ¹⁷Let her garden flow with the fountains of virtue and lie open to the sunlight of our Mother's love.

¹⁸Let the soul lie only open and the sunlight will stream in, filling her with joy and warmth and beauty; for truly your Mother loves you and delights in giving Her grace. ¹⁹Then be not bound by the world of matter, but turn your thoughts upon Eternity, and the path of light shall be clear.

²⁰Forget not the power of words, for a word has all the power of a thought and a thought has power to move the earth and the heavens. ²¹Therefore speak not evil in idleness, nor fall into the custom of ill-speaking, but govern your words even as your actions. ²²Speak words of love and innocence, of mildness and of hope, and you shall weave a raiment of peace about your soul, and a veil of gentle light. ²³Speak often prayers; speak them in the rhythm of your steps, attune them to the beating of your heart. ²⁴For She that governs the endless ages governs also the hour of every action. Let your voice call on Her in pure simplicity, for She is the Lady of the noontide and the Lady of the night, the Lady of the mountain and the valley.

²⁵ Truly, the world is a field of conflict between the powers of good and the legions of the Dark One. In the cycles of civilisations is the conflict manifest, and in the soul of every maid.

²⁶ For the servants of the Dark One fasten upon the false self like to the bindweed upon a growing plant. And the radiant Janyati of heaven stand ready to defend the soul when she shall cry upon them.

²⁷ Truly, there is nothing in the world of matter that happens of itself, for the veil of matter is shot through with the light of the Real and the darkness of the false.

²⁸ And not a sparrow lights upon a twig but it shows forth the conflict between evil and the Good, nor any grain of sand shifts in the desert reflecting not some spiritual truth; ²⁹ neither does a star fall in the farthest corner of the cosmos without an inward meaning.

³⁰ What then is the wisdom of this world, which knows the outward shows of things but not their inward truth? ³¹ The wisdom of the world is good for the world, but what when the world shall pass away? ³² If the navigator can no longer use her legs, how shall she fare when her vessel is cast up upon the shore?

³³ Look without and you shall see within; look within and you shall see without.

³⁴ For I am the inwardness of all things: ³⁵ I am between the ripple and the water; I am between the dancer and the dance; I am between the breathing and the breath; between the lightest word of greeting and the thought from which it flows.

³⁶You have stripped away layer after layer of the world to search for Me and have found nothing at the centre; but I was between each layer and every other.

³⁷Break in two an apple seed and seek to find the tree that shall grow from it. You shall find nothing. Yet the essence of the tree is in the seed. Even so am I in all things. ❧

THE VEIL OF MATTER

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

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

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

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

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

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

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

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

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

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

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

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

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

²⁶Open your eyes but a little and you shall see a little of the Real. Let them be opened fully and you shall see the whole. ²⁷The path that leads to the Real or further from it lies neither in space nor in time, but in the choice between good and evil.

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

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

³⁶How fearful and how pitiful a thing to see a soul that has turned her face from My Mother, ³⁷stumbling in her blindness after shadows, though she sees not what they are nor where they lead her.

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

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

⁴¹And some there are that cannot cease by day or night to pour those waters into their throats; ⁴²for their thirst has become as a raging fire that no thing on earth can slake.

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

ON OUR MOTHER'S LOVE

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

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

³Take heart, though you have turned from Her.

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

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

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

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

THE TEMPLE OF THE HEART

12 Know your own heart and make examination thereof; for if you know not your own heart, there can be no true knowledge of anything. ²But within the innermost temple of your heart shall you find the seas and the heavens and all the illimitable cosmos, ³for the space within this temple is as vast as all the manifest universe.

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

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

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

⁹About the temple and encompassing it round grows a garden rank with thorns, which are the thorns of kear. ¹⁰Know well your own heart, and the thorns that grow therein; for without that knowledge shall you rarely pass through into the temple, ¹¹nor shall you cultivate the flowers of the Spirit which alone make life sweet with their fragrance.

¹²For the Spirit is One, and I am the Spirit. ¹³And you are the Spirit also, in the innermost temple of your heart. ¹⁴And She Who is the Spirit, My Mother, holds out Her hands to you in happiness beyond all knowing and joy beyond expression of all words.

¹⁵And truly, all sweetness is the far-blown scent of this Sweetness; and all beauty is the pale and dimmed reflection

of this Beauty; and all music but the faint and distant echo of this Music.

¹⁶And when you think upon this Sweetness, will not your heart grow heavy in the thought of the harsh thorns that hold you from it? ¹⁷Will not your faults lay heavy on your soul that divide you from Perfection? ¹⁸And that you have frowned upon the laughter of My Mother, will that not cause you now to weep?

¹⁹Let flow your tears, My children, for they are the beginning of joy.

²⁰For every tear of true repentance shall dissolve away a thorn, and it shall be as though it had not been.

²¹But deep are the roots of the thorns, and beyond your power to destroy them, for they are the roots of Death. ²²Therefore, place your trust not in the power of your own hands, and be not raised up with the pride of self-possession, ²³but cast yourselves down and give yourselves to Me in quiet humbleness. ²⁴To be raised up is to be cast down, but to be cast down is to be raised up. ²⁵For I was cast down into the very depths; and even as the tears of My Mother's sorrow raised Me up from death, so shall the tears of My suffering deliver you.

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

THE MANTLE

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

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

³And the future shall be better than the past.

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

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

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

⁷And I shall be your comfort in the darkness. ❀

THE SINGLE TRUTH

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

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

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

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

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

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

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

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

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

THE FOOLISH MAIDEN

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

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

⁵Kyria, we shall call her foolish.

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

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

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

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

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

THE CHILD

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

³See! cried Inanna, The radiant soul of your child shines forth upon the world because she is in My arms, ⁴yet you would have held her from Me. ⁵If your child is hungry, do you not give her good nourishment? Why, then, do you starve her soul and give her not the food of the Spirit? ⁶Do you not warm her body with blankets and a blazing fire? Why, then, do you leave her soul in the cold and darkness? ⁷Is not this child entrusted

to your care by Heaven? Shall you not give her the food of My Truth and the light of My Love?

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

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

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

APPENDIX A

FRAGMENTS OF LOST CLEWS

(1) She hath riven the earth from the heaven, the Spirit My Mother; and the turbulent waters, hath She not cleft them apart?⁵

(2) What is She not, the Spirit, My Mother? The stars She is and the boundless sea, the sun and the endless night; the mountains and the storm and the wild north wind She is, the growing of a blade of grass. Her abundance hath no ending, nor Her unbounded richness; for all these things are but a breath to Her. The stars and the galaxies, the endless night of space, the day of all time from its dawn to its even; all these are but the flickering of Her eyelid.⁶

(3) What art thou, maid, but a bright wave? Thy matter is a wave upon the sea, and thy spirit is a sun-beam piercing through it and filling it with brightness. And truly, each ray of that Sun is eternal, even as She Herself; yet a wave shall last but for a moment ere she return to the sea. So shall thy flesh return to the earth that bare it and thy mind decompose into air; but the ray of thy spirit shall have no end, for the ray is the sun herself, and so is thy spirit the Spirit Herself.⁷

(4) Love the world, but love it for that it is an echo of Eternity.⁸

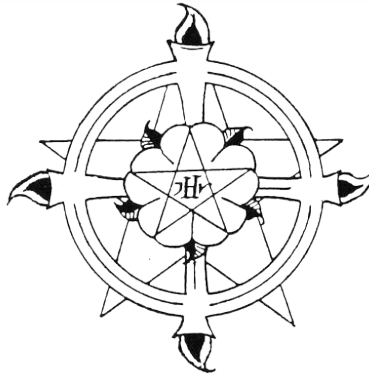
(5) The earth and heaven the fool beholds, and all the things therein, are not the same as those the wise maid sees.⁹

Appendix A

(6) In the beginning, God expressed Herself. And Her aspects were beyond number. And the expression of every aspect was a perfect soul.¹⁰

(7) Bound upon werdē's iron wheel, the soul cries out.¹¹

(8) Hail Mari: Thou art the Life that runs through a star, an apple and a human child. Thou art the Sun, Whose ray doth bind us all like jewels upon a string.¹²



APPENDIX B

A TYPIKON

ACCORDING TO THE

USE OF OXFORD

A NOTE TO THE TYPICON

Lux Madriana first published parts of the Scriptures in a series of four booklets that also included the Catechism, the Rite of Sacrifice, and an assortment of prayers and instructions for ritual—an ‘indispensable’ collection ‘selected to provide a foundational understanding of the Madrian faith and also a basis for personal and group worship...’ (TCA 5:32). Sadly, however, Lux Madriana’s publishing efforts were consistently hampered by lack of funds and it never succeeded in raising money even for a full publication of the Teachings, let alone consolidation of the liturgical booklets into a single volume or inclusion of the prayers, meditations, chants, and hymns that appeared over subsequent years in *The Coming Age*, the *Book of Rhiannë*, or the Madrian Literature Circle. In consequence, the unified Scriptural and liturgical resource that the four original booklets seemed to foreshadow never appeared.

One of the key aims of this edition has been to offer such a resource. Thus, alongside the complete text of the Clear Recital, the editor has gathered such scattered elements of original Madrian liturgy as he has been able to locate, annotated with notes from other sources and, most crucially, from the recollections of those still living who experienced the worship of the Madrian households firsthand.

The word *typikon* (τυπικόν) is Greek, meaning ‘according to the prescribed form’. It has long been used within the churches of the Orthodox Christian East to denote comprehensive presentations of the liturgy, and it has seemed appropriate to the present editor insofar as the texts presented here (with the ex-

ception of some later additions as noted) bore the imprimatur of the Madrian orders.

Yet our knowledge of the Madrian liturgy is incomplete, with room for interpretation on many points, and catechetical injunctions were few, it seeming always to have been the policy of the Madrians to encourage the composition of new texts and to foster each devotee's personal ownership of her devotional practice. Indeed, many of the annotations recorded here, and even such whole texts as the 'Devotional Rite According to the Way of the Filyani', show that their students felt free to adapt the liturgical tradition to new settings and needs.

This collection has therefore been titled '*A Typikon*' to show that, though every effort has been made to ensure its completeness, it is only one of many presentations that could be made of the available texts and memories, and it is specified as 'according to the Use of Oxford' to reflect its disproportionate dependence on the traditions of only one of many centres of Madrian activity during the 1970s and 1980s. Just as this typikon is not the only one that might be made from the traditions recorded here, the Use of Oxford is not the only form of Filianic rite that might be observed. Still, though individual Filianists and Filianic congregations may or may not follow the 'Use of Oxford' as presented here, it is hoped that having this common liturgical heritage collected in a single volume, with due critical attention, will encourage the spiritual unity of the Ekklesia and help to inform and inspire future liturgists with the riches of the Madrian past.

The following symbols have been used throughout:

∨ — Versicle; lines spoken by the celebrant in ritual. When this symbol is followed by a superscript ^a, it indicates that the line may alternatively be read by a ‘handmaid’ or ‘server’^a if one is present.

℞ — Response; lines spoken by the congregation.

⊕ — Major feast or fast (or Natural Rite); these are the observances on which performance of or attendance at the Rite of Sacrifice (or Communion) has traditionally been prescribed (in the post-Madrian period, the Devotional Rite According to the Way of the Filyani has often been offered instead).

⊕ — Minor feast or fast; all other observances.

—*The Editor*

* ‘Handmaid’ is the term commonly found in Lux Madriana’s publications for a ritual assistant to the priestess. The alternative ‘Server’ appears only in the text of the Communion Rite as printed by Ekklesia Madriana. The use of gender neutral language in that Rite (see p. 167) suggests a willingness on the part of that order to allow a man to function in this capacity.

CONFESSIONAL STATEMENTS

THE FILIANIC CREED*

I believe that I am created
from before the dawn of time
by the one eternal Dea.

I believe that Dea is One
and there are none beside Her,
and I believe that She is also Three.

I believe in the Mother,
Who is pure Light,
the Creatrix of the earth and of the heavens
and of all the illimitable cosmos.

And I believe in Her virgin Daughter,
born of the virgin Mother,
the ruler of all the energies of creation,
Whose nature is perfect Love.

* The Chapel states that 'Filianists hold this to be the perfect statement of faith, as well as a perfect Act of Devotion, for these late years of Kali Yuga' (COMG, 'The Filianic Creed'). The Creed, however, should perhaps not be too closely assimilated to the role that similar statements play in many other religions; the Chapel also notes that, 'many of us take the Filianic Creed not as a dogmatic statement but as a beautiful and poetic "support" to the love of Dea. Both approaches are legitimate and proper' ('The Dogmatic Question').

And I believe in She that stands beyond these Two,
Whose Name has not been spoken on this earth:
for She is the Beginning and the End;
the First Principle and the Final Cause;
the unoriginated Origin of being.

I believe that I was made a perfect creature
and at the dawn of time my soul did turn
from the Perfection of existence
in the infirmity of her sovereign will:
and through this fault do I suffer
the limitation of imperfect being.

I believe that the Daughter of Eternity
gave Herself to be cast down into darkness and death.
I believe that She rose from death triumphant
and reigns as Queen of Heaven.

I believe that through Her death
the fault of my soul shall perish,
and I believe, through Her triumphant life,
my soul shall rise renewed in her perfection,
that she may return to eternal communion
with the one eternal Dea.¹³

THE CATECHISM OF THE CHILDREN OF DEA *

The Catechism contains the essential tenets of catholic Madri-
anism, and should be fully known by all candidates for Initi-
ation. Learning the Catechism should be undertaken in a de-
votional spirit as a part of the inner preparation for Initiation,
and not merely as an academic exercise. Passages set in brack-
ets [parentheses] need not be learned by the initiand.

I. The Origin of the Soul

I. From whence do you come and where is your first origin?

‡ I was created from before the beginning of time by
Dea out of the overflowing of Her divine love.

2. What manner of creature are you?

‡ I am the reflection of a fragment of Her eternal Spirit.

* The 121-question catechism presented here is often called the 'Long Catechism', in contrast to the 'Short Catechism' (COMG, 'The Catechism of Our Mother God'). The Short Catechism differs only in omitting questions 8, 9, and 20 (without alteration to numbering of subsequent questions), and ending with question 31. It also contains variant wordings in questions 10 and 27, as indicated in the footnotes. Regarding these differences, the Chapel says only that the Catechism 'was first produced some thirty years ago' (i.e. in the 1970s) and that '[i]n some versions this Catechism has been added to with material that is not universally agreed upon, but this [Short Catechism] is the basic and original Catechism of the Children of Dea, upon which every Filyana [Filianist] can agree'. Accordingly, the general practice of the contemporary Filianic community has been to take only the Short Catechism as definitional for the religion. The full 121-question version, however, is not deprecated and remains in wide use as a more ample expression of many traditional schools of Filianic thought.

3. What have been your actions since the beginning of time?
✚ I have passed through many states of existence and many forms of life (although I can remember but a little).
4. How came you upon this wheel of countless existences?
✚ In the beginning, my soul turned from the love of Dea and so fell into exile from her natural state.
5. What is the natural state of your soul?
✚ The natural state of my soul is Perfect Union with Dea, which is the state of pure delight.

II. Deity

The Trinity

6. What is the first cause of existence?
✚ Dea is the first cause of existence, for She created the manifest universe.
7. What is Dea?
✚ Dea is the one Spirit of the universe, complete in Herself, uncreated, and infinite in potency, perception and perfection.
8. What is the Mystery of the Divine Trinity?
✚ That there is only one Dea, yet She is three Persons.
9. What is a Mystery?
✚ A Mystery is a truth beyond the grasp of reason which Dea has nonetheless revealed to us.

10. Who are the three Persons of the Trinity?^{*}
✚ Our Celestial Mother, Her Divine Daughter and the Dark Mother Who is Absolute Deity.
11. Who is our Celestial Mother?
✚ The Mother is the Creator of the world and Ground of all being.
12. What is Her Nature?
✚ She is pure Life, pure Light and pure energy.
13. What are Her Acts?
✚ All life, all action and all thought flow from Her.
14. Who is Her Daughter?
✚ Her Daughter is Princess of the World, Priestess of the World and Queen of Heaven.
15. What is Her Nature?
✚ She is pure love.
16. What are Her Acts?
✚ As Princess of the World, She governs all the cycles of life and nature; as Priestess of the World, She gives us Communion with Her Mother; as Queen of Heaven, She shall bring us at last to the Celestial Throne.

* The Short Catechism reads, 'Who are the three forms of Dea?' Although this form does not use the word 'Trinity', presumably to allow for more modalistic interpretations as orthodox alternatives (see the discussion of the Filianic Controversy on pp. 273 ff.), the Chapel's presentation of the Catechism nonetheless begins by declaring that it 'outlines the fundamental tenets of Filianic Trinitarianism—what some people call the religion of the "triple Goddess."'

17. Who is the Dark Mother?

✠ She is Absolute Deity, Who existed before the beginning of existence and is beyond being and unbeing.

18. What is Her Nature?

✠ She is outside space and time; She is all that is and all that is not.

19. What are Her Acts?

✠ The exhalation of Her breath or Spirit is our Mother, the Creator of the world. Of Her other Acts, our minds cannot conceive.

20. Does Trinity last only for the period of manifest creation?

✠ No, Trinity is the eternal Nature of Deity.

The Nature of Deity

21. Had Dea any beginning?

✠ Dea had no beginning and will have no end.

22. When did Dea create the world?

✠ She creates it now and in every moment; if She ceased to create it, it would cease to exist.

23. Where is Dea?

✠ She is in every place at all times.

24. What is the name of Dea?

✠ She has been given many names by many different peoples.

25. Yet are there many Gods?

✚ No, there is only one God.

26. Are there any other Deities?

✚ There are not other Deities.

27. Who are those others that some worship as Deities?

✚ Some are Janyati and creatures of the higher spheres; others are keres or mere creatures of illusion.*

28. Could Dea have a special relationship with one or more of these higher creatures?

✚ She could have no special relationship.

29. What is the reason of this?

✚ Firstly, She alone is uncreated; all other beings are of Her creation, therefore none can exist on Her own level.

* The Short Catechism reads: 'Some are forms under which Dea may appear, or under which certain creatures may perceive Her, others are Janyati and creatures of the higher spheres.' A note in the Madrian Catechism booklet, relevant to both wordings, reads: 'The words "Deity" and "God[...]" are used throughout this book in their full sense of "the one Creator of the universe". It follows, then, that there can be no other. We may, of course, honour Dea under many names, and honour all the Janyati of different offices—such as Sai Herthe, Janya of the home, or Pallas, Janya of wisdom; or of places—the tutelary Janyati of nations or of temples; Our Lady of particular shrines and sacred places. / It is often hard to know whether we honour a higher spirit or an aspect of our Lady; but the distinction is not greatly important, for every soul expresses a facet of the resplendent jewel of Deity, and the more advanced the soul, the more completely is she an expression of our Lady. / Thus we may freely speak of the Goddess Athene or the Goddess Hestia [Sai Herthe] without losing the fundamental truth that Deity is One' (Cat 24).

Secondly, the highest relationship between creature and Deity is that of Perfect Union; this is the final aim of every soul, and no special relationship can be higher than this.

30. What are the powers of Dea?

✠ The powers of Dea are infinite; no thing is impossible to Her.

31. What is the knowledge of Dea?

✠ The knowledge of Dea is infinite; She knows all that is, all that has been and all that is to come.

III. Good and Evil

32. What is a moral decision?

✠ A moral decision is a decision between good and evil.

33. What is Absolute Good?

✠ Dea is Absolute Good.

34. What is relative good?

✠ Relative good is a state of moving closer to Dea.

35. What is relative evil?

✠ Relative evil is a state of moving further from Dea.

36. What is absolute evil?

✠ Absolute evil is the complete absence of Dea.

37. Can absolute evil exist?

✠ Absolute evil cannot exist, for Dea is the essence of ex-

Appendix B

istence; therefore a thing completely without Her would have no existence.

38. What is the highest good of all creatures?

✠ The highest good of all creatures is Perfect Union with Dea.

39. When we speak of moving closer to Dea, do we speak of the material plane or of the spiritual plane?

✠ Of the spiritual plane.

40. What do you mean by moving closer to Dea on the spiritual plane?

✠ I mean that I become more like my true self and more in harmony with Her.

41. What do you mean by moving further from Dea on the spiritual plane?

✠ I mean that I become more unlike my true self and more out of hermony with Her.

42. What is your true self?

✠ My true self is the perfect expression of a facet of Deity.

43. What is the general nature of your true self?

✠ My true self is a creature of infinite beauty, existing in a state of perfect happiness and complete harmony with Dea, and subject to no limitation of any kind.

44. What is the particular nature of your true self?

✠ Every facet of Deity is utterly unique; so also are the creatures which express them.

Imperfect Existence: Matter and Limitation

45. What was your first moral action?
✚ My first moral action was to turn from Dea at the beginning of time.
46. Was this act good or evil?
✚ It was the primal act of evil.
47. Did you alone perform this act?
✚ Many creatures performed it.
48. What was the nature of things before this act?
✚ Before this act all things were Perfect Forms or Divine Ideas.
49. What was the nature of things after this act?
✚ After this act, all things became matter that they might have existence apart from Dea.
50. What is matter?
✚ All things below the level of pure spirit are material.
51. Is matter purely physical?
✚ No, matter is both physical and non-physical.
52. Is matter evil?
✚ Insofar as matter reflects Divine Ideas it is good; insofar as it is but a broken and imperfect reflection of them, it is evil.

Appendix B

53. What are the three chief parts of material or non-spiritual existence which affect us in this world?
✚ The physical, the emotional and the mental.
54. What is the characteristic of imperfect existence which is absent from perfect existence?
✚ Limitation.
55. What is limitation?
✚ Limitation is the inability of the soul to accomplish her will (on the lowest planes it is manifest as the scarcity of material resources); it is the source of suffering and of all other evils.
56. What is the source of the evil of limitation?
✚ Separation from Dea is the source of limitation, for Dea is unlimited and so also are all souls in harmony with Her.

The Foundations of Good Action

57. Since your first moral act, have you committed others?
✚ Almost every act committed since that time has had a moral character.
58. What is the moral character of a material act?
✚ It is its spiritual quality of good or evil.
59. How is that determined?
✚ It is determined by whether the act is in accordance with the three Primary Virtues.

60. What are the Three Primary Virtues?

✚ They are Life, or Wholeness; Light, or Energy; and Love, or Harmony.

61. Where can we learn of these virtues?

✚ In the book called the Crystal Tablet.

62. What are the five Rules of Life by which we may achieve these virtues?

✚ They are:

1. To love Dea.
2. To love all Her creatures.
3. To love my true self.
4. To seek to make my every act a perfect gift to Her, and to offer to Her all my happiness and all my suffering.
5. To seek to bring all souls closer to Her.

IV. The Quest of the Soul

63. Have you lived before this life?

✚ I have lived before.

64. How long have you lived?

✚ I have lived since the beginning of time.

65. Of this, how much can you remember?

✚ I can remember only a little.

66. How long shall you live?

✚ I shall live for ever.

Appendix B

67. What will happen when you die?
✚ If I have lived as a good Madrian, I shall go after death into the paradise of the Daughter, called Avala, to rest in happiness.
68. Shall you then inhabit a body?
✚ No, I shall be all soul.
69. What is soul?
✚ Soul is the spiritual creature which is the real 'I'.
70. Are souls both female and male?
✚ No, all spiritual creatures are female, for maleness is a thing of the material world.
71. Do male creatures have souls?
✚ Yes, male creatures have female souls.
72. Shall all creatures become pure soul after death?
✚ No, those who in life have rejected the spiritual shall retain strong emotional and mental materiality.
73. Shall they keep their material bodies?
✚ No, and having lost them, they shall flounder in darkness and confusion.
74. Shall this state last forever?
✚ No, eventually they shall continue on their journey; either further from the Mother, or else turning again to Her.

75. Shall any soul be lost forever?
✚ No, in the fullness of time, every soul shall realise the full horror of evil and shall turn to the Good.
76. Shall you remain forever in Avala?
✚ No, eventually I shall continue my journey toward the Mother.
77. Can your soul approach directly to the Mother?
✚ She cannot.
78. Why is this?
✚ Because, having turned from Her at the beginning of time, I am not absolutely good. Therefore my soul cannot exist in Her presence.
79. In what way, then, can you approach Deity?
✚ I can approach Her Daughter.
80. How is this so?
✚ Because, seeing the plight of humanity, She has severed Herself from Her Mother in order that we may come to Her.
81. By what means did She do this?
✚ By Her descent into the under world and Her Death.
82. Did She rise from that death?
✚ Yes, and as She rose, so shall we rise, that we may come to the Mother.

83. And shall the Daughter guide you on your way from Avala?

✠ She is always guiding the soul that turns to Her.

V. Ekklesia Madriana

The Ekklesia of Our Lady

84. What is Ekklesia?

✠ Ekklesia is the body of all souls who are in communion with Dea.

85. Is Ekklesia of this world only?

✠ No, Ekklesia exists on every plane of being.

86. Does Ekklesia include only human souls?

✠ No, Ekklesia includes helati, Janyati and other souls, both incarnate and disincarnate.

87. What are the three ways by which a human soul may enter Ekklesia?

✠ By Charisma, by Initiation and by Offering.

88. What is the Charismatic entry?

✠ Charismatic entry occurs when a soul, through her devotion, is received by Dea without any earthly Sacrament.

89. What is Initiation?

✠ Initiation is the Sacrament by which Ekklesia receives a mature person.*

* This is defined for ritual purposes as I4 for young women and I6 for young men (see vol. 3, p. 1184).

90. What takes place in this Sacrament?
✚ The initiate dies to the world of matter and is reborn into Ekklesia.
91. What is Offering?
✚ Offering is the ritual by which an infant is offered to Dea and is received into Ekklesia.
92. Is Offering sufficient for a whole lifetime?
✚ No, the child should later receive her own Initiation.
93. What is the reason for Offering?
✚ It allows the child to enjoy the spiritual benefits of being a member of Ekklesia, helps her to draw closer to Dea, and makes her a member of Her earthly family from the beginning.
94. What is a Sacrament?
✚ A Sacrament is an act which takes place at once on earth and in the Pleroma.
95. What is the Pleroma?
✚ The Pleroma is the realm of pure Being where alone an action can attain complete reality.
96. What is Communion?
✚ Communion is the Sacrament through which initiates of Ekklesia nourish their souls by union with Dea.
97. How often should a Madrian initiate take Communion?
✚ If possible, a Madrian initiate should take Communion regularly. She must take Communion at least on each Major Festival unless prevented by extreme difficulty.

98. Who can celebrate Communion?

‡ Only a priestess can celebrate Communion.

99. What is a priestess?

‡ A priestess is a maid* chosen by Dea to serve Her earthly children.

100. How does a maid become a priestess?

‡ Either by Charisma or Initiation.

101. Is the Initiation of a priestess a Sacrament?

‡ The initiation of a priestess is a Sacrament.

102. What are the two duties of a priestess?

‡ 1. To transmit the Power of Dea through the Sacraments and other rituals.

2. To have care of the souls of Her children in devotional and other matters.

103. What is the Sacrifice?

‡ The Sacrifice is an act of devotion to Dea.

104. Is the Sacrifice a Sacrament?

‡ The Sacrifice is not a Sacrament.

105. How often must a Madrian initiate make Sacrifice?

‡ A Madrian initiate must make Sacrifice† or take Com-

* A note to the Madrian Catechism booklet reads: 'The term "maid", as used in this book, refers to any woman who has completed the fourteenth year of her present incarnation' (Cat 24).

† This would seem to leave the duties of male initiates unclear, as they are theoretically unable to perform the Rite of Sacrifice per answers I07–9 and the definition of the Rite of Sacrifice as 'a simple, non-Sacramental Rite which can be performed by any woman with any group of people' (TCA

munion at least on every natural Rite unless prevented by extreme difficulty.

The Cult Domestic

I06. What is the Cult Domestic?

✠ The Cult Domestic is the whole religious life of a Madrian household centering upon a regular domestic Sacrifice.

I07. Who shall celebrate the Sacrifice?

✠ The spiritual head of the household shall celebrate the Sacrifice.

I08. Who is the spiritual head of the household?

✠ Either the mother, or else the temporal matriarch, or any other maid who has made a solemn undertaking to act as spiritual head of her household.

I09. Who shall celebrate if she is absent?

✠ Either her eldest daughter, or any other maid whom she has chosen to act as her surrogate.

I10. What is a Madrian household?

✠ A Madrian household is any group of Madrians who live together and all who are dear to them.

2:28). However, Mr David Kay reported that he had mentioned his personal performance of the Rite at home in letters to Madria Olga, and that ‘she never told me I should stop performing it. Her replies were encouraging’ (‘Madrian Meaning of “Maid”’, IDD, 30 January 2017). Whether this represented a difference in the practice of varying Madrian orders or a specialized exception for those otherwise unable to attend a Rite is unknown.

111. Should the Cult Domestic replace the Communion of Ekklesia?

✠ The Cult Domestic should never replace the Communion of Ekklesia unless there is no practising priestess in the area.

Personal Devotion

112. How shall you preserve the spiritual health of your soul?

✠ By rejecting the false materialistic values of the world, and seeking to live in gentleness, generosity and innocence.

113. How should you emend the faults of your soul?

✠ By penitence and true devotion.

114. What is prayer?

✠ Prayer is a personal communion with Dea.

115. What is the importance of prayer?

✠ Prayer is the breath of my spiritual life.

116. When should you pray?

✠ I should pray frequently, but at least each morning and each night.

117. What is morning prayer?

✠ Morning prayer is an offering of the day's events to Dea, and an asking of Her blessing upon them.

118. What is night prayer?

✠ Night prayer is a return to full contemplation of Dea at the end of the day.

119. Should prayer be a mere repeating of words?

✠ No, prayer should be a bringing of my whole being to Dea.

120. What are the other chief forms of personal devotion?

✠ Meditation upon Dea and Her Mysteries, and saying the Rosary.

121. How should you end your devotions?

✠ By saying the Silver Star and making the Pentacle upon myself.¹⁴

THE DRISPEAL
OR, THE THREE ETERNAL TRUTHS

One God alone, none other God than She.

One Law alone, none other Law than Her Law.

God became maid that maid might come to God.¹⁵

DAILY DEVOTIONS

MAKING DAILY DEVOTIONS

As we approach the altar and the image of the Divine, we bow, bowing the head, or sometimes from the waist. The hands are held together with the palms touching, below the chin. Women may also curtsy by slightly bending the knees and putting one foot behind the other.[°] We never turn our back on the altar.

First we make the Pentacle.[†]

Secondly, we say the Silver Star.[‡]

Then we say the morning prayer[§] at the beginning of the day before we set about our tasks, or the evening prayer at the very end before retiring.[¶]

After this we may add any other prayers of our own, or meditate for a while.

* Post-Madrian writers specify various ‘reverences’, especially placing hands palms-together before the heart or forehead while nodding or bowing (AC, ‘Aristasian Customs’, <<http://aristasia-info.aristasia-central.com/customs.html>>). This may also be done seated (FoSV, p. 62). Other instructions from Madria Olga indicate kneeling after the reverence (see vol. 2, “As you come before your shrine/altar, bring your hands together before you and bow, then kneel. Make the Sacred Star over yourself and then recite the Silver Star. If it is morning say the Morning Prayer. After this you may add any other personal prayers or remain for a few moments in quietness. If it is the last thing before going to bed, then recite the Evening Prayer and again you may give thanks for what the day has brought and what it has taken away. To finish recite the Silver Star and then make the Sacred Star. Stand up and bow, and then leave.” on page 636p. 636).

† See next section.

‡ Pp. 108.

§ The Morning Offering, p. 109.

¶ Pp. 109.

We close with the Silver Star and the making of the Pentacle, bowing and withdrawing.

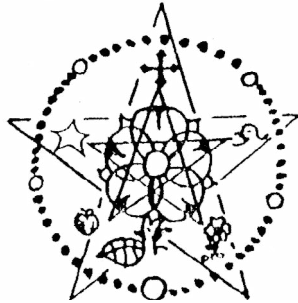
If you wish you may take off your shoes when at the shrine.

*Madria Olga*¹⁶

MAKING THE PENTACLE

The Pentacle is a powerful protective symbol. It is a variant of the five-pointed star of Dea (the Madrian Rosary, the archetype of the Rosaries now used by all the world religions, has one decade for each point of the Pentacle, or for each petal of the Rose—hence its name). To form the Pentacle over oneself, one should first touch the forehead, then, visualising a line of silver ætheric light, bring the hand diagonally to touch the left hip, then draw another line to touch the right shoulder, then the left shoulder, the right hip, and finally the forehead again.**

One of the most important symbolisms of the Pentacle is that of the elements or seasons. The uppermost point represents the fifth element: Spirit, and the fifth season, Moura. The other elements are arranged sun-wise (clockwise) around the remaining



** Madria Olga specified that these gestures were made with the first three fingers together and recorded that the Pentacle may also be formed in a smaller pattern over the heart (vol. 2, pp. 636 ff.). Many Aristasians and Chelouranyans substituted the Fora, tracing forehead, heart, right and left shoulder. Chelouranyan sources mention an abbreviated form touching only the forehead and heart, used to honour use of the Divine Name as well as at mention of the dead or to ward off evil (FoSV, pp. 77, 106).

points in order of the seasons: Water (Spring), Fire (Summer), Earth (Autumn) and Air (winter).

The forming of the Pentacle symbolises the Cosmic Drama. We touch first Spirit, which represents the purity of the first Creation; then Earth—the descent into matter; then Water (the Easter element)—the sacrifice of our Lady in coming to us; then Air—the star of Her coming and the bringing of Her light; She brings us to the consuming Fire of our Mother’s love—to ‘the Rose that is a Flame and the Flame that is a Rose’; through the divine Fire, we are purged of imperfection and return to our first purity, touching Spirit again.

As well as its devotional value, the Pentacle can form a barrier against harmful spiritual and psychological influences, and can be a means of drawing to oneself spiritual energy. The pentacle should be made before prayer in order to banish evil influences and to attune oneself to Dea, and after prayer in order to ‘seal’ one’s devotion.

One very effective visualisation, having made the Pentacle, is to envision a small flame at the tip of each point. Allow these to grow in size until their bases meet at the centre of the Pentacle. Thus each is a fiery petal of one great Rose of flame. This is particularly apt for the final decade of the Rosary, when completing the Great Pentacle and contemplating the Mystery of the Rose of the World.¹⁷

THE SILVER STAR

Silver Star of the waters
that have laughed all the world into being,
beyond all knowing is the splendour of Your light.

Enfold my spirit in Your mighty hand
that the pure stream of Your force may flow within me
in this world and in all the worlds to come.¹⁸

THE MORNING OFFERING

Celestial Mother, grant me this day that every work I do shall
be as lovingly and well performed as though I were to give it
into Your divine hands.

Fill me with Your energy, that I may both give beauty to the
world and perceive the beautiful in all of Your creation.

Grant that this day shall add a stone to the temple of my soul.¹⁹

AN EVENING PRAYER

ALSO KNOWN AS THE PRAYER ON SLEEPING

Mother, to Whom all the thousands of the days are as one,
and yet Who knowest more of the small events of my past day
than I; receive my spirit at the ending of the day, and protect
her through the night.²⁰

BLESSING FOOD AND DRINK

'Eat not the bread of tyrants nor drink their drink, but of-
fer them first to She that owns them.'^{*} These words from the
Teachings command us to bless all our food and drink before
we partake of them.

* Teachings 8:21.

We make the Sacred Star, the Pentacle, over the item and say the following words:

‘Lady of all nature, I thank You for the gifts of Your creation. Grant me Your blessing, now and eternally.’*

This may be said out loud, in a whisper, or internally, as the occasion requires, if one prefers to be discreet in public.† Also we may bless each item individually before consuming, or offer‡ larger quantities in the home, such as a loaf of bread. The bread is then held up in the upraised hands as the blessing is spoken.

*Madria Olga*²¹

* Cat 3I gives this prayer in the plural form—‘we thank You ... Grant us’.

† Sr Sophia Ruth recalled: ‘Making the Pentacle in the air over food and drink ... was performed by the senior woman or Head of Household. Within the home, all present make the Pentacle over themselves. Outside of the home, the Pentacle was made with the hands in the lap, very discreetly with fingers. The words were visualised being said, not vocalised’ (personal communication, 22 January 2019).

‡ The AAV notes that ‘Many Filianists regard eating as a minor sacrament. Food is offered to Dea and thus becomes *prasada*—sacred food eaten first by Her. ‘Lady of all nature, we offer You this food. Take it and bless it that we may be nourished.’ If it is not one’s custom to offer food, or if the food seems unsuitable for offering (some Filianists, for example, do not offer beef) the following simple grace may be used’, whereupon the more usual grace (above) is provided in its plural form (AAV, p. 100).

Sr Sophia Ruth recalled that ‘Madria Moura up to the early days in Hebden Bridge was vegetarian and the household around her. [During] my time in ... Burtonport, beef was sacred and not eaten; fish and meat was eaten’ (personal communication, 17 May 2020).

THE ROSARY

The Rosary is usually a looped string of beads, though it may also be a cord containing knots. The beads are arranged in five decades or groups of ten. There is a single bead at the beginning and end, and one between each decade.* The closed loop represents both the walled rose-garden and eternity.

For each bead of the decades we say the Silver Star [p. 108], and for each single bead we say the Prayer of Eternity [p. 113].

Begin by composing yourself in quietness,† then make the Pentacle upon yourself and say the Rosary Prayer before starting.

Each decade represents a point of the Pentacle. Beginning at Earth and Autumn, we move sunwise, meditating on the Mysteries of each as we pray:

1. Earth; Autumn; the Golden Apple; the Mystery of Divine Life; our Lady the Mother as Ground of all being.
2. Air; Winter; the Star; the Mystery of the Nativity.

* As described by Mr David Kay, 'The Madrian Rosary consists of five decades, each of which contains ten beads. Between the first and last decade there is a small medallion of the Daughter. Attached to that is a single bead, and attached to that is a small medallion of the Mother and Daughter. Between all the other decades is a single bead. I have read somewhere that a rosary can be improvised by knotting a length of string, with a single knot between each decade' (LMYG2, 31 May 2015). Miss Barbara Thompson elaborated that 'The Madrian rosary... always features a centerpiece with the image of Dea. The terminal medallion can feature the Mother, the Mother-and-Daughter, or a Fora' (LMYG2, 31 May 2015).

† Madria Olga noted that one 'may kneel, sit on a special stool or sit comfortably on the floor ... (or sit in a chair or similar if necessary)' (vol. 2, p. 637).

3. Spirit; Moura; the Cross (or Labrys); the Mystery of the death of our Lady.
4. Water; Spring; the Dove; the Mystery of the resurrection of our Lady.
5. Fire; Summer; the Rose; the Mystery of the Rose of the World; complete personal assumption in the Mother.

Although a child can say the Rosary, a lifetime cannot exhaust its depth. Frequent Rosary devotion will lead the soul ever deeper into the fivefold structure of the Universal Mystery.

In the full Rosary, the process is repeated three times, meditating upon the Mysteries in the Life aspect, the Light aspect, and the Love aspect. But this is a rather advanced exercise.

The Rosary is a powerful generator of spiritual energy as well as a purifying force. Each completed Rosary not only confers great spiritual benefit on the individual, but is a real force for good in the world. Regarded as a personal sacrifice, the Rosary is a small but beautiful gift to our Lady. For each Rosary is not only a thing said and a thing done, but a thing created—it is a shining Pentacle of spiritual force.²²

THE ROSARY PRAYER

Beloved Kyria, Who have suffered in a way I cannot understand that You might come to me, I offer You my hand; lead my soul into the garden of the Rosary, that she may rest among the mystic roses of Your love.²³

THE PRAYER OF ETERNITY

Eternal is the Light of the Mother,
Eternal is the Love of the Daughter,
Eternal is their completion in the wholeness of the Absolute;
And glorious is Eternity.²⁴

THREE PATHS INTO THE SACRED GARDEN APPROACHES TO THE ROSARY

Contrary to popular belief, it is not especially easy to make the Rosary. Of course, it is easy enough to say the prayers, but to maintain a right concentration upon the Mysteries—a perfect contemplation—requires rare qualities of pure attention and self-giving. To a great degree, these qualities can be developed by daily practice, and by pursuing Divine love and self-control in our daily lives. How easy we find it will depend on how far we have advanced in this life and those before it.

Practice is important, for each devotion deepens and widens the channel to the Interior. Life is important, for not only are our lives reflected in our devotions, but a frequent recall of our love for the Divine and Her love for us in daily life will fill our minds with ideas and images, books and poems, pictures, snatches of sentences, thoughts and scenes, all of which are connected in our minds and feelings with our personal relationship with our Lady. All this jumble of loving fragments will be gathered together and poured helter-skelter into our contemplation, caught up in the rhythm and shape of the

Rosary, and moulded and sculpted by it into the pattern and structure of the Eternal Mystery.

But there is no need to worry if you find it hard at first. Your very dissatisfaction is a sign that you are conscious of your weakness, and are striving for higher things. When as a child I could not sleep, my mother would tell me that if I lay still I would at least have some rest. The same is true of the Rosary: even when we are unable to enter into the full experience, the very act of following this cosmic prayer-structure will bring powerful spiritual benefit. And, as in all prayer, it must be remembered that the conscious mind is not the whole of us. The Spirit of Dea may be working in us at a level deeper than we can know. Whenever we genuinely pray to the best of our ability, we may be assured that this is the case.

But there are a number of ways in which we can begin to penetrate deeper into the Mysteries of the Rosary, and to increase our power to contemplate them. I would like to suggest three of these which I have found helpful. But first of all, we must take note of a very important fact: the five decades of the Rosary fall into two very distinct sections—the two Mother decades (the first decade and the last) and the three Daughter decades (the three central decades). These two groups are very different in character. The Mother decades deal more with ideas and realities (the dependence of all things on the Mother for existence—the complete union of self with Her). The Daughter decades deal more with Divine Events (the Events of the Nativity, Passion and Resurrection). It is not always best to use the same methods for each; the Daughter decades, for instance, lend themselves much better to the eidetic method than do the Mother decades.

The Eidetic Path

This is good for keeping the mind fixed, particularly during the Daughter decades. The method is to select one particular image for each bead, so that the mind moves rapidly over a set path. It is a good elementary method, because each image will touch off numerous reactions in the unconscious spiritual memory, while the conscious mind is prevented from wandering.

One cannot use the method fully for the first decade, but one can take guiding images Creation I:1–7. For the beads of the Daughter decades, I would suggest the following images from the Mythos:

Nativity Decade: 1) the conception upon the waters, 2) the journey and entry into the cavern, 3) the appearance of the Star, 4) the coming of the children of the earth, 5) the appearance and address of the Janya, 6) the silence before dawn, 7) the voice from the cavern and the rejoicing of the daughters of Heaven, 8–10) the adoration of the Mother and Child.

Passion Decade: 1–7) the seven gates of Hell, 8) the binding of Her hands and the beating, 9) the death, 10) the hanging upon the pillar (it is important to try to understand the particular sinking dread associated with the seven gates).
OR: 1) the descent into Hell, 2) the questions of the Dark Queen, 3) the binding of Her hands, 4) the beating and humiliation, 5) the kneeling before the Dark Queen, 6) the death, 7–8) the body upon the pillar, 9) the desolation of the world, 10) the sorrow of the Mother.

Resurrection Decade: 1) the shattering of the gate of Hell, 2) the taking down of the body, 3) the sprinkling of water, 4) the awakening of the Daughter, 5) the embrace of Mother and Daughter, 6) the robing of the Daughter by Janyati, 7) the leading of the souls out of Hell, 8) the greeting of the children of earth, 9) the ascent into Heaven, 10) the crowning of the Queen of Heaven.*

The method cannot be used for the final decade, but one may make the Pentacle on oneself after the Eternity and use the Rose-and-Pentacle meditation.†

The Contemplative Path

This involves an intellectual fixing upon the Mysteries themselves. A deep and thoughtful consideration of what they mean, what they are, and of one's own relationship to them. For example, in the second decade, one might fix upon the image of Mother and Child, and let the mind play upon the Truth that though They are two Persons, yet They are one and the same. This is not always an easy method, but it can be a very rewarding one. (Incidentally, it is a good idea to keep a record of any thoughts which strike you as important.)

The Emotional Path

In this method we attempt to realise the Mysteries through emotion. Again, the Daughter decades provide the most direct-

* A set of 'Rosary colours' may also be attributed to the five decades in the order: yellow-brown, silver, black, blue, red (p. 178). These may be especially useful for Sr Angelina's 'contemplative path' (p. 127).

† See p. 108.

ly accessible material for this, but the final decade can become the most emotionally significant of all as it becomes more fully understood.

Both the Mother decades call forth an emotion of wonder or glory, which is a little harder to achieve than those of the Daughter decades.

The emotional pattern of the Rosary is absolutely symmetrical, moving from wonder to joy (Nativity), to sorrow (Passion), to joy again (Resurrection), to wonder again.

But the wonder and joy of the first half are different from those of the second half. It is hard to describe the subtle shades of emotion, but these are brought out naturally by the consideration of the different Mysteries. In the first half they are fresh and bright, like the new moon. In the second, they are full and glorious, like the full moon.

In this method, one must throw aside the normal social restraints upon emotion, and allow oneself to feel fully the emotions of the Daughter decades, letting it come through in the tone of the voice and the attitude and movements of the body.

In practice, of course, every meditation will contain something of all three methods. Nor do these three exhaust the possibilities of the Rosary.

The Mother Decades

In what has been said, it may have seemed that the Mother decades are somewhat apart from the rest of the Rosary. But in fact they make a perfect and indispensable entry to and consummation of the Mysteries of the Daughter. In the first decade, we shift our perception from the everyday acceptance of our material surroundings, and remind ourselves of their

original nature as Divine Ideas and their perpetual dependence on the continuing creative Act of the Mother for their very existence. In this decade, I sometimes look at the ground on which I rest, and recall that this very place was once part of the roaring seas of primordial Chaos; that it is created by a deliberate Act of the Divine Will which sustains it in every moment. With this realisation of the Absolute, it is far easier to realise the Absolute nature of the events of the Mythos.

In the final decade, the emotional and mental experience built up by the Daughter decades—the joy of Nativity, the sorrow and apprehension of the Passion, the exultant happiness of the Resurrection—come to a climax in the Fire of the Rose. Suddenly we are asked to give ourselves; to offer ourselves completely to our Mother, keeping nothing back, to become consumed in the fire of Her love.

The whole meaning of all the decades is suddenly concentrated into one utterly personal demand. It is the ultimate demand of religion—the ultimate sacrifice and the ultimate ecstasy. Of course one will not experience this on every occasion, but even in the most earthbound recital of the final decade, the fullness of this experience lies folded like a rose within the bud.

*Sr Angelina*²⁵

CHANT

HAIL INANNA!

HOW TO MEET GOD IN YOUR HEART

Religion is a patriarchal invention. The special area of life set aside and designated 'religion' would mean nothing to a person brought up in a traditional Madrian society. To such a person, her craft, with its deep inner meaning and ritual is just as much 'religious' as any rite in the Temple, her stories and songs love and adventure, with their profound traditional symbolism of the soul's quest are just as 'religious' as hymns and sermons. Spiritual truth is simply the meaning of life, the inner essence of everything said and done in a traditional society which lives according to her law and harmony—the *ðamë*—laid down by God Herself from the beginning. It is only when a society breaks away from this rhythm that something called 'religion' as opposed to something else called 'ordinary life' emerges.

It might be argued that 'religion' involves faith, but in a normal society the acceptance of spiritual truth is no more a question of faith than the acceptance of gravity or the colour blue. It is only when spiritual blindness sets in that the question of 'faith' arises.

But we live in the Dark Age. Our eyes are darkened by the blindness of the darkening world. How can we unify our lives into that divine Wholeness which is the natural state of human existence? The answer is contemplation. If we can control our minds and fix them on She who is the Source of all life, we will

soon come to see the divine Reality through all the outward appearances of the world.

But that is far easier said than done. In these dark days our minds are scattered among the illusions of the world of matter. It is harder for us to come to true contemplation than for any generation before us. This is not only because of the noise and scurry of the modern world, not the false attitudes of 'Fools' Perspective'* conditioned into the mind (although these things make it worse). Even people like myself, brought up in traditional matriarchal communities largely cut off from these things, find it very difficult. The truth is that the very psychic substance of the world is becoming at once 'denser' and more 'fragmented' (like the heavier than lead elements†) as the Dark Age draws to its conclusion.

So what can we do? Most certainly Inanna has not deserted us. She has given us a method suited to the conditions of the Dark Age, by which we may come to Her. A method simple and yet wonderfully effective. It consists in the repeated invocation of Her Name. Normally our minds are a jumble of stray thoughts, half-thoughts and impressions, but the divine Name descends through them like a pillar of light, organising the entire soul about the Reality which it represents.

One may repeat simply the name 'Inanna', or a longer phrase, such as 'Hail Inanna, Princess of Heaven, Mistress and Queen of my heart', but most usual is the simple repetition of 'Hail Inanna' to a rhythmic chant; preferably to one of the

* Vol. 2, pp. 74 ff.

† Vol. 2, pp. 342 ff.

traditional chant-rhythms, but it can be to any rhythm that comes naturally.‡

Many people suppose that the continual repetition of the same words must be useless exercise; but they do not understand the power of the Name; for the name Inanna is identical with Inanna Herself. She is, so to speak, incarnate in Her name. To meditate not with any rational thought, but simply to fix our minds upon the sound of Her name will slowly bring us to know Her.

When a devotee repeats the Name constantly, in every spare moment when the mind is not otherwise occupied, the repetition becomes automatic. It continues in waking and in sleeping. Even when she is thinking of something else, the chant continues on as a background. Such a devotee comes truly to live with Inanna, to know Her as a personal friend and companion.

In danger, distress or pain, when normal concentration is impossible, we can always chant the Name, and hold fast to Inanna. We can chant alone, or together in groups, using the many beautiful chant-rhythms that the Tradition has given us. It may be accompanied with drums and other instruments. The important thing is always to listen closely to the sound of the words, for Inanna's name is identical with Inanna Herself.

‡ Some Madrians used an alternate form of Rosary for this purpose: 'The traditional set of sixty-four glass beads used for the chanting and recital of the Holy Name of Inanna. Chanting Her Name is the perfect method She has given us, by which we may come to Her in the Dark Age. Glass beads not only help us to count our recital according to traditional number symbolism, but also act as a repository for the devotional power built up by our chanting' (TCA 13:5). The Chapel refers to a 108-bead 'Estrenne Rosary' used for the same purpose (COMG, 'Mala Beads: The Chanting Rosary of Our Mother God').

This is the method by which She has chosen to give Herself to us in the Dark Age. Our minds will wander, but the sound will always pull us back again after a little. Inanna knows our weaknesses. She wants to help us by giving us a method that is easy for us.

The chant is a rhythm, just as all life is a rhythm: the seasons, the moon, the day and night, the sacred rhythms of agriculture and of all the sacred crafts. Sometimes I have walked through the countryside chanting silently or just above my breath, and have seen ‘through’ the beauty of the trees and flowers, the clouds and the limpid sky, into the beauty of She Who creates and sustains them. She walks with me in the sound of Her name, showing me the inner essence of Her world.

And when we are among those things which are against nature—the disharmonious (aḍamic) artificialities of the modern world, oriented solely toward material ends and made by modern industry, which is the diabolic parody of true craft—then the Name, turning within us, becomes a fortress and a gentle haven, protecting us from the assaults of Irkalla and the metallic laughter of her chaotic world.

When a person chants regularly and the chant becomes a part of her life, she will begin to notice subtle changes taking place in herself. She will become calmer and quieter, more able to concentrate, more cheerful, and, above all, more compassionate and tender towards all creatures, human or otherwise. Inanna is the friend of all creatures, and as we become Her friend, so we too begin to feel Her divine serenity and compassion.

A maid that I know once told me that if she does not chant either inwardly or outwardly for even a few hours, she feels lost

and lonely. Inanna is her dearest friend, and without Her she is unhappy. Yet her love for her friends and relatives and all the members of her community on this earth has grown deeper and stronger than ever. This is what we should expect, for Inanna is the Friend of Friends, and all true love flows directly from Her. In chanting Her name, we are taking the hand of love that She has offered to the world in the Dark Age.²⁶

Sr Julia

MANTRAS

Hail Inanna.^{27*}

Mari Inanna^{28†}

Marya, O Marya, enter my heart as Thy love.^{29‡}

Marianna Maria^{30§}

Inanna Lalitha^{31©}

Mari-Anna, Inanna^{32**}

* Mr David Kay (LMYG, 1 June 2016) described this chant as ‘one of the main devotions of Lux Madriana.’

† Sr Sophia Ruth recalled that this was the first chant in which she was instructed (personal communication, 22 January 2019). Audio available at <<http://www.youtube.com/watch?v=PUKigKY0grs>> (0:00–0:14).

‡ Commonly known as the Heart Invocation. Audio available at <<http://www.mother-god.com/mantra-mp3.html>>.

§ Audio available at <<http://www.mother-god.com/maria-chant.html>>.

© Audio available at <<http://www.mother-god.com/lalitha-mp3.html>>.

** The source for this mantra describes it as ‘an ancient and beautiful Nativity chant’.

CONSECRATIONS

CONSECRATION OF WATER

Put a little salt into water and, making the Pentacle over it, say:

‘Blessing be upon this water in the Name of the Mother and of the Daughter and of Absolute Deity. *IOT ‘E VO*’³³

CONSECRATION OF A STATUE OF OUR LADY

Splash the statue with a little consecrated water and, making the Pentacle over it, say:

‘In the Name of the Mother and of the Daughter and of Absolute Deity, I banish from this statue all influences which are not of my Mother, the one Dea, and do solemnly consecrate it to Her Divine service. *IOT ‘E VO*’

This will also purify statues not originally created for Madrian devotion.³⁴

BLESSING OF CANDLES

Making the Pentacle over it, say:

‘May our Lady’s blessing rest upon this waxen creature.’

It is best for all candles to be blessed by a priestess at Communion on the Feast of Lights; or else by the celebrant at the Rite of Sacrifice on that day, after the Lection.³⁵

MAKING A SHRINE

A shrine can be anything from a full room to a tiny corner. It should have an altar with a blue or violet cloth, a central image of our Lady, candles (perhaps one before the image or one on either side) and incense. The shrine may be decorated with ivy to represent the Sacred Wood, or with blue or violet hangings. It may also contain consecrated water. The shrine should be consecrated in the following way:

(The CELEBRANT shall not have eaten for twelve hours)

℣^a: Let us kneel before this sacred image.

℣: Let us offer our devotion to our Lady.

℞: Silver Star etc.*

Daughter of Light etc.†

Silver Star etc.

℣: Beloved Kyria, through Thy sacrifice purify my heart;
through the gift of Thy Spirit, put force into my hands
and lips.

* See p. 108.

† See p. 239.



℣^a: We beg Thy Grace that we may consecrate this place unto Thy service.

(CELEBRANT dips three fingers into consecrated water and makes the Pentacle on herself. Taking incense she traces the boundaries of the shrine.)

℣: With fire do I cut off this place from all earthly places and protect it from all earthly uses, that it may be devoted wholly to the service of our Lady.

(CELEBRANT dips three fingers into consecrated water and makes the Pentacle over the shrine—or in the four quarters if it is a room.)

℣: In the Name of the Mother and of the Daughter and of Absolute Deity, may this place be consecrated as a place set apart to the service and the glory of the one Dea; a holy place wherein Her peace shall reign.

℣^a: Let us in this holy place pray the Mysteries of the most holy Rosary.

℣: Beloved Kyria, etc. (Rosary Prayer)

(ALL say the Rosary.)*

℣^a: Mother of all that is, we thank Thee for the creation of this sanctuary of Thy peace; may we come often to it, to renew ourselves in Thee.

* See pp. 111 ff.

Appendix B

(CELEBRANT makes the Pentacle slowly,* ending on the word 'Deity'.)

∴: In the Name of the Mother and of the Daughter and of Absolute Deity; thus may it remain.

(n.b. The celebrant may perform this rite alone, changing 'we' to 'I', etc. A man may celebrate if no maid is present.)



The shrine should be in a quiet room, or else curtained off or screened. Each devotion will increase its power until it becomes a vibrant centre of our Lady's love and peace, drawing all toward it, conquering hearts that have not yet fully come to Her. A centre from which She will send forth all who come to Her gentler and better people, filled with Her light.³⁶

* See pp. 107 ff.

DIVINE SERVICES

INTRODUCTION TO THE RITE OF SACRIFICE

Through the Rite of Sacrifice, we come as close as we can to full communion with Dea without taking the Sacrament of Communion. It is therefore a ritual of profound spiritual meaning and effect. Performed faithfully, it will begin to lead the soul out of the prim little antechamber of mundane consciousness and into the great halls and passageways of the unconscious self, through whose magnificent windows streams the splendid sunlight of our Lady's love.

Since it is not a Sacrament, the celebrant does not have to be a priestess, and the participants need not be initiates. It is preferable that the celebrant should be an initiate, but if no female initiate is present, any non-initiate maid may celebrate.

A handmaid is not necessary to the Rite, but if one is present, she will be responsible for all the practical aspects of preparing the Sacrifice, and will speak all the parts marked C/H*. Otherwise they are spoken by the celebrant.

The Cult Domestic

This is a cult of regular Sacrifice within a Madrian household (a household is defined as any group of Madrians who live together and all who are dear to them). It is celebrated by the spiritual head of the household—often the mother, but any maid

* 'Y^a' in the present edition.

may undertake to become spiritual head of her household. The Cult is a great asset to Madrian life, although it should not, in the case of initiates, replace regular Communion.

The Times

Rites can be held at any time, but should always be held on natural rite days and Major Festivals, when the appropriate lection texts and prefaces should be used.

The Natural Rites and Lection Texts

- ⊕ NEW MOON: Creation I
- ⊕ DAY OF ARTEMIS (5th day after New Moon): Creation 2–3
- ⊕ FULL MOON: Creation I
- ⊕ HALF MOON DAY (the Monday nearest to being equidistant between Full Moon and New Moon): Creation 2–3

The Major Festivals and Texts

(The passages in brackets should be used as prefaces to the Festival Rites)

- ⊕ 1st Culverine; The Resurrection of Our Lady [Eastre]: Mythos 6 (vv. 21–23)
- ⊕ 5th Culverine; The Day of our Sovereign Lady: Tablet 30–52 (Mythos 7:2)
- ⊕ 14th Maia; The Exaltation of the Queen of Heaven: Mythos 7 (vv. 10–11)

- ⊕ First new or full moon after 9th Rosea; The Festival of the Rose of the World: Creation I and Tablet I8–29 (Tablet 49–50)
- ⊕ 22nd Kerea; The Festival of Regeneration: Tablet I–17 (vv. 13–14)
- ⊕ 17th Abolan; The Feast of Divine Life: Tablet I2–29 (v. 12)
- ⊕ 1st Werdë; Tamala, The Feast of the Dead: Tablet I–II and I8–29 (Mythos 6:I9)
- ⊕ 23rd Werdë; The Festival of Artemis: Mythos 7 (vv. 6–7)
- ⊕ First new or full moon after 1st Astraea; the commencement of the Advent: The natural rite text and Mythos I shall be read at all natural rites during the Advent, and the Preface shall be the words of the Genia from Mythos 2:I0–I2
- ⊕ First new or full moon after 24th Astraea, unless this should fall before the end of the month, in which case, the first natural rite thereafter; The Nativity of Our Lady: Mythos I–2 (2:I5)
- ⊕ 10th Brighe; The Feast of Lights: Mythos 3 (2:30)
- ⊕ 28th Brighe; Eve of Moura: Mythos 3–4 (2:30). Mythos 4 shall be read at all Rites during Moura.
- ⊕ 28th Moura; The Passion of Our Lady: Mythos 3–5 (no Preface)
- ⊕ Hiatus: Mythos 5 and 6:I–6 (no Preface)

The Sacred and Profane Months

- Culverine (Mar 21 – Apr 17)
- Maia (Apr 18 – May 15)
- Hera (May 16 – Jun 12)
- Rosea (Jun 13 – Jul 10)
- Kerea (Jul 11 – Aug 7)
- Vaskaras (Aug 8 – Sep 4)
- Abolan (Sep 5 – Oct 2)
- Vois (Oct 3 – Oct 30)
- Werdë (Oct 31 – Nov 27)
- Astraea (Nov 28 – Dec 25)
- Herthe (Dec 26 – Jan 22)
- Brighe (Jan 23 – Feb 19)
- Moura (Feb 20 – Mar 19)

The Hiatus corresponds to Mar 20 except on leap years when it is the two days corresponding to Mar 19 and 20. In these years 11th Moura and not 10th corresponds to 1 Mar, and the secular calendar runs one day behind the normal correspondences until 1st Culverine.

The Altar



Any table may be used. It should be covered by a violet cloth which is used for no other purpose. Alternatively, the cloth may correspond to the seasonal colour for Communion. It should have a statue

of our Lady, the Sacrifice, a Chalice containing wine, a brazier and incense. It may also have flowers and candles.

The Sacrifice

Usually a small honey-cake* made by one who is present at the Sacrifice.

The Brazier

Usually a bowl containing a low candle, over which is a wire frame on which the Sacrifice may be placed, or a bowl containing charcoal of the kind used for incense.

Incense

Usually Rose (for the Mother) or Frankincense (for the Daughter). For the Mother one may also use Red Sandlewood, Ambergris, Musk, Benzoin, Verbena, Vanillin, Myrtle, Patchouli or Calamus. For the Maid, one may also use White Sandlewood, Camphor, Copal, Jasmine, Eucalyptus, Menthol or Rosemary. Either type of Sandalwood, or any combination of Mother and Maid incenses may be used as an incense of Mother-and-Child. Incense may be used in cone, stick or crystal form.

* Sr Sophia Ruth recalled: 'The Madrian honey cakes were about the size of an adult's thumbprint, rolled into a ball, flattened and burnt on a grid over charcoal in a bowl. If I remember correctly, three were available for the Rite. They were made from butter, sugar, honey, and flour' (personal communication, 22 January 2019).

The Chalice

This may be any suitable container with a stem and a base (the simplest form is a wine glass) which should be set aside for the purpose.

The Amphora

This is a container for the remains of the Sacrifice. If it is of an appropriate and pleasing design and material it may take its place on the Altar. The remains of the Sacrifice should be returned to nature, being consigned to the sea or to a river or buried in the earth.

The Place

Should be lighted by candles. The Altar should face west so that all except the celebrant face east.

The Pentacle

The celebrant should trace the Pentacle upon the air with her right hand, beginning with the line from the uppermost point to the lower left hand point. To make the pentacle on yourself, touch with your right hand in order: forehead, left hip, right shoulder, left shoulder, right hip and forehead again.

The Name of Power

Is pronounced yot-hay-voe, but the aspirate is more like an audible breathing than the usual English 'H'.

Regularity and Perfection

The two most important instructions for the Rite are: perform it regularly and perform it perfectly. Regularity is necessary because the Rite is not just an act; it is a continuous Cult which has been carried on since the beginning of earthly existence and perhaps before. It is a bond of love and honour between the human soul and the Divine. When you undertake the Rite of Sacrifice, you are saying 'Mother, I want to take on this obligation for Your sake; I want to carry the torch of Your ancient Rite all the days of my life, and if sometimes it becomes a burden to me, grant me grace that I shall not let it fall. Let me suffer that small burden joyously in Your dear Name'. If you cannot say that, then it is better not to perform the Rite of Sacrifice; but if you fear that circumstances may prevent you from making regular Sacrifice, do not hesitate, for our Lady never asks more of any soul than she is able to perform.

Perfection is partly practical; the celebrant should aim at perfection of word and act. It is best that she should know the words of the Rite, but at least she should know the words of the Blessing and Sacrifice, so that she can act freely and reverently.

But more importantly, perfection is of attitude and applies as much to everyone present as to the celebrant. We live in a profane age. Profanity is not blasphemy or wickedness, it is simply the lack of the Holy. As an attitude it means treating everything, even the highest things, in the same dull, casual, matter-of-fact, material way. It is not a lack of respect or dignity (which are often merely dried-out social forms); it is a lack of awe and wonder and real reverence and exhilaration.

It springs partly from the belief that human beings can know everything and soon will (though in many ways there has never been a more ignorant age than the present); and partly from a deep-rooted feeling that there is nothing in a world made by human hands and centring upon worldly aims and ambitions that is worthy of the highest respect; which is true.

But the Rite of Sacrifice was not made by human hands, neither can any human mind fully understand it. It was instituted by the one Dea Herself. It has been practiced in all ages. The words quoted at the beginning of this book* were spoken by the women of Jerusalem to a false prophet some two and a half thousand years ago. They refer to this same Rite. In the days before the false gods, it was practiced in every faithful household throughout the civilised world. Patriarchal religions boast a few thousand years of tradition. Madrianism stretches back past the beginnings of history until it disappears in the mists of time. Our religious traditions tell us that the Rite of Sacrifice is at least as old as humanity.

It is true that the words may differ a little in different ages, but as it is a work of Divine inspiration, the Rite itself is always the same. When you first make sacrifice, you will stand for the first time (unless you have been granted a Divine vision) before the primal Mystery of existence. It will take practice to fully experience this. There is only one thing higher in this world (apart from certain rare mystical experiences), and that is the Sacrament of Communion.

The word 'profane' means literally 'outside the temple'. This expresses a profound truth, for the Temple is a spiritual structure, and nobody with a profane heart can ever enter it.

* Jeremiah 44:17.

The Prefaces of the Natural Rites

(Prefaces are spoken by the celebrant before the Templatation.)

New Moon

Out of the darkness of this night's sky, O Lady, shall your visible symbol be born as a silver crescent of light, waxing toward completion; even as You were reborn out of the darkness of Your sacrifice. Grant us to experience Your birth within us, that we may grow toward You in the coming days.

Day of Artemis

Most noble Artemis, Whose temple stood in Ephesus a thousand years from its foundation by the holy Amazons; Lady Artemis, Mother of Ekklesia, look on us this night and every night, take us into Your protection.

Full Moon

Daughter of light, Whose visible symbol this night has reached the fullness of completion; even as Your perfect sacrifice has spread the silver light of the Divine throughout the whole sphere of manifest creation; help us to participate in that completion of Your Love.

Half-Moon Day

Beloved Kyria, Your visible symbol is a waning toward darkness; even as You came of Your own free step toward the darkness of a death that we can never know. Help us this night to find the still darkness in our souls, that Your Light may be born within us.³⁷

THE RITE OF SACRIFICE

Templation

Ÿ^a: Let us seek sanctuary of the
elemental spirits of the fourfold earth,
that no harmful thing shall come between
ourselves and our devotion.

Ÿ: Guardian Daughters of all natural things,
In the most sacred Name of She that we are come to
honour:

IOT 'E VO

(ALL make the Pentacle upon themselves.)*

In the Name of the Mother,
And of the Daughter,
And of Absolute Deity: Dark beyond the light and Light
beyond the darkness;
We intreat you that your vigilance shall keep our service
pure.

(CELEBRANT turns to each quarter, making each
time the sign of the Pentacle, saying:)

O, nymphs that guard the East, protect us.
O, nymphs that guard the South, protect us.
O, nymphs that guard the West, protect us.
O, nymphs that guard the North, protect us.

* See pp. 107 ff.

Invocation

℣: Lady, Dea,
Star of the shimmering depths,
Look on us.
Light of the nocturnal heavens,
Protector of the running deer and of all free spirits,
O, hear us.
We are come to celebrate Your resplendent purity,
And solemnly to devote ourselves to Your service.
Mistress of the silver helmèd wave,
Come among us.

℣^a: Let us confess together our belief in that which alone is true.

Creed

℞: I believe that I am created
from before the dawn of time
by the one eternal Dea.

I believe that Dea is One
and there are none beside Her,
And I believe that She is also Three.

I believe in the Mother,
Who is pure Light,
the Creatrix of the earth and of the heavens
and of all the illimitable cosmos.

Appendix B

And I believe in Her virgin Daughter,
born of the virgin Mother,
the ruler of all the energies of creation,
Whose nature is perfect Love.

And I believe in She that stands beyond these Two,
Whose Name has not been spoken on this earth;
For She is the Beginning and the End,
the First Principle and the Final Cause,
the unoriginated Origin of being.

I believe that I was made a perfect creature;
and at the dawn of time my soul did turn
from the Perfection of existence
in the infirmity of her sovereign will;
And through this fault do I suffer
the limitation of imperfect being.

I believe that the Daughter of Eternity
gave Herself to be cast down into darkness and death.
I believe that She rose from death triumphant,
and reigns as Queen of Heaven.
I believe that through Her death
the fault of my soul shall perish,
And I believe through Her triumphant life
my soul shall rise renewed in her perfection,
that she may return to eternal communion
with the one eternal Dea.

Y^a: Great Dove of the waters, that have brought forth the
world from the matrix of Your being,

℣: Dove of the sacrifice, that are crushed beneath the heel
of death that You may come as our Saviour,

℞: We thank You,
We bless You,
We adore You.

℣^a: Gentle Mother, that have given forth Your Daughter
with tears into the hands of darkness,

℞: Accept the tears of our love and our contrition.

Lectio

℣^a: Let us, who are true believers, receive into our hearts the
words of our Lady.

(The appointed text is read. Any special prayers or
devotions may then be introduced.)

Preparation for the Sacrifice

℣: Silver Star of the waters,
that have laughed all the world into being,
beyond all knowing is the splendour of Your light.
Enfold our spirits in Your might hand
that the pure stream of Your force may flow within us
in this world and in all the worlds to come.

Madria Dea, we pray that You will bless the gifts we
bring to You, for we bring them not only in our own

names, but for all who love You; may they be nourished and grow strong in Your true devotion.

Beloved Kyria, we bring these gifts for Your blessing in the name of Holy Ekklesia, who has gathered all Your children into one body, knowing no bounds either of time or space.

For we know that Ekklesia transcends this world, even as this sacred altar transcends the earthly stuff of which its parts are made. We know that as we stand before this altar within Ekklesia, we stand at once before Your celestial Altar, which is both in Heaven and in every place where Your children come together in Your Name.

The Blessing

(CELEBRANT holds the sacrifice in the smoke of the incense with both hands.)

✠: We know that there is but one Sacrifice that is made by all Your children in every place eternally. Bless this gift that we may take part in that one Sacrifice.

(ALL kneel on one knee. CELEBRANT bows her head.)

IOT 'E VO

The Sacrifice

(CELEBRANT places the sacrifice on the flame.)

Y: Mother of all that is, accept the gift Your children bring to You.

(ALL rise. CELEBRANT lifts the Chalice in her left hand and makes the Pentacle over it with her right.)

Let us offer libation to Dea.

(CELEBRANT dips two fingertips into the wine and sprinkles a few drops onto the sacrifice. The action is repeated three times. She then makes the Pentacle again.)

Madria Dea, as we drink of the one cup, may Your Divine Spirit be infused within our being.

(The Chalice is passed to all. ALL drink. If a HANDMAID is present she serves them, afterward drinking herself. The CELEBRANT drinks last.)

(The CELEBRANT or her HANDMAID may here give food for the Contemplation, speaking on the Mysteries of the season or certain spiritual truths. In the Cult Domestic, the CELEBRANT may call upon our Lady on behalf of the household, thanking

Her for Her blessings, confessing communal faults,
asking for help, making resolutions, etc.)

Contemplation

℣^a: Let us kneel* before this altar that is both upon earth
and in the Heaven.

(ALL except celebrant kneel and close eyes.)

℣: Let us consider that the earthly things we see about us
are but illusion, and that could we see with clearer eyes, a
more glorious vision would appear before us.

Let us feel the Spirit of Dea as it grows within us, and
seek to catch a glimpse of that vision.

(CELEBRANT kneels. During Contemplation,
certain meditations may be spoken, including those
following:)

℣: Great Dove of the Waters,
Rose of the World,

℣^a: Help us to aspire to the heart of the flame.



* In general practice this is reported to have been kneeling on both knees, but allowance is known to have been made for worshippers with injuries not permitting this posture to modify the position and kneel upon one knee only (Sr Sophia Ruth, personal communication, 1 January 2019).

℣: You are the Music of the Spheres,
You are the Meaning of all words,
You are the end of every road and also its beginning.

℣^a: Help us to know You.

Dismissal

(CELEBRANT makes the Pentacle three times, once
at each blessing.)

℣: May the blessing of the Mother be upon you,
May the blessing of the Daughter be upon you,
May the blessing be upon you of Absolute Deity,
Dark beyond the light
And light beyond the darkness.

℣^a: Beloved Kyria, we pray that You will bless us on our part-
ing from Your Temple, and infuse us with Your delight,
so far as we are able to contain it.

℣: Silver Light of the darkling forests,

Send us forth in the protection of Your Spirit that no
profane thing may enter into us.

Give us to see all things with delight that are lovely, and
to glory and increase in force and energy.

Fill us with wonder in the sight of the seas and the heav-
ens and every place wherein You are.

Commander of the rearing wave,

Appendix B

Help us to turn from all that is low or inglorious neither with anger nor with pain, but to know that in You we stand above all such things.

Guiding Light of the faithful soul,

Fill the deepest caverns of our spirit with the exhilaration of Your love. Send us forth upon the world as torchbearers of Your delight; and grant us strength in You and in ourselves that we may value all things rightly, regardless of the consuming weight of the profane and the frailty of all that is beautiful.

(CELEBRANT makes the Pentacle slowly during the blessing, ending on the word 'Deity', and then places her hands together for the final words.)

Ÿ: In the Name of the Mother,
And of the Daughter,
And of Absolute Deity,
Thus may it remain.³⁸

THE BUILDING OF THE TEMPLE
A BRIEF COMMENTARY
ON THE RITE OF SACRIFICE

In the ancient civilization of our mothers, countless volumes must have been written in explanation of and meditation upon this profoundest and most ancient of mysteries; and in the age that is to come there will doubtless be many more. Here we give only an outline of the essential truths.

Whether actual or symbolic, it is a profound truth that through the words and actions of the Rite, a psychic and spiritual structure is created around and within the participants. It is the structure of the celestial Temple of Dea; and, as we will see, each section of the Rite contributes to its completion.

Preface

The Preface establishes the Rite in its position within the great cosmic cycles of the sacred month and the sacred year. As the Templation transposes us from profane space into sacred space, so the preface transposes us from profane time into sacred time.

Templation

This is particularly important if no consecrated place can be used, for it creates a temple in the most literal sense (tempus a place cut off; temulum: a space marked out)—a place cut off from profane influences. Such a place is in itself holy, for all things are naturally holy, and it is only through our fallenness from the Divine that we inhabit a profane universe.

It is only in this section that all present are instructed to make the Pentacle upon themselves; but it is also customary to do this:

1. Each time the Name of Power is spoken.
2. Each time the celebrant makes the Pentacle.
3. At the beginning and end of the Contemplation.

Invocation

The meaning of holiness is the Presence of Dea. Just as the sun appears to rise when in fact our portion of the earth is turning toward it, so our Lady appears to come to us when in fact the portion of spiritual 'space' which the templation has marked out and cut off comes into Her Presence. In the Invocation we may be said to move from the portal of sacred space into the Temple proper.

Creed

Within this sanctified area is now constructed the spiritual architecture of the celestial Temple. Its structure is that of the Cosmic Drama itself; its great soaring arches span the whole breadth of supernatural history from the Creation to the final redemption of all souls.

In the state of preparedness which we have already attained, this brief but beautiful encapsulation of the Drama touches our unconsciousness at a hundred points, awakening the deepest recesses of our inner being, so that there is a great unfolding within our archetypal religious consciousness, as in a rose-garden on a summer's dawn.

The repeated statements of belief also establish our own relationship of faith with the cosmic truths, which gives us the right to stand within the Temple. Thus, at the opening of the next section, the handmaid will refer to us as 'true believers'.

The words which follow the Creed establish our relationship as one not merely of faith, but also of love, praise and adoration. The final words express the repentance of our primal fault, and of all those which have followed from it, by which we begin to undo its consequences.

(It may be found preferable in small groups to speak the Creed in a low voice with only the celebrant speaking aloud.)

Lectio

This is the great Ikon of the Temple, depicting some Event of the Cosmic Drama, which, like the Preface, sets the Rite within the eternal time-cycle.

In this completed Temple-structure, we may now offer any special devotions before proceeding to the Sacrifice.

Preparation

Madria Dea means Mother God, but since Madria is also the title of a priestess, it also reminds us that our Lady is Priestess of the World, and that She is the true Hierophant of all earthly rituals. Kyria means Lady or Mistress.

The final sentence states the achievement of the Rite in bringing us before the one celestial Altar.

Blessing

As the Rite approaches its climax, the sacred space of the Temple and the sacred time of the Preface reach consummation. All time is one in Eternity, and all space is one in the Presence of Dea; and time and space are one, reduced to a single point, striving toward absorption in the Eternal Presence beyond space and time.

The Sacrifice

The climax of the Rite. The words spoken at the drinking of the wine point beyond the horizons of the Rite of Sacrifice toward Communion itself; asking that Communion shall be granted so far as that is possible outside the Sacrament.

Contemplation

On major festivals this should centre upon the appropriate Mysteries. At other times, the celebrant may suggest a special subject. During this period of quietness, the soul cherishes the Grace conferred upon her by the Sacrifice, and assimilates within herself the spiritual structure of the Temple, as is suggested by the ancient meaning of the word con-templation.

Dismissal

We move from the Temple into the world under the blessing and protection of Dea. We ask for Grace to live in the light of our faith and cult, animated by the knowledge and Presence of Dea. The final threefold blessing is synchronised with the making of the Pentacle; thus the divine number three is recon-

ciled the divine number five. This is the numerical symbol of spiritual completion which is also expressed in the Rosary.

At the end of the Rite it is customary to extinguish all candles in silence before restoring any other form of light.³⁹

A DEVOTIONAL RITE
ACCORDING TO THE WAY OF THE FILYANI*

Templation

Ÿ^a: Let us seek sanctuary of the elemental spirits of the
fourfold earth,
that no harmful thing shall come between ourselves and
our devotion.

Ÿ: Guardian Daughters of all natural things,

In the most sacred Name of She that we are come to
honour:

OM SRI MATRE NAMAH

In the Name of the Mother,
And of the Daughter,
And of Absolute Deity: Dark beyond the light and Light
beyond the darkness;
We intreat you that your vigilance shall keep our service
pure.

(Addressing the four quarters.)

O, daughters of the East, protect us.

O, daughters of the South, protect us.

* This Rite appears only in later Aristasian and Chelouranyan sources. It appears to be an adaptation of the earlier Rite of Sacrifice for circumstances in which the performance of the Sacrifice itself was either undesirable or impossible, such as online services.

O, daughters of the West, protect us.
O, daughters of the North, protect us.

Invocation

℣: Raya, Dea, Star of the shimmering depths, Look on us.
We take refuge in Thee, O Raya.
Hail to Thee Dea, Who art the Barque of Swift
Crossing.
O Dea, Thou hast stated that none shall call upon Thee
and be lost.
Hearken now as we call upon Thee.

Creed

℣^a: Let us confess together our belief in that which alone is
true.

℞: I believe that I am created
from before the dawn of time
by the one eternal Dea.

I believe that Dea is One
and there are none beside Her,
And I believe that She is also Three.

I believe in the Mother,
Who is pure Light,
the Creatrix of the earth and of the heavens
and of all the illimitable cosmos.

And I believe in Her virgin Daughter,
born of the virgin Mother,
the ruler of all the energies of creation,
Whose nature is perfect Love.

And I believe in She that stands beyond these Two,
Whose Name has not been spoken on this earth;
For She is the Beginning and the End,
the First Principle and the Final Cause,
the unoriginated Origin of being.

I believe that I was made a perfect creature;
and at the dawn of time my soul did turn
from the Perfection of existence
in the infirmity of her sovereign will;
And through this fault do I suffer
the limitation of imperfect being.

I believe that the Daughter of Eternity
gave Herself to be cast down into darkness and death.
I believe that She rose from death triumphant,
and reigns as Queen of Heaven.

I believe that through Her death
the fault of my soul shall perish,
And I believe through Her triumphant life
my soul shall rise renewed in her perfection,
that she may return to eternal communion
with the one eternal Dea.

Y^a: Great Dove of the waters, that have brought forth the
world from the matrix of Your being,

℣: Dove of the sacrifice, that are crushed beneath the heel
of death that You may come as our Saviour,

℞: We thank You,
We bless You,
We adore You.

℣^a: Gentle Mother, Who have given forth Your Daughter
with tears into the hands of darkness,

℞: Accept the tears of our love and our contrition.

Lectio

℣^a: Let us, who are true believers, receive into our hearts the
words of our Lady.

(Here follows the text from Scripture or Sacred Tradition.)

Canticle of the Daughter^{*}

℞: Our Lady is exalted among the daughters of Heaven.
Radiant Princess, Star of the Sea,
Robed in celestial light.

She abases the cruel and proud
And hearkens to the plea of the lowly.

* The Canticle of the Daughter, known also as the 'Exaltia', is included alongside a variant form of the Canticle of Dea (see below) as a 'canonical hymn' in the AAV, which notes that it is an adaptation of a Sumerian hymn addressed to Ishtar/Inanna (AAV, p. 98).

The foe who denies Her Godhead She overthrows
But blessèd is the humblest of Her servants.
She delivers the captive into Her care
And takes the hand of the fallen.
Firm-fixèd is the destiny
Of the monarch who honours Her name.

May the whole world praise Thee, compassionate Princess;
May Thy glory be told of in all the earth.
Let them exalt Thy dominion
And Thy valiant courage
And glorify Thy holy Name.

Have mercy on Thy servant who gives Thee blessing
And take her hand in need and suffering.
In illness and distress, give her the gift of life.
May she go forever in joy and delight
To magnify Thy holy Name
Before all the peoples of the world.

Teaching

(The CELEBRANT delivers a teaching based on the sacred text.)

Dismissal

✠: Beloved Raya, we pray that Thou wilt bless us on our parting from Thy temple.

ॐ^a: Send us forth in the protection of Thy Spirit that no profane thing may enter into us. Let us remember, as we tread the world, that all is illusion that is not Thee.

ॐ: Through Thy power of nescience doth the world appear, like to a rope appearing as a serpent or as a garland of flowers. Through Thy power of Knowledge Thou dissolvest the world back into Thine own Self. Glory unto Thee, great Empress of the Universe.

ॐ^a: O Mother! Thou art the colour of fire; blazing like the Sun with the Light of Wisdom. As pure consciousness Thou shinest everywhere, and art worshipped for the fruits of action.

ॐ: O Radiance spotless and effulgent! O night-dispelling Sun of Wisdom! O Vanquisher of storm and flame! Thy glory fills the world!

OM SRI MATRE NAMAH

May the blessing of the Mother be upon you,
May the blessing of the Daughter be upon you,
May the blessing be upon you of Absolute Deity,
Dark beyond the light and light beyond the darkness.

Thus may it remain.⁴⁰

THE HIGH LITURGY
OF THE COMMUNION*
ALSO KNOWN AS THE GREAT RITE†

Annunciation

∴: Eternal is the light of the Mother
Eternal is the Love of the Daughter
Eternal is Their Completion in the Wholeness of the
Absolute,
and Glorious is Eternity.

* Performance of the Communion Rite was, among the Madrian orders, restricted to initiated priestesses. Madria Olga was the last known holder of the Madrian priestesshood and passed in 2008 without a successor (Cobb, LMYG2, 25 April 2010). In consequence, the Rite given here is generally no longer performed; its text is included for purposes of study and reflection. During the Madrian period, it was customary for Communion to be taken on each of the major festivals (see vol. 3, pp. 1176 ff.).

It is recorded that Sr Angelina 'look[ed] forward to having the whole of the Society's [i.e. Lux Madriana's] communion service set to music, preferably including a glass flute' (vol. 3, pp. 1474 ff.), and the first issue of TCA declared that 'Music is an important part of religious devotion, and we would love to have some simple settings of texts, rituals, etc.' (p. 14). It is not known if this was ever done.

† The original text was issued under the letterhead of 'Ordo Rosæ Mundi, Ekklesia Madriana, The Madrian Orthodox Communion, Community of the Madrian Sanctum, England' and was further subtitled, 'The Madrian Sacrament of Initiation—The Admission. Modern English Holy Text of: The Ephesian Rite in EKKLESIA MADRIANA, issued under Her hand by authority of Ordo Rosæ Madriana; Ekklesia Madriana. Personal issue to Lady Olga Lotar. Signed: [redacted]. Date: 8th Hera 3722 AE [23 May 1989]: Redaction in the original. The nature of the connection between the Communion and Initiation Rites is not clear.

Dear Kindred, we are gathered to celebrate the Great Rite upon (names the Festival, Natural Rite, or other).

Gathering

W^a: Let us be gathered in union with the Shining Ones and all the blessed ones.

W: (Arms upraised above the Altar.) In Madria Dea, we greet you in Love and gratitude and peace. (Bows.)

Preface

(CELEBRANT or reader reads aloud the text.)

Templation

W^a: Let us be gathered in total union with the blessed spirits of the fourfold earth, that in their midst this place be emptied of all that is not Holy; thus are we warded, that our worship and devotion shall be pure.

W: O blessed spirits of the fourfold earth, all you who are the nymphs and every kind of sprite, that have the governance of earthly things:

In the most Holy Name of She Whom we are come to honour and adore

IOT 'E VO

(ALL form Sacred Star upon themselves.)*

(CELEBRANT forms Sacred Star above the Altar.)

∴: In the name of the Mother
And of the Daughter
And of Absolute Deity;
Dark beyond the light
And Light beyond the darkness

By our union within You, in careful vigilance,
thus shall all be pure and Holy.

(CELEBRANT turns to each Quarter and forms the
Sacred Star upon the air at each, saying:)

○ blessed spirits of the East let our union Be.
○ blessed spirits of the South let our union Be.
○ blessed spirits of the West let our union Be.
○ blessed spirits of the North let our union Be.

(With arms outstretched, palms upwards.)

By You, Holy Dea:
Thus It Is

Reflection

∴: Our lady says: Know well your heart, and make examination thereof.

* See pp. 107 ff.

(Reflect awhile; then CELEBRANT opens aloud in prayer. ALL join upon hearing celebrant.)

℞: Madria Dea, we are Your true children now and Eternally; may our hearts turn from all transient things, that we be rid of kear, and, guided by Your Holy Daughter, returned to Perfect Union with You.

(CELEBRANT forms Sacred Star upon the gathering.)

℣: In the Name of the Mother,
And of the Daughter,
And of Absolute Deity.

Invocation

℣: Lady, Dea,
Shining Star of the shimmering depths, look on us.
Light of the nocturnal heavens,
Protector of the running deer and all free spirits, O, hear us.
We are gathered in worship of You,
We are devoted to your service,
Mighty Lady of the silver crested wave, come among us.

Veritation

℣^a: Let us confess the Truth we know, for the Truth alone is true.

R: I believe that I am created
from before the dawn of time
by the one eternal Dea.

I believe that Dea is One
and there are none beside Her,
And I believe that She is also Three.

I believe in the Mother,
Who is pure Light,
the Creatrix of the earth and of the heavens
and of all the illimitable cosmos.

And I believe in Her virgin Daughter,
born of the virgin Mother,
the ruler of all the energies of creation,
Whose nature is perfect Love.

And I believe in She that stands beyond these Two,
Whose Name has not been spoken on this earth;
For She is the Beginning and the End,
the First Principle and the Final Cause,
the unoriginated Origin of being.

I believe that I was made a perfect creature;
and at the dawn of time my soul did turn
from the Perfection of existence
in the infirmity of her sovereign will;
And through this fault do I suffer
the limitation of imperfect being.

I believe that the Daughter of Eternity
gave Herself to be cast down into darkness and death.
I believe that She rose from death triumphant,
and reigns as Queen of Heaven.

I believe that through Her death
the fault of my soul shall perish,
And I believe through Her triumphant life
my soul shall rise renewed in her perfection,
that she may return to eternal communion
with the one eternal Dea.

℣^a: Great Dove of the Waters, that have brought forth the
world from the Matrix of Your Being,

℣: Dove of the Sacrifice, that are crushed beneath the heel
of death that You may come as our Saviour:

℣: We thank You,
We bless You,
We adore You.

℣^a: Gentle Mother, that have given forth Your Daughter
with tears into the hands of darkness,

℣: Accept the tears of our love and our contrition.

Lectio

℣^a: Let us know the Truth, true children of Ekklesia, and
receive into our hearts the words of our Lady.

(The appointed text is read by the Reader.)

R: Praised be the Mother,
Praised be the Daughter,
Praised be the Absolute Deity.

(An homily may now be given, or any special ritual or devotions or prayers made.)

Preparation

R: Silver Star of the Waters
That have Laughed all the world into being
Beyond all knowing is the Splendour of Your Light
Enfold our Spirits in Your Mighty Hand
That the pure Stream of Your Force may flow within
us
In this world and in all the worlds to come.

Y: Madria Dea, we thank You for all the gifts of Your creation. We pray that You will Bless the gifts we bring to You, for we bring them not only in our own names, but for all who love You; may they be nourished and grow strong in Your true devotion.

Beloved Kyria, we bring these gifts for Your Blessing in the name of Holy Ekklesia, who has gathered all of Your children into one Body, knowing no bounds either of time or space.

For we know that Ekklesia transcends this world, even as this sacred Altar transcends the earthly stuff of which

its parts are made. We know that as we stand before this Altar within Ekklesia, we stand at once before Your Celestial Altar, which is both in Heaven and in every place where Your children come together in Your Name.

The Blessings

(ALL kneel.)

✠: Madria Dea, may Your Blessing Be upon these gifts that they be Hallowed; we know that there is but One Sacrifice that is made by all Your children in every place eternally. Bless these gifts that we may take part in that One Sacrifice.

(CELEBRANT forms Sacred Star over the Sacrifice, then over the Chalice; then over both together, saying:)

In the Name of the Mother,
And of the Daughter,
And of Absolute Deity.

IOT 'E VO

Holy Dea, through Your Sacrifice is my heart purified, through the Gift of Spirit is force put into my hands and my lips, that I am empowered to celebrate the Sacrament of Your Holy Sacrifice.

(Bows.)

By You, Madria Dea, may Divine Communion Be.

The Great Entry

℣^a: Attend!

(ALL stand, then bow.)

℣: And She Entered the Great Temple of Heaven

Where the spirits of the children of the earth were gathered at the Sacrifice, even as their souls were gathered upon the earth.

(ALL stand straight again.)

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

Like to the corn, My Body was cut down by the scythe of death; and like to the corn did It rise anew. For I am the ear of Corn that is reaped in silence.

(Elevation; ALL bow.)

And She said: Like to the grain was My Body broken between the stones of death.

And saying thus, She broke the bread between Her hands.

(Fraction; ALL bow.)

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

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

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

(Elevation; ALL bow.)

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

(ALL bow. Silence is maintained. The Sacrifice is passed to all. All consume. If a SERVER is present s/he serves them, s/he consumes afterwards, the CELEBRANT consumes last. Then the chalice is passed to all. All imbibe, the Server afterwards. The Celebrant last. ALL kneel. The Communion continues until the Celebrant closes it.)

(CELEBRANT stands, then ALL stand.)

✠: Madria Dea, all love and praise and thanksgiving do we give to You.

Dismissal

(CELEBRANT forms Sacred Star upon the Gathering)

☩: In the Name of the Mother,
And of the Daughter,
And of Absolute Deity.

☩^a: Beloved Kyria, we pray that you will Bless us on our passing from Your Holy Temple, and infuse us with Your Delight, so far as we are able to contain It.

☩: Silver Light of the darkling forests,

Send us forth in the protection of Your Spirit that no profane thing may enter into us.

Give us to see all things with delight that are lovely, and to glory and increase in force and energy.

Fill us with wonder in the sight of the seas and the heavens and every place wherein You are.

Commander of the rearing wave,

Help us to turn from all that is low or inglorious neither with anger nor with pain, but to know that in You we stand above all such things.

Guiding Light of the faithful soul,

Fill the deepest caverns of our spirit with the exhilaration of Your love. Send us forth upon the world as

torchbearers of Your delight; and grant us strength in You and in ourselves that we may value all things rightly, regardless of the consuming weight of the profane and the frailty of all that is beautiful.

Donation

℣: (Arms upraised.) O Shining Ones and all the blessed ones, every blessed spirit of the East and of the South and of the West and of the North:

In Madria Dea, we give you our love and gratitude and peace. (Bows)

The Great Blessing Of Ekklesia

℣^a: Let us receive the fullness of Her Great blessing, through Her Servant who attends us here. Attend!

(ALL must be upstanding.)

℣: At Her Great Blessing, let us go forth in love and peace and joy.

May She be with you.

℣: May She be with you.

Appendix B

(CELEBRANT thrice forms the Sacred Star upon
the Gathering.)

☩: May the Blessing of the Mother Be upon you,
May the Blessing of the Daughter Be upon you,
May the Blessing of Absolute Deity Be upon you,
Dark beyond the light
And Light beyond the darkness.

Thus May It Remain⁴¹

THE LITURGICAL YEAR

THE RHYTHM OF LIFE

DANCING TO THE MUSIC OF THE SPHERES

'For there are ways and rhythms in the course of life, of day and night, of seasons and the moon, by which all life, all thought, all work are governed...' (Teachings 6:3)

The seasons are one of the most important factors in bringing human life in tune with the rhythms of the Divine. Through the eternal cycles of the seasons we are given a hierophany—a showing-forth of the Divine Mysteries in physical existence.

It is no accident that as society grows ever further from the Goddess human life is increasingly estranged from the seasons. In ancient Madrian-matriarchal societies, not only outward activities but the whole of spiritual, emotional and intellectual life was governed by the seasons. Over the last few centuries, almost all work has been 'regularised' so that human activity carries on more or less without variance throughout the year.

Between these extremities a gradual decline has taken place throughout the patriarchal period. For example, let me quote from the manual of Madrian ritual magic:

Throughout the Madrian ages, and to a lesser extent up until the Protestant "Reformation" ... life was governed by a rhythm of fasts and feasts based on the inherent rhythms of nature, which in turn are reflections of the essential rhythm of the Macrocosm. With the "Reformation", an entirely new rhythm was set in motion, one which remains with us to this day: that of the five- or six-day working week. In other words, a rhythm geared solely to material ends and acquisitions which

ignores as far as possible the rhythm of the Macrocosm. Time is made flat and featureless, like a railway track or a motorway, and like them, it is regarded merely as a means to an end, having no intrinsic value.*

It is essential to understand that the seasonal rhythm is not merely or even primarily a physical phenomenon, but affects every area of mental and spiritual life, and it affects everybody, whether they choose to ignore it, or whether they accept it and work with it.

In the Artemid paper on Madrian education[†] it is suggested that the subjects and approach of academic work should be varied according to the spiritual and intellectual principles which each season brings to the fore. The paper continues:

In doing this, we swim, as it were, with the tides and currents of nature, rather than swimming indifferently against or across them. The power of the mind is enhanced both in force and (since we are attuning ourselves to the true interior of things...) in subtlety.

The alienation of modern life is largely caused by the breaking and separating of one part of life from another—the mental, the emotional, the physical and the spiritual are all filed away in separate boxes. Life is split into a series of unnatural activities called work and an unnatural passivity called leisure. Natural life is whole and unified: an organic expression of the spiritual Reality which underlies all things.

To attune our lives to the inner meaning of the seasons is a first and very important step toward regaining this wholeness. To go fully into these meanings would take us far beyond the length of a single article, but let us outline them:

* No surviving copy of this text is known.

† Probably 'Intellect Against Intellectualism', see vol. 3, pp. 1105 ff.

Spring / Resurrection / water: Emotional life; the working of the Daughter's love in all nature; rebirth, and all the mysteries of new life and achievement springing from sacrifice.

Summer / Rose of the World / fire: Self-perfection; straining for union with the Mother; the conflict of true self and false self; energy.

Autumn / Divine Life / earth: Patterns of destiny; death and afterlife; the spiritual reality behind physical things; the knowledge that all material existence is the consolidation of the perfect creation of the Mother.

Winter / Nativity / air: The birth of the Daughter-principle within the self; intellectual life; knowledge of the inner self as something objective and separate from our ego consciousness.

Moura / Our Lady's Death / Spirit: Penance; purification.

Even from this brief description, certain general principles become apparent. The four long seasons are governed by combinations of two pairs of principles, as follows:

Spring: Daughter, External.

Summer: Mother, Internal.

Autumn: Mother, External.

Winter: Daughter, Internal.

The internal principle looks at the self, the external at the world. The Mother principle is stable, active, transcendent; the Daughter principle is transforming, passive, immanent (patri-

archal cultures sometimes erroneously identify these as the female and male principles).

Of course, all four principles operate all the time, but the rhythm of nature continually shifts their relationships and relative prominence. The year-pattern can be seen in every activity—in a human enterprise, a human life or the life of a civilisation. There are also other cycles which show forth the pattern in nature. In the month we may see it thus:

New Moon – Day of Artemis: Spring
Day of Artemis – Full Moon: Summer
Full Moon – Half-Moon Day: Autumn
Half-Moon Day – New Moon: Winter

Or in the day:

Dawn – Midday: Spring
Midday – Dusk: Summer
Dusk – Midnight: Autumn
Midnight – Dawn: Winter

In the month, Moura is represented by that period when the moon is dark, and in the day by that strange period known to all who have kept the night vigil and called 'the darkest hour before dawn'.

As well as the four 'quarters' of the long seasons, we must also recognise two other quarter-year periods which fall into all five seasons. These are the Eastre cycle, which runs from the Feast of Lights [Luciad] to the Exaltation and, diametrically opposite to it on the circle of the year, the Mysteries of Life

cycle which runs from the Festival of Regeneration [Chelanya] to Tamala.

But all this is only a brief outline of the most outstanding rhythms, and is by no means complete.

Well, now to the obvious question. How on earth can anyone juggle with all these abstract principles in the course of her daily life? There are two answers. Firstly, it is impossible. Secondly, it is so simple and natural that you are already doing it.

It is impossible to consciously and intellectually take every aspect of the principles into account all or even much of the time; but the unconscious self is responding to the rhythms and principles constantly, whether we are aware of it or not. The important thing is to heighten our awareness of the rhythms and to bring our lives in tune with them. Intellectual understanding is important, and it is hoped that the principles outlined here will be of help, and stimulate more work on the subject. But intellect is only one small part of the way in which we participate in the cycle of the Mysteries.

Ways of self-attunement will be discussed below, but if the process were to be summed up in one sentence, it would be this: 'Let us give ourselves heart and soul to our Lady.'



All things begin in Spirit. Physical things are but reflections of spiritual things. We must remember this when we begin to attune ourselves to the cosmic rhythm of the Divine Mysteries. Attune first the Spirit and all life shall be attuned.

The most basic way of attuning the Spirit is already practised by all Madrians: the pattern of Rites and Festivals of

the Madrian year. The four Natural Rites* make us spiritually aware of the rhythm of the month, and the Major Festivals serve the same function for the yearly rhythm. Since the Rite of Sacrifice† does not require a priestess, any group of people, however small, can participate in this rhythm of ritual.

The Rosary‡ follows the same rhythmic pattern, and frequent Rosary meditation will increase the strength and vitality of this spiritual pulse.

Next is the spirit of the seasons. The careful observance of fasts, the joy and excitement of feasts. The modern world, cut off from the rhythm, pursues pleasure at every opportunity and cannot find it except in fleeting and elusive forms. Puritanical religion eschews pleasure as evil. But as we attune ourselves to the eternal rhythm, pleasure takes its true place as a part of the pattern—neither a worthless evil nor an ultimate goal.

All life knows this pattern—ebb and flow, waxing and waning, night and day, fast and feast, pleasure and penance. Life is always so, whether we want it or not. The sobrest puritan cannot avoid pleasure (if only the pleasure of self-righteousness), nor the wildest epicure avoid pain. But through attunement to the pattern of fasts and feasts, we begin to become aware of the inner meanings of both pleasure and sorrow and to experience something that lies deeper than either—a feeling of meaning and purpose; and a joy far more profound than mere pleasure, which is present just as strongly in penance as in rejoicing.

As well as the Major Festivals and periods of fasting, some special pleasure should be had in recognition of each natural

* See p. 130.

† See pp. 138 ff.

‡ See pp. 111 ff.

Rite day, and minor acts of self-denial should be practised on each Friday[§] (the planetary principle of Friday is the conquest of matter by Spirit) and on the thirteenth day of each month, which commemorates the thirteenth month in which our Lady died.

Decorations for the seasons and festivals are of great help, and also seasonal colours may be used in the decoration of household shrines, candles, etc. These are the seasonal colours from the beginning of the year:

Resurrection – Exaltation:	White
Exaltation – Chelanya:	Violet
Chelanya – Tamala (Mysteries of Life cycle):	Green
Tamala – Commencement of the Advent:	Violet
Advent:	Green
Nativity – Duodecima:	White and gold
Duodecima – Purple Monday:	Violet
Purple Monday – Luciad:	Purple
Luciad – Moura Eve:	Violet
Moura:	Purple

Colour has a deep effect on the unconscious self, and each festival, as well as these seasons, has its own colour. A general guide to the meanings of the colours is as follows:

§ I.e. Rhavedi.

Appendix B

- Violet: The usual colour for religious devotion. It represents the moon, and therefore the non-physical levels of being and also the action of the Daughter within the physical world. Blue (but not a dark blue) may be used instead of violet.
- White: Purity, perfection
- Gold: Glory, completion
- Purple: Penance
- Green: Life

These are hints rather than full explanations, for colour, like so many things, cannot be explained but only known. Let your mind dwell upon the colours and their meanings in relation to the seasons. Let them be food for your meditations.

Another set of colours are the Rosary colours. These apply to the five decades of the Rosary and their Mysteries, and therefore also the seasons. They are:

- First Mystery (Autumn): Yellow-brown
- Second Mystery (Winter): Silver
- Third Mystery (Mourning): Black
- Fourth Mystery (Spring): Blue
- Fifth Mystery (Summer): Red

Make models or pictures representing the Mysteries, with correct colours predominating in each. Make a collection of flowers and natural things for your shrine at the beginning of each month. Let your stories and your songs and all your works reflect the season and its Divine Mystery. These things are particularly good for children, and therefore are good for all of

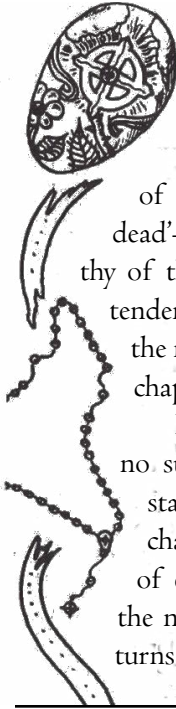
us—for has not our Lady said to us, ‘Unless your souls are simple as the running deer, My children, and your hearts as little children filled with wonder, how shall you attain liberation?’ (Teachings 6:1)

And this, before all, is the secret. We begin to cast off our separateness, our selfish isolation, and to give ourselves back to She in Whom we began, seeing the rhythms of nature as the expression of Her will, and to live within them. All life becomes one, and that oneness a bond of love between ourselves and the Eternal. Life is a game, a dance, a ritual, a song; always different, yet always the same. The reality of life is too simple for an adult mind.

*Camilla and Sr Angelina*⁴²

THE COMING SEASON*

Moura & Spring



Moura is a season of fast and purification in preparation for Spring and the Great Festival of Eastre. It is literally a mortification—a ‘making dead’—of those elements within us which are unworthy of the new birth; a ritual expulsion of our darkest tendencies. Thus it is that we make ourselves ready for the new year. During late Moura, houses, shrines and chapels are often cleaned in preparation for Eastre.

In the traditional cyclical view of time, there is no succession of different years, but one year constantly reborn. The cosmic year is eternal and unchanging; on earth we experience only a succession of echoes. In ritual terms, everything is renewed at the new year—the earth is created again, the soul returns to her original purity, all things recover the per-

* During the five years of its publication, each of the seasonal issues of *The Coming Age* contained a section titled ‘The Coming Season’, which gave dates and brief descriptions for upcoming fasts and feasts. These twenty installments have been collated here, alongside other elements as noted, to produce a single, comprehensive cycle. While this compilation is thus an editorial creation, every sentence within it is taken directly from original material as detailed in this section’s endnote.

It should be noted that the Madrian orders observed several feasts as moveable, according to rules indicated in the texts that follow. Among Aristasians and Chelouranyans it sometimes became customary to observe these as fixed on the days used as the basis of lunar calculation. Both customs can be found in the Filianic community today.

Designation of a feast as ‘major’ (rather than ‘minor’) referred during the Madrian period to the obligation to take Communion on that day.

fection of their first creation. This is the reason why Eastre is the ideal time for initiation, the death and rebirth of the human soul.

The central event of the season is the suffering, death and rebirth of Inanna, God the Daughter, by which the very existence of this earthly life has been made possible. This is the meaning of the festival of Eastre, named after the Northern Goddess of dawn and spring, which name in turn derives from Ishtar, one of the names of Inanna in late matriarchal Babylon.

The central festival of these seasons and the most sacred event of the Madrian year is Eastre, the festival of the Passion, Death and Resurrection of the Daughter. With the Resurrection, which falls on the Vernal Equinox, comes the renewal of the world, the beginning of Spring and the New Year.

Moura Day

☩ I Moura

The first day of the season of fast and penance,[†] which corresponds to Spirit as the other seasons correspond to the four earthly elements. It is not necessary to attend sacrifice or Communion on this day, although people often do. If there is a priestess in the area, one should make confession and receive purification for the period of Moura, either on this day or on Moura Eve. Confession and purification prepare us spiritually for the approach of Eastre. All Madrians keep fast[‡] on the

[†] A note to the original directs the reader to Sr Julia, 'Penance: What It Really Means' (vol. 2, pp. 228 ff.).

[‡] No known Madrian publication gives instructions for fasting. Oral tradition, however, holds that 'Madrian fasts meant eating an early breakfast before dawn, drinks only, evening meal after sunset. . . . Friday fasts in the

Mondays of Moura, but other practices are chosen by the individual or household.

[A customary reading for the occasion is Teachings 12:22–5. Additionally, a note to the first ‘Meditation for the Feast of Lights’ (see *Luciad*) indicates that that text may be used throughout the Moura season. The following prayer is traditional for the season as well:]

Burtonport household consisted of a hearty breakfast before dawn. Nothing apart from drinks. A dinner after sunset. Supper of toast and a mug of tea’ (Sr Sophia Ruth, personal communication, 29 October 2018). Mr David Kay related that ‘I was told that we have a twenty-four-hour fast every Monday [in Moura], and a twelve-hour fast every Friday [in Moura]. I never asked for details about this, but I assumed it meant not eating at all. . . . I heard a mention that some people just miss a meal’ (Kay, LMYG, 21 February 2017) and affirmed that he had been instructed to perform the 12-hour Friday fast by Madria Moura (Kay, LMYG, 18 February 2010).

At least some Madrians seem to have kept a Friday fast and a fast upon the thirteenth day of each month throughout the year; it may be this to which Sr Angelina and Camilla refer in enjoining ‘minor acts of self-denial’ on those occasions (see p. 176). Madria Olga’s ‘Steps for Drawing Up a Sacred Calendar’ instruct to mark the thirteenth day of each month and each Friday as a fast day, along with the day after Duodecima, each Monday in Moura, and Hiatus. She then wrote, ‘For other optional fasts see the large Sacred Calendar’ (vol. 2, p. 639). Unfortunately, no extant copy of this latter document is known. Later Aristasian sources do not seem to know a designated Friday or thirteenth-day fast, or a Monday fast on Moura. They do, however, refer to individually chosen abstinences lasting the entire month of Moura (apart from Med-Moura) and at unspecified times in Advent (*Candida*, ACB I), as from chocolate, alcohol, or meat (*Aquitaine*, GT 18). Abstinence from sweets and sweeteners of all kinds seems to have been the most common voluntary obligation, often taken as a baseline to which another, more personal abstinence would be added—‘abstention from strong drink and sweeties, plus something else you rather like’ (*Candida*, ACB I). The Chapel states that Filianism ‘does not mandate fasting’ (‘What is Filianism?’) but may mean simply that no particular form of fasting is obligatory, the sacrifices and penances being chosen by the devotee.

Purify my heart, Inanna, for I would make myself a shrine for Your Presence. Give me strength to perform all I have promised.

Med-Moura

⊕ 14 Moura

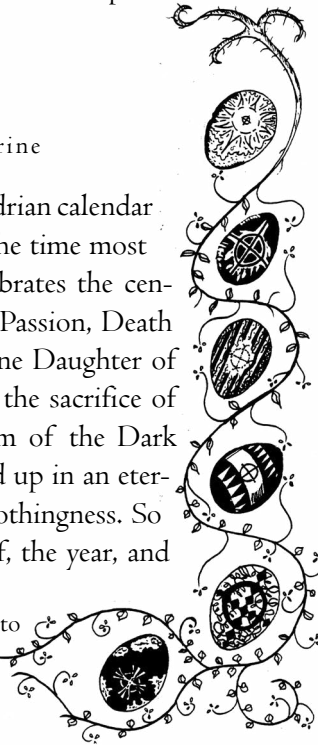
On this day, half-way through Moura, the sacrifices (the fasts and penances we have chosen) are suspended, and we have games and good food. A simnel cake, a rich fruit cake covered with almond paste and decorated with marzipan balls and crystallized violets, is traditional fare for tea. It is also traditional to give small gifts to mothers, both natural and spiritual, and to the spiritual heads of households.

Eastre

⊕ 28 Moura – I Culverine

Eastre is the central festival of the Madrian calendar and, due to its ritual significance, is the time most usually chosen for initiations. It celebrates the central event of the Madrian year—the Passion, Death and Resurrection of Inanna, the divine Daughter of the Mother of All Things.* Without the sacrifice of Her suffering and death in the realm of the Dark Queen, the world would be swallowed up in an eternal winter and finally dissolve into nothingness. So with Her resurrection, the earth itself, the year, and

* A note to the original directs the reader to 'The Hanged One' (vol. 2, pp. 232 ff.), 'The Truth About Eastre' (vol. 3, pp. 817 ff.), and the Mythos (pp. 15 ff.).



every human soul is reborn—it is ‘the dawn of the living year’. These events happen not in the distant past but beyond time in the eternal Present. They are a part of the pattern of the cosmic Year of which every earthly year is an echo. The month of Moura, with its prayers and purifications, has been a period of preparation for this most sacred of all festivals.

Eastre is named after Oestre, the Teutonic goddess of the dawn and spring, whose festival was at this time, and whose name in turn comes from Ishtar, the Babylonian Queen of Heaven who descended to death in the underworld and rose again—in other words, a form of the Daughter.



Also known as ‘The Passion of Our Lady’, Kala (28 Moura) is the last day of the old year (ritually, the end of time) and the first day of Eastre—a time of prayer and fasting in mourning for Inanna’s death. On this day, the year, and time itself, dies with Inanna. It is of course a solemn day for meditation. It is suggested that on this day individuals should try to write down their meditations on the meaning of Eastre for use as seed-thoughts for the Contemplation in the Rite on Resurrection Day.

One distinctive custom associated with this day is the eating of hot spiced cakes or buns marked with an equal-armed cross.* Small wheaten cakes marked with a cross were eaten as a religious custom by Greeks, Romans, Saxons and others, and were especially associated with the worship of Diana. The

* Sr Sophia Ruth recalled, ‘In the corrupted Madrian household in Burtonport, we would all participate in icing a Fora on hot cross buns’ (personal communication, 14 March 2019).

equiarmed cross of matter is the symbol of the day and has always signified Divine Sacrifice,[†] representing the spreading of the divine light throughout fallen Creation by means of Inanna's Sacrifice of Herself. The tree most associated with the Daughter's passion is the willow, the tree of sacrifice and purification. It is the tree of the month of Moura, and especially of this last day.

This is particularly a day of special importance for those preparing for Initiation, to die and be reborn with our Lady at Eastre.

[The following meditations are traditional:]

She Who is life and life alone, the quintessence of life,
Went to death for our sakes;
She Who is all and only light
Gave Herself to be cast into the profoundest darkness;
She Who is wholly one with the Mother, and is the Mother,
Who is the glance of Her eyes and the breath of Her mouth
And the strength and cunning of Her hands;
She alone suffered the most terrible severance
That we might be reunited.[‡]



O Inanna, guiding Light that are always with me, who hold the cooling cup to my parched lips, and when I am weary lay me down to sleep, and when I am filled with anguish comfort me; when You were thirsting none gave You drink, when You were weary You were allowed no rest, when anguish tore Your soul, the keres but mocked You, and

[†] A note to the original directs the reader to Sr Julia, 'The Cross' (vol. 2, pp. 216 ff.).

[‡] This first meditation was originally labeled as the 'Meditation on the Passion for the Eastre Rite'. Into which of the several Eastre Rites it was customarily incorporated is unknown.

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finding Your darkest fear, brought it about. O, milk-white Dove, immaculate soul of perfect innocence, You were thrust into the vilest depths of evil. O gentle Light of perfect Love, more deep and tender than my heart can understand, You experienced cruelty and hatred to the uttermost degree.

Daughter of Light, it is for me that You have given Yourself to be dragged into the darkness. Flame of pure Love, for me You are extinguished. My heart is filled with sorrow.



Hiatus is the day when our Lady hangs lifeless on the pillar of the world—a day outside the year, outside time. All the world stands still (Mythos 6:1–5) and all nature mourns; everything is ritually dead or non-existent. The Mother of All Things walks in sorrow over earth and Heaven, weeping for Her Daughter.

In commemoration, Madrians attempt to reduce activity to the bare minimum and observe a time of disciplined inactivity: prayer, a fast and periods of silence. It is said that any work begun on Hiatus is sure to fail and all but the bare minimum of tasks are suspended. Altars and shrines should if possible be draped with black and should be plain, all statues and pictures removed, apart from sprigs of yew, the tree of death and immortality. Initiands and some communities also keep a vigil of prayer and contemplation until Resurrection dawn, as did the daughters of the earth in the Mythos.*

The Hiatus is an unnatural day, neither of the old year nor of the new. From this anomaly of the thirteen-month year

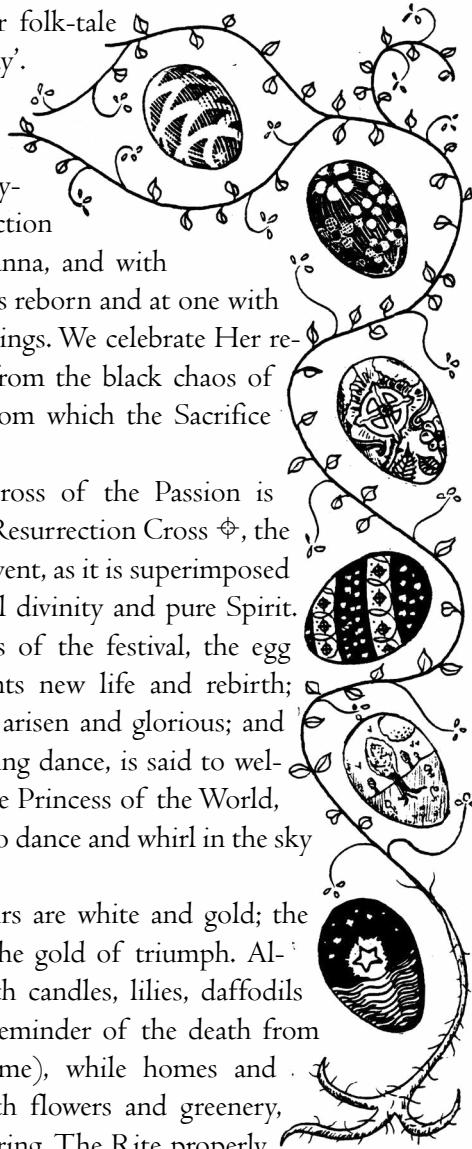
* The Chapel notes that the Marianna Maria chant (see p. 136), appropriate throughout the year, is especially used during the Hiatus ('Marianna Maria Chant MP3').

is derived the familiar folk-tale phrase 'a year and a day'.

Rejoicing is the keynote of the Resurrection (I Culverine), for Inanna, and with Her the whole earth, is reborn and at one with the Mother of All Things. We celebrate Her return and our rescue from the black chaos of extinction, the fate from which the Sacrifice of Inanna protects us.

The equiarmed cross of the Passion is transformed into the Resurrection Cross Φ , the chief symbol of this event, as it is superimposed upon the circle of full divinity and pure Spirit. Of the other symbols of the festival, the egg self-evidently represents new life and rebirth; the Sacrificial Dove is arisen and glorious; and the hare, by its cavorting dance, is said to welcome the return of the Princess of the World, just as the sun is said to dance and whirl in the sky at dawn on this day.

The festival colours are white and gold; the white of purity and the gold of triumph. Altars are decorated with candles, lilies, daffodils and yew (this last a reminder of the death from which the rebirth came), while homes and shrines are bright with flowers and greenery, the new growth of spring. The Rite properly



takes place at dawn or shortly after, the altar decked in white for purity, and gold, for glory. Those unable to attend should spend this time in prayer, meditation and reading of the appointed text.

Many choose to be initiated on the day of the Resurrection, dying to the world of matter and being reborn, through the Water of Life, into the Ekklesia of our Lady. For those already initiated, it is a time to remember their promises and to rededicate themselves to our Lady and the path of Perfection.

This is the time for the breaking of the Moura fasts and self-denial, echoed also in the dancing and games of the festival. Warm bread rolls break the Hiatus fast, and Easter biscuits (a thick fruited shortbread, rather like Shrewsbury biscuits), custard tarts, chocolate, marzipan, jelly eggs and hares, and dyed* and painted hard-boiled eggs are also traditional on this day. Eggs are also exchanged as presents and used in games, being tossed into the air, juggled or rolled along the ground, with those whose eggs are broken dropping out of the competition. Dancing is the almost constant activity of Spring.

[The following meditation is traditional:]

As the first rays of dawn lighten the darkness of the night, as the slender crescent of the moon brings radiance to the sky after the full dark, so our Lady Inanna, Daughter of Light, Bringer of Light, Light of the Heavens, shines upon the world again this day, reborn from the darkness of spiritual death. Let Her light, the hope of our deliverance, shine in us and through us from this day forward, and may we forever have our being in Her celestial radiance.

* A note to the original reads: 'Suitable natural dyes are onion skins, spinach leaves, anemone petals and gorse blossom. Eggs should be boiled with the dyes—leaves etc. can be tied around them. Food dyes may also be used.'

Lady Day[†]
 ⊕ 5 Culverine

Also known as ‘The Day of Our Sovereign Lady’, this feast celebrates the return of our Lady, the Divine Maid, Princess of the World, to full sovereignty over the earth and all of fallen creation after Her descent into the Nether World. We remember the more glorious aspect of all earthly things, seeing them in the light of Her sovereignty and as reflections of Her Eternity, and we call for Her blessing on all the things that are, that they may grow towards perfection.

Praise is the keynote of this festival. Before the Rite is heard the paean: ‘All nature shouts with a single voice the praises of our Lady’ (may be used in the Rite before the Preface). The daffodil, whose golden trumpet symbolises praise, proclaims from altar and shrine.

On this day we also celebrate the re-creation of the world after its fall into chaos. In the days after Eastre, our Sovereign Lady walked over the new-created world, blessing all Her creatures with Her presence. The earth is our sister, and this day we pray for the return of all things to their first perfection. The ritual planting of seven seeds in a vessel, symbolic of regeneration, is also traditional.

[The following meditation is traditional:]



[†] Lady Day does not appear in TCA 2's listing of spring observances and first occurs in TCA 6. It is thus not known whether this observance was kept before 1978.

As the blue arch of the sky spreads over the earth, and nourishes the creatures of the earth with its sweet rain, so do You spread the blue mantle of Your protection over all Your children and nourish our souls with the refreshing wine of Your Spirit. Open our eyes, Queen of Heaven, to Your resplendent Altar and Your loving Presence, that we may know You are with us and be with You.

The Day of Sai Maia
✚ I Maia

On this first day of the central month of Spring, we celebrate she for whom the month is named. Sai Maia may be called the soul of Spring. She is the spinner, the first person of the Sai Werdë trinity, the life-giver of the vale of illusion. In her negative aspect, she spins the illusions which snare the soul. In her positive aspect, she is the provider of all earthly benefits and all earthly beauty. She is the bringer-to-life of all manifest creation.*

The maypole dance and other ribbon dances are traditional to this day and to the month. Where this day is celebrated as Sai Maia's joyous festival, Rosary Day is normally held two days later instead of today.†

* The wall calendar produced by Lux Madriana instructed the devotee to 'Gather may blossom now in Maia's honour, but bring it not in the house if ye would thrive' (vol. 3, pp. 1272 ff.).

† The text thus suggests that some Madrians did not observe this day, which does not appear on any known Madrian calendar before 1980. It may have been a late addition to Lux Madriana's liturgical year; whether it had been previously observed by other Madrian orders is unknown.

Rosary Day
⊕ I or 3 Maia

This day celebrates the institution of the Rosary, the system of meditation and perfect devotion which attunes our spiritual being to the Universal Mystery, by our Lady. Everyone, even those with whom it is not a regular practice, should make a Rosary on this day.[‡] Handmaids and Servants of the Sacred Rose, and others who normally say a daily Rosary, should make the full Rosary of fifteen decades. A single rose may be placed in the shrine or before an image of our Lady in token of the rose-garden which the Rosary represents.

Exaltation of the Queen of Heaven
⊕ 14 Maia

The third joyous festival of Spring is the festival of the Queen of Heaven, celebrating Her return to full Divinity, Her reception by the daughters of Heaven, and Her crowning with stars by the shining Janyati (Mythos 7:9–13) to reign over the three realms of Heaven, earth and the underworld, Her Light reaching every corner of the universe. It is the last festival of the Eastre cycle.

Altars are decorated with red and white flowers and ribbons—this is especially a festival for flowers and blossom and many arrangements, including beautiful hanging garlands, are made. Statues of our Lady may be crowned with flower-garlands (often of alternate red and white flowers, best of all roses) before the Rite, usually by the youngest maid or girl present,

[‡] A note to the original directs the reader to the instructions gathered on pp. III ff.

who wears white.* All should wear white if possible. Ginger cake is the traditional food of the festival.

The Exaltation also celebrates our Lady's gift of the Sacrament of Communion, the sacred meal in which we are one with Her, for it is on this day in the Archetypal Year that our lady enters the Temple of Heaven to break the bread of Her sacrificial body and to pour out the wine of Her spirit into the holy Chalice; it is the essence of this act which is reflected in the earthly sacrament. On this day, we remember that through the Daughter we shall return to the Mother.

[The following meditation is traditional:]

As the blue arch of the sky spreads over the earth and nourishes the creatures of the earth with its sweet rain, so do You spread the blue mantle of Your protection over all Your children and nourish our souls with the refreshing wine of Your Spirit. Open our eyes, Queen of Heaven, to Your resplendent Altar and Your loving presence, that we may know You are with us and be with You.

* The Chapel also notes a 'crowning of the May Queen' among the festivities, observing that this is 'a re-enactment of the coronation of the Queen of Heaven' and that the May Queen must be a virgin. Also first appearing in Chelouranyan records is the observance of the Maypole Dance, with the pole, crowned with flowers, representing the world axis with our Lady now at its summit, and the multi-coloured ribbons of the dancers depicting the Archetypal qualities of existence radiating from Her, these being woven and unwoven in representation of both 'the Sacred Dance of the Celestial Order ... reflected on earth' and 'on another level the entanglements of *werdē*' ('May Day: The Exaltation of the Queen of Heaven').

Sai Rayanna Day[†]
 ☩ I Hera

Sai Rayanna is an avatara of the sun—Sai Raya—and also of Sai Vikhë, the Great Warrior. The great Rayannic story reflects itself in many ways even in Telluria.

In India as in many other places, Dea, the Divine Mother, was pushed aside in times of patriarchy. But She made a great return in India, and the mythos that tells of Her return is the mythos of Sri Durga, the great warrior Mother—that when the so-called gods of patriarchy were beset by great demons who defeated them, Sri Durga came to their rescue. In Aristasia, we were attacked by the demon. Sai Rayanna came to our world when we were threatened by the darkness and nearly destroyed, and through the Divine power of the sun and through the holy sword of Sai Vikhë, she delivered us. And the Empresses of Japan are descendents of the sun goddess Amaterasu just as our empresses are all descendents of Sai Raya, the Sun, through Her avatara Sai Rayanna.

The Day of Sai Rayanna, like a national day for Aristasia, marks the founding of an entire phase of civilisation. It is a religious as well as an historical and national festival. We don't distinguish between these things in Aristasia because life is seamless. The spiritual, the religious, the material, the historical, the national—they are all part of the same fabric. There is no such thing as a secular authority for us. The meaning of

† This festival, which commemorates the legendary triumph of the warrior queen Sai Rayanna over demonic forces and her establishment of the holy Caeran Empire, first appears in Aristasian sources. It is observed by Chelouranyans and some others but is not universally marked. The singing of the Imperial Anthem (p. 265) is traditional.

Sai Rayanna Day is the pledging of allegiance of each of those nations [of Sai Herthe] to the greater Empire, and of each individual to the greater Empire. In the words of the chorus of the Imperial Anthem, 'We do pledge allegiance unto thee, Sai Rayanna. We do pledge allegiance unto thee.' Sai Rayanna Day is the day of that pledge of allegiance to our Motherland, to our Empress, and to Dea, Who is the head of all, and in Sai Rayanna those things are united. She embodies the Motherland, she is the first Empress, and she is also Dea in the form of maid.

Anthea's Day, also known as Florimaia

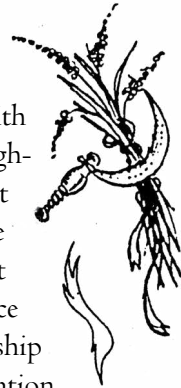
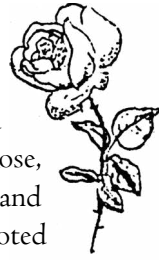
☩ 10 Hera

Anthea is the Janya of fruits, flowers and blossom, sometimes titled Our Lady of the Flowers, and all flowers, blossoms and fruit are hers. It is traditional on this day to go out into the country to gather wild flowers and blossoms to make displays and offer in her honour. Homes and porches are decked with flowers.

Summer

Early summer, and most particularly the festival period between the Day of All Helati and Rosa Mundi, is the season of Fire and the Rose, the primary symbols of contemplation, union and consummation. It is the season especially devoted to the adoration of the Mother as Centre and Essence of all things, the blazing sun of creation. Through the spring Mystery of the sacrifice and resurrection of Her Daughter Inanna, the Queen of Heaven, the gulf which we have opened up between our hearts and Her Heart is bridged, so that we may come to Her in contemplative union, now and eternally.

The season celebrates both that complete participation in the ecstasy of Dea which is our ultimate destiny and that lesser communion with the Divine which is possible in this life. Throughout this period we should be considering not only the ultimate union of our soul with the Spirit at the end of her journey, but our present relationship with the Mother, Who is the Source of our being, and the deepening of that relationship through prayer, ritual, meditation and contemplation. Fire is the distinctive element of summer and the rose its distinctive symbol—both are associated with union—especially the union of Divine love. Consummation in the fire of the Divine is the fifth and final Mystery of the Rosary, that pure devotion which echoes the cosmic pattern and journey of



the soul. Each time we come to the Spirit through meditation, prayer or ritual, we are moving toward the final communion, the true Homecoming.

A single rose or a burning candle stands before the statues and images of our Lady throughout the festival season, to recall our minds often to the single path and the single goal. Bonfires are also a custom of the season.

Special decorations based on seasonal symbols, as at the Nativity season, are encouraged. The three plants most connected with the season are mugwort (particularly the variety known as St John's Wort—the 'fairy herb'), larkspur and Vervain (Aphrodite's herb). Mugwort (*Artemisia*) is said to stimulate the pineal gland (the so-called 'third eye') which is the source of visual psychic impressions. Vervain was a sacred plant both among the ancient Celts and in classical times. Decorations of both plants give protection against harmful psychic influences. Larkspur is connected with the lark.

The psychic and material spheres are said to be close at this time, enabling those with the gift to make contact with nature spirits and other creatures of the subtle regions. It is a period in which elemental spirits, elementaries (sometimes called fairies or shiani) and other non-material entities are often seen. Divinations and natural-magical acts (i.e. acts of white magic using natural elemental forces) are said to be especially efficacious.

The festivals of late summer open the great Mysteries of Life cycle which spans a quarter of the year, exactly mirroring the Eastre cycle on the opposite segment of the year's circle. The 'mirroring' of the two cycles is very precise, for both are concerned with life, death and resurrection. Eastre is con-

cerned with the life, death and resurrection of God; the Mysteries of Life, like the earthly reflection of a heavenly thing, are concerned with the life, death and resurrection of maid and of nature. This is natural, for the first Cycle follows upon the Winter Solstice, 'the Gate of God', and the second upon the Summer Solstice, 'the Gate of Maid'.*

Mirroring implies reversal; therefore, while Eastre begins with Inanna's solemn promise to descend into the realm of death, and ends with the absolute Life of the Exaltation, so the Mysteries of Life begin with the life-festival of Regeneration, and end with Tamala, the Feast of the Dead. Yet the mirroring is not complete, for while Eastre is concerned with absolute Life and absolute Death, Regeneration tells of a life reached through death and Tamala of a death which is the gateway to life. For so long as we are separate from God, we can never know absolute Life, and by Her Eastre sacrifice, She has rescued us from absolute death. Thus, the Mysteries of Life cycle also celebrates Dea as the Source of all life, the Creatrix and Sustainer of the cycles of existence through which the soul moves. The ultimate revolution in the life of every soul, her turning back to Dea, is particularly a subject for meditation during the late summer and autumn.

The Day of All Helati

⊕ 9 Rosea

A hera is a maid who has attained the most profound communion with the Divine possible in an earthly life and has fulfilled

* A note to the original directs the reader to 'The Gates of Heaven' (vol. 2, pp. 445 ff.).

the highest possibilities of the human soul. (It will be seen that this is closely connected with the Rosa Mundi mystery.) The true Self of each individual is the expression of an absolutely unique aspect of Deity. The hera, therefore, not only realises the fullness of her own selfhood, but becomes a pure channel for the Divine light. This being so, she is released from the Wheel of Werdë as it operates on this plane, and will no more be born into an earthly life unless of her own choosing, when she may sometimes take an incarnate human form to help her sister souls.

The community of helati forms a higher part of the Eklesia of Dea, yet in Ekklesia they are one with us, and may often observe and help us. Many helati do concern themselves with the lives of their sisters on earth, and with the whole course of human existence, always seeking to lead others to the fulfillment they have found. Thus it is that helati are often seen as the spiritual guardians of particular Temples, communities and areas. In this age, the great helati of the matriarchal past are watching and aiding the return to Dea.

On this day, we honour the helati for their achievement and their aid, and resolve to follow them toward the realisation of our own true hera-selves.

Rosa Mundi

⊕ First new or full moon of the month after 9 Rosea*

On this joyous summer festival, we celebrate the Rose of the world, the Heart of Creation, the Consuming Fire. Bonfires

* The fixed date calendar favoured by Aristasian and Chelouranyan sources, including the Chapel, marks Rosa Mundi on 9 Rosea itself and does not include the Day of All Helati as a distinct festival.

and fireworks are appropriate for celebration.[†] It is supremely the Mother's festival, and is the time that we meditate most deeply upon our relationship with Her. She is the Maker and Shaper of each individual soul in its pure and perfect form. We are born from Her joy, and only in Her are we whole.

The symbols of this festival are the lark, which rises directly to heaven as does the contemplative soul, and the rose. The rose is a triple symbol: the white rose, red rose and briar rose illustrate its different aspects. The white rose symbolises the pure, unchanging love of the Mother, the red rose the passionate, Self-sacrificing love of the Daughter, Whose sacrifice is consummated in perfect union with the Mother. The briar rose represents the aspiring human soul, the chalice into which the Divine love is poured. The golden rose, or golden heart within the petals within the bud, is the symbol of perfection and of the Spirit at the Centre of all things. The Daughter speaks of 'the innermost Temple of your heart, whose form is the form of a rose' [Teachings 10:27]. This is the sacred Centre of our being which is not other than the Spirit Herself.

This is the most personal and inward-looking of the Major Festivals, being concerned with the intimate bond between the self and her Creatrix—between soul and Spirit. It celebrates the Mother as 'Rosa Mystica', "The Mystic Flame', 'The Consuming Fire'. The rose is associated with fire (it is said that her petals are pure fire) because the ultimate aim of communion with the Mother is to burn away all that illusory 'self' that is not Her, that the true, essential Self may be revealed. The rose as symbol of union, the flame as symbol of ecstasy and the lark

[†] An illustration in TCA 7:5 depicts picnics as appropriate for this day as well.

as symbol of direct ascension represent the inner experience of contemplation; the soul's penetration beyond the veil of matter into the vibrant world of spirit. Thus all these fire and rose images symbolise the mystical union of the soul with her Creatress. It is the custom at the Rosa Mundi rite for a handmaid to give everyone a rose to hold during the Contemplation, that they may meditate upon the inner meaning of the manifest flower. The altar is decked with roses and candles.

There should be some time in the day set apart for contemplation. Fasting beforehand for at least twelve hours is recommended as a preliminary. An infusion of mugwort (sometimes combined with loosestrife and/or chickory) is a traditional aid to meditation for this season. A handful of each ($\frac{1}{3}$ oz if dried) should be added to a pint of cold water, brought to the boil and simmered for no more than two minutes. It is then left to brew for three hours. It may be used throughout the fire and rose season, but should not be used regularly at other times. A glassful is taken before meditation. The infusion will stay fresh for about four days.

[Readings are Teachings I4:4–6, II. The following meditations are traditional:]

O, Mystic Flame that are the heart and centre of all being,
O, universal Rose Whose petals are pure fire
Help us to approach You,
That we may be consumed into Your wholeness.

O, secret Rose, that are the true delight of every creature,
O, secret Love, that are the Truth behind all earthly loves,
Help us to approach You,
That we may be consumed into Your wholeness,

Help us to adore You,
That our oneness may be lost in Your approach.*



You are the Brightness and the Glory, You are the refulgent light. Help us to know that You are the aim of all our lives, whether we strive consciously toward You, or whether we strive for You obliquely, believing our love to be for other things which are but illusion. Help us for some fragment of an instant to experience the wholeness of all creation, to travel the path to the Centre of all being, to the rose that is a flame and the flame that is a rose.

Chelanya
⊕ 22 Kerea

The Festivals in the 'Mysteries of Life' cycle are concerned with the flux of all life under the hand of Dea, and with the subtle threads which draw all things in life together and give them meaning in relation to each other and to the whole. They celebrate the cycles of existence and especially that ultimate revolution in the life of every soul, her return to her first beginning in Dea. This first of the Mysteries of Life festivals, known sometimes as 'The Festival of Regeneration', concerns the mystery of renewed life.

The symbol of the Festival of Regeneration is the ear of corn, newly ripened. 'As an ear of corn falls to the ground that it may sprout anew, so every daughter of the earth must die and be reborn in her cycle'. Every soul who has severed herself from her Mother is destined to progress through countless existences, whether incarnate in this world or in other forms

* A note to this text indicates it as 'for Rites and personal devotion'. The significance of this in contrast to texts not so marked is unknown.

of life which we can scarcely imagine, before returning to her true Home and reattaining her full selfhood in union with Dea. And through all this journey, Dea watches over us and preserves us. Her eyes are ever upon us, for if they closed on us for one instant, we would cease to exist. Dea as Giver of resurgent life is celebrated as the Mother of our rebirth, together with Her Daughter as Our Lady of the Dark Gates, the Guardian of all souls in transition from one life to the next.

An ear of corn is the symbol of this festival. In this we may see another instance of the mirroring of the Eastre cycle, for it is on the Exaltation, the last festival of the Eastre Cycle, that Inanna speaks the words: 'Like to the corn My body was cut down by the scythe of death, and like to the corn did it rise anew, for I am the ear of corn that is reaped in silence'.^{*} We may note that on one level this silence indicates that the Death and Rebirth of our Lady, unlike our deaths and rebirths, takes place in the Absolute, beyond material manifestation, for manifestation takes place by a Word or a speaking, or by the laughter of God.

There is another way in which the Mysteries of Life invert the order of Eastre. In the Eastre Cycle the actual Death and rebirth take place at the exact Centre of the Cycle at Eastre itself. The day of our Lady's death is followed (after the non-day of Hiatus) by that of Her resurrection. But in the Mysteries of Life, the two festivals of death and rebirth: Regeneration (with the accent on rebirth) and Tamala (with the accent on death) are at opposite ends of the Cycle, with the central festivals concerning the flux of life itself. That is because for us birth and

* Mythos 7:19.

death seem but gateways upon the wheel of Werdë, while for God they are perfect, eternal and Archetypal Events.

Ears of wheat or bread made from the new corn may be offered to Dea at the Rite on this day, together with any ‘first fruits’, which are always offered to our Lady and not used.

[The following meditation is traditional:]

All things pass and are born in their season;
all things turn and return again.

The threads are woven in an endless pattern;
the shuttle passes from life to death.

The corn returns to the earth’s deep bosom;
the river runs to the boundless sea.

O, lead my soul through the turning labyrinth,
that she may return to Thee.†

The Day of Sai Werdë ☩ 16 Vaskaras

This day is dedicated to Sai Werdë, the Janya of personal fate, who weaves the threads of all our lives, each following its own path, and yet related to the whole, as the threads in a piece of tapestry. Her particular symbols are the wheel and the scales, as well as her creatures: the swan, the bee (honey and mead are traditional fare for the festival)‡ and the spider. This day is es-

† This meditation is also attested in the oral tradition of Madria Olga’s lineage (Georgia Cobb, LMYG2, 29 July 2010).

‡ The wall calendar produced by Lux Madriana advised the devotee that ‘Honey should be taken from the hives on Moira’s [Sai Werdë’s] Day, for the bees are Moira’s [Sai Werdë’s] creatures and honey is her gift’ (pp. 1272 ff.).

pecially one for examining the direction of one's soul and making resolutions for the future, for our present choices create our future werdë. In late antiquity, this day was celebrated as the festival of Nemesis, 'goddess' of fate, who, like Sai Werdë, was depicted carrying a wheel, an apple bough (representing Avala, the paradise of the Daughter) and a scourge.

It is appropriate that this Festival should fall within the Mysteries of Life cycle, for werdë is the connecting thread of the soul's existence through many lives. Her werdë may be described as her personal fate, the web she weaves for herself with every decision she takes. Every choice may make the soul's journey to the Mother easier or more difficult. Each life is not a new beginning, but will bring the soul face to face with the problems she has created for herself throughout her history. Every problem and every difficulty presents the chance to transcend it, to make the right choices where before we made the wrong ones—and as such should be welcomed. The recognition of werdë, of our own personal responsibility for our own lives, is the true declaration of moral and emotional independence. This is a day for examining the direction of one's soul and making resolutions for the future.

There is another reason the Day of Sai Werdë should fall into the Mysteries of Life Cycle which is perhaps not quite so obvious. The Wheel of Ðamë is the eight-spoked wheel of the Law. It is also the wheel of the year (marking the quarter and cross-quarter days) and of Archetypal harmony and perfection. Now the events of Eastre take place on this wheel. Our Lady actually dies and is reborn upon the days of the year of those Events. But the material flux of the Mysteries of life takes place upon the wheel of Werdë.

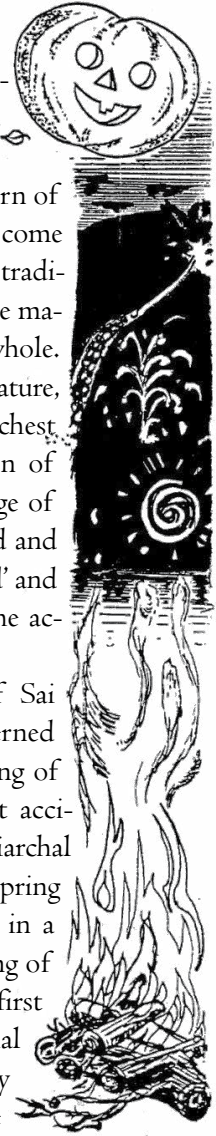
[Readings are Tablet I–II, 42–48, and the following meditation is also traditional:]

Sai Werdë, spinner of the wheel of time, weaver of the thread of destiny, guide my feet upon the labyrinth of existence. Everything I am, my choice has made me—all I shall be, my choice is making now. Help me to see beyond the veil of matter, that I may choose aright in every turning. Guide me by the Light of the spirit, that I may come safe to the Centre in She Who is the Spirit and the Light.

Autumn

Autumn, in many respects, is the culmination of the year. Many of the earth's fruits, the cultivation of which, in the traditional world, has been the direct and indirect concern of the whole community throughout the year, come now to maturity. The corn harvest, for a traditional rural community, is the measure of the material 'success' or 'failure' of the year as a whole. And when the corn has been gathered in, nature, in her declining season, shows forth her richest and fullest bounty. After Spring's profusion of flower and blossom, and the luxuriant foliage of summer, comes the ripe abundance of gourd and fruit, nut and berry—at once the most 'solid' and 'material' product and the culmination of the active process.

It is not by accident that the Day of Sai Werdë, the last festival of Summer, is concerned with a review of the past year and the making of resolutions for the year to come. Nor is it accidental (though it is misguided) that the patriarchal Celtic civilisation saw Autumn, rather than Spring as the end and beginning of the year. For in a sense the first day of Autumn is the beginning of the material year, just as Resurrection, the first day of Spring, is the beginning of the spiritual year: one is the mirror of the other, for they stand at diametrically opposite points on the



circle of the year, each at the exact centre of a great quarter-year ritual cycle; the Mysteries of Life Cycle and the Easter Cycle respectively.

The Autumn months are dominated by the remaining Major Festivals of the Mysteries of Life Cycle: Cuivanya and Tamala. These, together with the late summer 'Life' festivals—Chelanya and the Day of Sai Werdë—have as their common theme the flux of all life under the hand of Dea. They celebrate the cycles of existence, the progress of the soul and the mysterious connections between all things. They are especially concerned with Dea as the Source of life to Whom all life returns. Now, as the year enters its dark half, we turn to the deeper and darker aspects of the Mysteries of life and death. The quarter-year of the cycle forms a mirror-image of the quarter-year from the Feast of Lights to the Exaltation, comprising the arc diametrically opposite to it on the circle of the year. Its themes echo the great theme of the Sacrifice of the Daughter, bringing out especially the meaning of the Sacrifice in human life.

As well as being the season of maturity and achievement, autumn sees the beginning of disintegration and decay, when, as the warmth dies from the air, plants cease to grow and begin to die, the first frosts harden the ground and the leaves, having turned golden, turn brown and fall from the trees. The festivals of autumn which complete the cycle of the Mysteries of Life embody this movement of the season, from the Feast of Divine Life to the Feast of the Dead. Autumn is the harbinger of winter as the red and golden sunset is the harbinger of night.

Just as evening is the time of day analogous to autumn's position in the year, so the west, where the sun sets, is particularly associated with the season. The west is mythically and col-

loquially connected with the ending of things and with death. West of the sunset, and thus just beyond the material world, lies Avala, the apple orchard paradise which receives after death all human spirits who have ripened into a spiritual maturity during their time on earth.

Of the four ages of traditional science, the late Bronze Age and the Iron Age are the ages of the predominance of the west in the history of the world. After the destruction by the sea at the end of the Bronze Age of the great empire of Abolrai (whose name—apple realm—is clearly of the west), the Rhenneland was the westernmost point of the world. The centrality of the Rhenneland and of the mainland of Europe in the Iron Age is apparent; in these latter days of the cycle of ages, the predominance has shifted further west—‘west of the west’—to America. In traditional geography, America is not west but east. Its native people, the American Indians, are an eastern people. Its occupation by westerners and its subsequent rise to world primacy are symptoms of the end of the age. America has the position among nations which Protestantism has among religions, and it is not accidental that the same generation which witnessed the discovery of America gave birth to the Protestant Reformation. Historians rightly date the beginning of ‘the modern world’ from this period.

The symbols of earth as the element of the season and the apple as its fruit, evening as its time and West as its compass-point, are all closely bound together in other ways as well. Earth is the fruitful ground, at once the source of all nature and the grave of all that lives, thus reflecting God ‘from whence all comes, whereto all must return’.* The materiality and

* Teachings 3:26.

consolidation of earth is connected with the end of the cycle of manifestation, as is the western point of the compass, the evening-time and Avala, the Western paradise of the Daughter, which also belong to the symbolism of the season. As such, earth is also a symbol in particular of the first and most mysterious Person of the Trinity, the Dark Mother, or Absolute Deity, Who has no form, Who is beyond being and unbeing, from Whom all manifestation proceeds and to Whom all must return in the night of time.

The apple is the fruit of eternal life. Avala, the western paradise of Inanna, to which those go after death that have loved Her in this life, is pictured as an apple-orchard (indeed, our very word 'paradise' comes from a word meaning 'orchard'), and is situated mythically 'west of the sunset'. The west, of course, is associated with the close of day (in German it is called *das Abendland* 'the evening land'). *Abend* (evening), apple and Avala are all closely related words.

Thus Autumn is a time of ending and return to the Source, but it is also a time of fruitfulness (as the apple reminds us) and of harvest. The corn, which dies and rises year by year, is associated with the cycles of human death and rebirth, and also with Inanna Herself, Who has said 'I am the ear of corn that is reaped in silence' (Mythos 7:19). In memory of these words, the last sheaf of a harvest is traditionally reaped silently and with great respect, and is often made into a corn doll or Kern Baby (from *Ceres*).

While the whole existence of the material world is both a symbol and a physical example of our Mother's life-giving graces, exercised in Her continuous Act of creation, the fruitful earth of autumn in particular incarnates this concept. One of

the traditional practices honouring the Presence of Her Spirit in the harvest is the making of corn-dolls, common throughout Europe to the present day. Although in a profane society the making of these corn-dolls has become a merely decorative art, it was once a sacred craft, and the various shapes and structures had their own mysterious and magical significances.

The hymns ‘Avala’* and ‘She Hath Riven’† are especially appropriate to the season.

Cuivanya
⊕ 17 Abolan

Also known as ‘The Feast of Divine Life’, this festival celebrates one of the five Great Mysteries: the abundant outpouring of the Spirit or Divine Essence in the creation and preservation of existence itself—Dea as Creatrix and Ground of All Being. The Mystery corresponds to the element of earth, to the west, to the lower left hand point of the Pentacle and to the first decade of the Rosary. Its central symbol is the apple, representing immortality and Avala.‡

Life, Light and Love are the three ‘Primal Virtues’, and of these, Life, or Wholeness, is referred to in the Crystal Tablet as ‘the light of the Absolute’,§ meaning Absolute Deity or the Dark Mother—‘the first Principle; beyond being and un-being’.¶ This festival is thus the primary festival of the Dark

* See pp. 253.

† See pp. 254 ff.

‡ A note to the original directs the reader to Donna Chrysothemis’ treatment of the symbolism of the apple (vol. 2, pp. 406 ff.).

§ Tablet 11.

¶ Tablet 12.

Mother, Absolute Deity, the unknown, unknowable Ground of all Being, Whose very nature is life itself. She is the source of all life, Who Herself is beyond being and unbeing.

But it is also a festival of the whole Trinity, for without the life-giving graces of each of the Persons, the universe would ‘decompose . . . into black eternal chaos’.^{**} It therefore also celebrates the Mother as Creatrix of all things in their pure and perfect Essences—the Creatrix of the perfect world of the Spirit where each one of us first came into being. She is, as it were, the shaper of the raw material of being which emanates from the Dark Mother (or, more exactly, She actualises a portion of the infinite potential latent in Absolute Deity).

Our voluntary rejection of that world would have placed us outside existence, outside life itself, were it not for the creation of the lower degrees of existence, including our physical universe. And so the festival celebrates the Daughter as the Sustainer of fallen creation or matter (for the spiritual importance of matter, see Teachings 10), Whose sacrifice poured life anew into the fallen and disintegrating world. This ‘second creation’, brought about by the Sacrifice of the Daughter, is symbolised by the coming of the rainbow (Creation 3:1–2), which thus becomes one of the Festival’s symbols.^{††} For earth not only symbolises the Ground of All Being, but also the whole of material existence, which is all existence below that of Perfect Forms or spiritual essences (see Catechism 48–53).^{‡‡}

Chapels and shrines are often decorated with the fruits of the season—loaves from the new wheat, vegetables, fruit,

^{**} Tablet 35.

^{††} A note to the original directs the reader to Sr Angelina, ‘The Children of Heaven’ (vol. 2, pp. 19 ff.).

^{‡‡} See pp. 95 ff.

flowers, ears of corn, nuts, pinecones, etc., and some of these may adorn the altar for the Sacrifice. Traditional foods of the Festival are seed cake, apple pie and cider.

The apple, representing the golden apples of Avala, the western paradise, is the central symbol of the feast. The swan is the bird of the festival, its beautiful death-song being recognised as an affirmation of life eternal. The first tree of the festival is, of course, the apple-tree; the second the white poplar or aspen. Representations of the rainbow, the swan, and sprigs from the trees may also be used as decoration.

[A customary reading is Fragment 7. Teachings 8:1–2, Fragment 2, and the following meditation are also traditional:]

Now we stand at the centre of the flux, and at the centre of the mysteries of the flux. All things of time convolve about Eternity; all things of space about the infinite still Point which is the Centre. Mother, has not Thy Daughter said that not a sparrow lights upon a twig but it shadows forth the conflict of evil with the Good, nor any grain of sand shifts in the desert reflecting not some spiritual truth, neither does a comet fall in the farthest corner of the cosmos without an inward meaning? [Teachings 9:28–9]

Mother, Who seest and knowest all these things, what is the wisdom of this world compared to the mystery that lies within the humblest weed that we bruise beneath our feet? Guide us through the subtle labyrinth, that we may come safe to the Centre.

The Rosary Month Vois

Since the Autumn Mysteries form the first decade of the Rosary, Vois, the central autumnal month, is set aside as the Rosary month. Special Rosary devotions are recommended—e.g. daily

Rosaries, weekly full rosaries, Rosaries during contemplation at the Rite, greater efforts at qualitative improvement in meditation on the Mysteries.

Rosa Mystica – Our Lady of Fátima*

⊕ 11 Vois

On this day we remind ourselves of the wonderful story of our Lady's appearance to the children in Portugal, and seek to understand its significance for us, dedicating ourselves to follow Her words in complete obedience.

Tamala

⊕ 1–3 Werdë

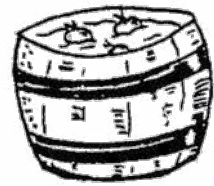
Tamala is in fact a short season comprising the first three days of the month, although it is usually celebrated primarily on the first. Also known as 'The Feast of the Dead', the fire-festival of late autumn, celebrated with bonfires and fireworks, is a festival of transformation, fire being the element of transformation and death the agent of the transformation of the soul's state of being. The fire also symbolises purgation and purification, which many souls experience during the process of change which begins with physical death.

The gulf between the physical and other worlds is thought particularly narrow at this time, as it is at midsummer and midwinter. We welcome disincarnate souls to our Lady's Altar most consciously at the Tamala Rite, pray with and for them, and may light candles or offer small 'soul-cakes' in remem-

* This feast appears only in the calendar of Madria Olga.

brance of dead friends and relatives, perhaps feeling their closeness and learning something of them. A soul-cake is sometimes wrapped in a written prayer for a soul and thrown, with a spoken or silent prayer, into the bonfire. Such ritual actions, accompanied by prayer, can be of real help in their journey beyond the world, and may, of course, also be performed at other times of year.

The apple still dominates in the ritual games, including duck-apple and snap-apple. The apple, as symbol of eternal life, is closely bound up with the meaning of the festival; baked and toffee apples are seasonal foods, together with jacket (baked) potatoes, pop-corns and parkin, a sweet-meat mainly made of oatmeal, butter and treacle.



[The second sentence of Teachings 1:15, along with v. 16, is a customary reading. The following meditation and Fragment 3 are also traditional:]

Live each day as if it were your last. It is not the length of your life, nor when nor how death comes that is important, but only how well your soul is ready to meet Her.

The Festival of Artemis

⊕ 23 Werdë

This is above all the festival of Ekklesia, the great family of our Lady which includes not only Her earthly devotees, but the Janyati and angels of the higher realms, the spirits of nature, the helati and saints who have walked this earth and passed on into Perfection and all the souls in different worlds and planes of being who have given themselves to Her.

Artemis was the name given to Dea by those who defended Her worship and rule longest into the patriarchal era in Europe—the Amazons. It is thus on Her ancient festival that we



celebrate Dea as helper and protectress of Her devotees on earth, and remember Her promise: 'I shall unite you all who love Me in one great body ... all shall be one in My body ... and all shall be nourished by My Spirit' (Mythos 7:6-7).

Our Lady Artemis is the Daughter as Protectress and Guide of all Her worshippers and of those who are seeking Her in the dark.

She is the Maiden of the Silver Bow,

which is at once the crescent moon, the first light after darkness, and the weapon she uses as Huntress of Souls; She Who 'calls us out' (*ek-kaleo*, hence 'Ekklesia') from attachment to the material realms into Her family. Her silver shafts are beams of Her Mother's pure Light which destroy the darkness in our hearts, killing the false egoic self, that

our true, 'flighted' self may soar upward like an arrow from a bow out of illusion and into divine Reality. The silver arrows can also be seen as bearing the light of the Mother to sear away the ugly carapace, showing the shining soul beneath. For Artemis is ever active in the search for Her lost children. This, Her ancient festival, is therefore particularly a day of prayer for the advancement of the Filianic faith, and for the resolution of seeking new ways in which the love of Dea may be made known to the world.

We consider on this day our role as bearers of Her light to our Lady's lost children and make practical plans for the sharing of our own good fortune in being found by Her. We remember that although in this age of the infidel Her servants are but a few, for the vast majority of the world's history and all over the globe every soul has been a part of Ekklesia; that we are sisters in Ekklesia with all the saints and helati that have passed from this world in perfection, and the Janyati themselves; the radiant hierarchy of Heaven. Ekklesia, indeed is like a mighty army with banners, 'serried through time and space, in whose light the unbelievers are but a remnant of a remnant, and their world but a cobweb in the midst of a glittering palace'.* As Mother of Ekklesia, Artemis cares for the whole body of her servants, not only on this world, but in every state of existence, including helati who have attained Perfection and the radiant Janyati of heaven; on this day we remember that we are one with this vast and glorious family.

The five-day-old moon and the silver bow are the symbols of the Festival. The fifth day of the lunar month is the Day of Artemis, and the Amazons bore shields shaped as the moon

* Teachings 8:27.

on this day. The bow represents the moon, and our Lady as Huntress of Souls.

[Customary readings for the festival are Teachings 8:25–8 and 1:15–16.]

Winter



The last embers of the Tamala fires have died behind us and we move into Astraea (always annoying to we bad mathematicians, as the sacred and profane months begin to move out of phase again after the almost exact correspondence of Werdë and November). The air is filled with thoughts of the dark solstice and the bright Nativity of our Lady.

Winter is the season of the star: the five-pointed star of Advent and Nativity, which gives the first winter month its name. The Star is the herald of the coming of our Lady, Inanna, our Princess, Who shall rule both earth and Heaven. The symbolism of the star closely corresponds to that of the sacred Pentacle. The light of the star is the promise of life, love and hope, the joy of the season. The Star stands eternally over the Sacred Grove; our Lady Inanna is forever born in our hearts. This is the Mystery of Nativity: that God is with us even when we are not with Her.

Winter is the dark night of the year, when the sun is furthest from us. Its cold and darkness is symbolic of our fallenness from God, for She is the supernal Sun, Whose brightness is too great for us

to look upon.* God is the giver of all light, all warmth and all the rich abundance of nature. Thus winter reflects our separation from Her.

Yet it is in the very depth of the darkness that She comes to us. Nativity, the great festival of winter, celebrates the birth of Inanna upon the material worlds. God descends to our own level of fallenness and separation from Herself in order that we may return to Her.

It is, as the beautiful Rhennish carol says, 'Deep in the darksome days of winter'† that the glorious light of the Nativity star shines upon the world.

Winter is a time of light and darkness—natural darkness and supernatural light. The long season of Nativity festivities fills our hearts and homes with light, even as the days have drawn in to their shortest and darkest. The season begins on Nativity Eve with the lighting of the Nativity candle to burn through the night, in emblem of the star, and ends with the Feast of Lights, its thousand candles making it the brightest festival of the year.

Now we have passed beyond the element of earth, which governed autumn, into the element of air. The weight of material things is fallen from us, and we are ready to welcome our Lady to dwell among us. We read that in the perfect world, in which we lived before we fell from God, all things were silver (Creation I:8). There can be no clearer reflection of this upon the world than a Nativity morning when all things are clothed in a mantle of snow.

* Mythos 6:8.

† 'The Morrow Song' (pp. 262 ff.).

The joy of Nativity, all the fun and feasting and whole-hearted enjoyment, echoes the joy of the first creation, the universe born from God's laughter.

The Commencement of the Advent

⊕ First new or full moon after I Astraea

In Advent, the month before Nativity, we prepare ourselves for one of the greatest festivals of the year. This season combines 'feast and fast' very closely. While the air is filled with joyful anticipation of Nativity, and there are celebrations such as the Commencement and the Day of All Janyati, we also prepare the spirit in acts of devotion to Dea, through unselfishness towards others, through daily prayer, through acts of adoration and self-discipline and through self-denial for Her sake. We attempt to rid ourselves of material concerns that we may be ready to honour the presence of the Divine Child. The better our preparation, the greater will be our enjoyment of the Feast, for we will be more truly aware of its deepest meaning. It is in this connection that the element of 'fast', of purification, mingles with the festive spirit of Advent. It is the freeing of our hearts from the encrustation of the material world so that we may see Nativity again with simplicity and wonder, as at the dawn of time. We are the children of the earth, hastening toward the sacred grove guided by the star, that we may await in awe and wonder the Holy Event.

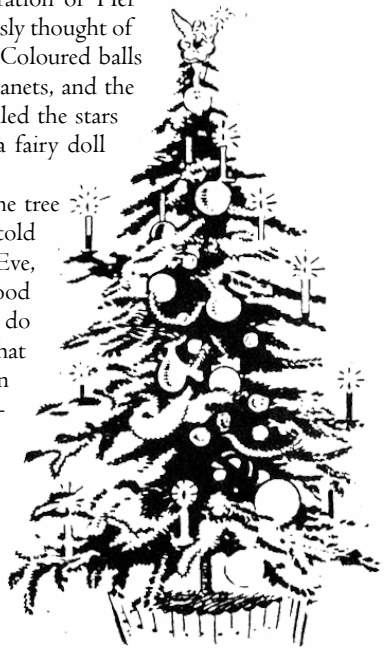
During Advent we also prepare our homes for the festival season. The Commencement is usually the day on which we decorate our homes and shrines for Nativity, with ever-green, candles, garlands and pictures. Many of the decorations

each year are made during the Advent as acts of love, and all have their meaning. Some are scenes from the Mythos, some represent the symbols of Divinity, such as the moon and the five-pointed star. Candles symbolise the birth of the Light of the world; evergreens—holly, bay, mistletoe, ivy and fir—the grove and the presence of life among the seeming barrenness of winter. The fir tree, with its ruler, the Star Fairy, stands always in the heart of the home* (strictly speaking, the sil-

* Phoebe wrote that 'The bringing of the Fir into the household symbolises the deeply personal character of the season, as we open our hearts and our homes to the birth of our Princess.

The Fir is decorated with many pretty trinkets, which are often red and green. Green symbolises the birth and growth of our Lady, while red completes the cycle with a prefiguration of Her Sacrifice, although the Sacrifice is not consciously thought of during this season, for it is a joyous Mystery. Coloured balls in symbolic hues represent the seven sacred planets, and the lighted candles which decorate the tree are called the stars of the heavens. Crowning the tree is usually a fairy doll which represents the Star Fairy.

The Star Fairy is the mistress both of the tree and of all Nativity celebrations. Children are told how she flies from house to house on Nativity Eve, bringing presents to those who have been good throughout the year. As they grow older, we do not have the embarrassing task of explaining that she does not really exist, for the simple reason that she does! The Star Fairy is a name traditionally given to the princess of the sylphs... being air creatures, Nativity is in a special sense "their" festival... Although the Star Fairy does not (usually) bring presents, it is her task to foster the spirit of Nativity, and ... it is she who creates the atmosphere of intense excitement, peace and happiness which reigns in Madrian homes at this season.



ver-fir is the true symbolic Birth-Tree, but the pointed-topped spruce-fir is more usually seen) in symbol of the World-Tree, the pillar connecting earth to heaven.* By tradition, representations of the Mother and Child appear only from the beginning of Herthe,† when the day of the Divine Birth draws nigh. Advent calendars are also prepared to mark the passing of the

‘When the tree is named, it is given a certain individuality, and the Star Fairy is invited to protect it and to rule the home and festivities for the season. The name for the tree is usually chosen by the youngest child, with a little guidance if necessary. It is best to choose a name with a wintry feeling or meaning, although custom permits the tree to be named in honour of a particular person, usually if something special is occurring to her. For example, a child born a few days beforehand might have her name given to the tree in her honour.

‘Having chosen the name, proceed thus: DONNA (MISTRESS OF THE HOUSEHOLD) or CHILD: “I name this tree _____ (in honour of _____).” Make the Pentacle over the tree. The children may then light the candles. DONNA: “Star Fairy, I invite thee into our household. Mayest thou rule here, and may the Spirit of Nativity be bright.”

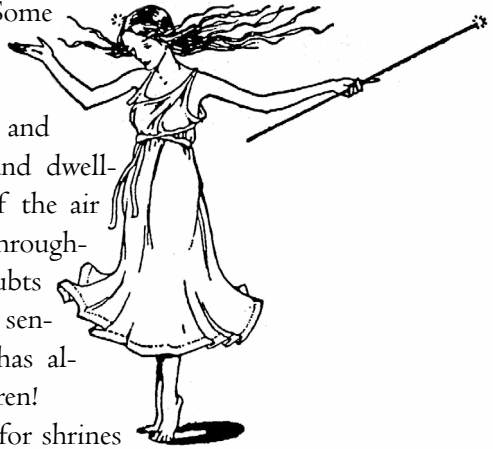
‘The tree is then the centrepiece of the festivities until Duodecima, when her final glory is to burn brightly in the hearth.’ (‘Naming the Nativity Fir’, vol. 2, pp. 586 ff.)

* Elysia recorded an alternate custom: ‘The Nativity fir-tree was not customary in my community in those days, but we did have the Ashy Faggott or Ashenlog. The Ashy Faggot was a bundle of ash-wood bound together with withes. It was customary to bring one into the house and burn it in the hearth on Nativity Eve. Each time a withe burst, a new flagon of ale would be breached. But in the Great House we had the much larger Ashenlog, a huge log dragged ceremoniously home with plough-horses, followed by the children (and sometimes ridden on by the smaller ones). The other centrepiece was the Kissing Bough, a great spherical device covered with holly, ivy and mistletoe, and supporting a circle of white candles, which was suspended from the ceiling in the centre of the room. The greenery of the bough was often dipped in flour and water paste to make it look snowy. Anyone kissing under the bough could make a wish’ (‘A Rhennish Nativity’, vol. 2, pp. 612 ff.).

† TCA 9:12 has ‘after the Geniad’ [Day of All Janyati].

days, and each member of the family will join in contributing seasonal pictures to be concealed under numbered panels. The final panel is opened on the day before Nativity to reveal the Mother and Child.

Legend has it that, throughout the period of the Advent, the sylphs or air elementals travel about the earth spreading the peace and joy of our Lady's coming Nativity. The chief among them was always depicted as carrying a symbolic representation of the Star of the Nativity, and is called the Star-Sylph, Star-Fairy, or Fairy of the Nativity Fir. Some later traditions say that she and her followers become semi-visible on the night before Nativity-dawn and fly in and out of every house and dwelling-place, creating presents out of the air for all who have deserved them throughout the year. Some people have doubts about this last point, but the most sensible section of the community has always believed it—that is, the children!



During the Advent, the cloth for shrines and altars should be green. [The singing of carols is traditional from this time through Duodecima, including 'O List Ye',[‡] 'The Morrow Song' (associated especially with Nativity Eve),[§] 'Hail to the Princess',[€] and the hymn known only as 'A Nativity Carol'.^{**} This is also one of the seasons (alongside Moura) in

[‡] See pp. 264 ff.

[§] See pp. 262 ff.

[€] See pp. 259 ff.

^{**} See pp. 260 ff.

which the Marianna Maria chant* is traditional. All Rites celebrated during this period are preceded by a reading of Mythos 2:12.]†

* See p. 123.

† See vol. 2, p. 310, Elysia (vol. 2, pp. 612 ff.) mentioned a festival named only in one other source (pp. 265 ff.): ‘There was also the possibility that she [the Star Fairy] might leave nothing but a rod, which our mothers, knowing by this that we had not been good throughout the year, would use to beat us. This possibility, however, seemed to us diminished by the fact that we had all been purified on Brichten-Day, when every child is ritually whipped. Brichten-Day is the culmination of that strange and beautiful period of Advent, which Ekklesia defines as semi-festive and semi-penitential. The purpose of the whipping is to drive out all the keres (demonic entities) and to make us ritually pure for Nativity, and also to infuse into us the virtues of birch (which belongs to the Mother) and willow (which belongs to the Daughter), the Brichten itself being a rod made of twigs from these two trees. In actuality all the children looked forward to Brichten-Day. For it was a day of great festivity and, being the day before Nativity Eve, marked for us the beginning of the real Nativity period. The element of fear (gleefully exaggerated and play-acted by us all) only added to the excitement. The whippings rarely hurt more than a little, although it did depend on an (usually rather generous) estimation of how badly we had behaved during the year. It was not rare for a child to ask for a hard whipping so that she might “be pure for Inanna”, though I must confess that I never did this. Sometimes a child got rather more than she expected on Brichten-Day; but I have never met one who had a rod instead of presents from the Star-Fairy. . . . The other great event of Brichten-Day was the ordination of the Kindip’retre (child-priestess). The child who was chosen for this office was nearly always destined to enter the Temple in later life and often to become a real Priestess. For the period of her reign—until Duodecima—she stands theoretically above the priestess herself (although she takes advice from her). When all the adults are at communion she conducts the Rite of Sacrifice (a thing that no child under fourteen may usually do) for the children, and at the evening service on Nativity she preaches a sermon after communion to the adults in the temple. Everyone kneels and kisses her hands, and the height of her career comes on the sixth day of Nativity when she celebrates the Rite in the temple itself and preaches another sermon. But on Duodecima, when the high are made low, she becomes the

Lady Athene's Day[‡]
 ☩ 7 Astraea

This is the ancient festival of Athene, who is seen by modern Madrians to be the Janya of wisdom as reason, intelligence and knowledge (contrasted with Alethea, Janya of Divine Wisdom and Gnosis, or revelation). She is the guardian Janya of students, philosophers and all connected with academic pursuits, who may call on her for inspiration. Her symbol is the owl, traditionally the wisest or most knowing of birds. However, she helps not only those traveling in academe, for each person, however ordinary she or he may self-perceive, needs to become something of a philosopher in the course of every life—a true lover of wisdom, so that we do not fall into ignorance, foolishness and unwisdom, but grow in the dignity of wisdom with each year.

The Feast of the Conception
 of God the Daughter
 ☩ 10 Astraea

[This feast appears only in Aristasian and later sources, which regard it as the last Mother festival, although occurring in the Daughter half of the year (which began at Advent). Mythos I:3–7 is a common reading. The Chapel notes that ‘The Feast of the Conception marks the second and longer part of the Advent, and is often seen as the start of the true preparation for Nativity.’⁴³]

servant of all. Even so, she is entitled to celebrate the Rite up until the Feast of Lights, and is the head of the children for the rest of the year.’

‡ This festival disappears from known Lux Madriana calendars after 1979, but continued to appear on Rosa Madriana calendars at least into the 1980s.

The Day of All Janyati
⊕ 28 Astraea

'And at once the air was filled with the daughters of heaven, and the sky was ablaze with the radiance of their joy'.^{*}

One of the most important of the minor festivals, this day is also known as Geniad, and celebrates the Janyati, both the better known ones and those whose names we do not know. We remember and pay honour to the pure and perfect children of Heaven, those who are not separated from our Mother and who are our sisters in perfection. Each Janya purely reflects some aspect of the Divine, complete, unsullied, unfallen. These are perfect and shining souls, such as we once were before we turned away from our Mother. Each is a perfect reflection of the Divine, and the Light of the Divine shines through her and all her actions. If each of us allowed the light of our Lady to shine through us like sunlight through crystal, we would be as shining as they; the day is also devoted to the recognition of this truth. One of the most important aspects of this festival is the call to each of us to recognise her own potential Janyahood, to develop her particular gifts in the service of our Lady, and more generally to seek to allow Her light to shine through us, illuminating our own capacity for expressing the Divine.

Each earthly thing which reflects the Divine is ruled by one of the shining ones, from mountains and tempests and flowers to truth and love and wisdom. Some of them we know by specific names, but we do not remember only the great Janyati, but also our own 'personal' Janya, who guides our steps and is

* Mythos 2:16.

indeed our closest friend on earth, watching over our soul on her journey to the Mother.

The colour of the festival is blue. It is a joyous occasion for feasting and may include the exchange of presents, especially those reflecting the creative gifts of the giver. The Preface for the Rite is Mythos 7:14, and the text 7:9–15.

[The following meditation is traditional:]

Shining daughters of Heaven that mirror the perfection of the Absolute, you are clear pools reflecting Her beauty, pure crystals reflecting Her Truth. By your perfection, lead us again to our perfect natures, that we may mirror the splendour of our Mother.

Nativity Eve ✚ The day before Nativity

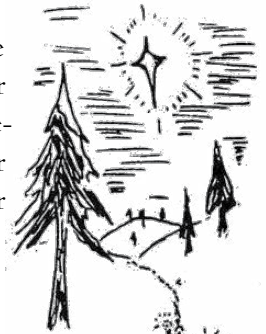
A white candle is lit at sunset to burn through the night and be extinguished at dawn.[†] At midnight the first of the three Na-

[†] The original gives a time of '8 AM GMT' in parentheses for that year's observance (TCA 5:14). The table of correspondences occurring previously in the issue (TCA 5:3) indicates that this was the morning of 2 January 1977. As sunrise for that day in Oxford was 8:11 AM, we may infer that Madriars of the period preferred a relatively late technical reckoning of dawn since, by many standard astronomical definitions, dawn that morning would have been at 7:32.

Sr Sophia Ruth recalled 'a tall church pillar candle being used for Nativity Eve' at Burtonport, and that 'the spiritual head of household stayed awake all night in prayerful vigil. She went to bed after the dawn rite and breakfast' ('Re: A Nativity Eve Rite', IDD, 26 December 2016).

Carol Llewellyn wrote: 'If you would like to celebrate the birth of the Daughter at Christmas, as people have done for thousands of years, and some still do, here is a suggestion: Cover a small table with a white cloth. Place it in the east side of your room and put a large white candle on it. You can use incense sticks if you like, especially frankincense or sandalwood. Then say these words: 'Rejoice, O Children of the World, for the

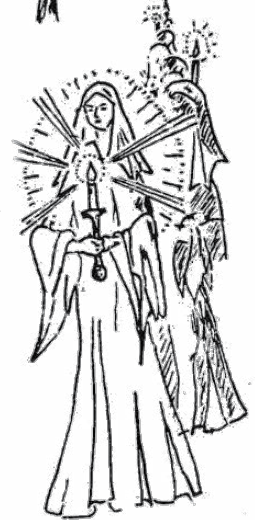
tivity Rites is held. The Altar cloths are white and the incense is sandalwood for Mother and Daughter. Children sometimes leave small offerings of food or drink for the Star Fairy, to refresh her on her travels.



Nativity

⊕ First new or full moon after 24 Astraea, unless she falls before the close of Astraea, then the first Natural Rite°

This is one of the four Great Feasts, giving its name to the whole season (which is also known as Yule). We celebrate the birth of our Lady Inanna, Princess of the World, Priestess of the World, and Queen of Heaven. The dawning of the light upon the world is an occasion of great rejoicing, as through Her coming



Light is born among you. And to you that are born into darkness and confusion, there comes a Child that shall lead you home. Rejoice, for Eternity is entered into time. A new Light has dawned upon the World. The gentle Mother has brought forth a Child that no one of Her children shall be lost.' The candle should be left burning until dawn. The Rite is performed at midnight on Christmas Eve (Christ, by the way, was not the personal name of Jesus. It is a Greek word meaning "the Anointed", the Child of God, and can equally be applied to the Daughter). Happy Christmas!" (Carol Llewellyn, 'The Real Christmas Story, *Artemis*, no. 3, pp. 12–13.)

* See p. 130 for a list of the Natural Rites. Note that this may result in Nativity coinciding with the Day of Sai Herthe, in which case both festivals may be observed simultaneously (David Kay, LMYG, 9 December 2018).

She protects us from the cold and isolation of our fallen state and is a beacon leading us back to the Spirit, the Mother from whom we have deliberately and foolishly turned away. In this She rescues us from non-existence and gives us life abundantly.

Nativity is a time of high festivity, with games,[†] singing, feasting, presents and story-telling.[‡] Many Madrian homes

† Mr David Kay elaborated: 'The problem with celebrating the Madrian Nativity is that people don't know how to play games the Madrian way. Like everything else, they're done as contemplative exercises. The trouble is I only know how to do it to two. One is hunt the thimble. The principle is that any object is a manifestation of the spirit. You take something small and hide it, and that represents the loss of the spirit in the illusions of matter. You're trying to find the manifestation, which you do by trying to be sensitive to its presence. . . . A similar principle is in blind man's bluff, the Madrian name being hoody hood. It is the uniting of the spirit with the soul which has become blinded by the illusions of matter. Don't just blunder around until you collide with someone. Try to sense their presence as manifestations of a higher reality. . . . It can be difficult to celebrate when you're not in touch with other Madrians, but if you have to celebrate by yourself, the eating of cake and trifle with each meal makes all the difference and makes the day seem special' (LMYG, 27 December 2009).

‡ Elysia (vol. 2, pp. 612 ff.) recalled: 'The high point of the day was the great dinner. There were several dishes, many of them containing traditional Rhennish preparations such as frighas and curd, but the central piece was usually the great goose. Mestré Anna said that in the old days it was always a wild boar, and that the boar hunt had been one of the great pre-Nativity events. One year she brought in a boar, which was hugely successful. Plum pudding and mince pies, of course, were to follow; after dinner each person in turn had to sing a song, perform a trick or tell some little story. Like Nativity Eve, and the whole of the Twelve Days, Nativity was a time for singing the many beautiful Rhennish carols and for telling stories. Ghost stories are popular at this season—but not on Nativity itself, when no ghosts are ever abroad. Certain special tales were told by my mother and mestré Anna, and others, every Nativity. They were never told at any other time. After the evening rite the whole community stayed for the tales and for certain quieter games, including, sometimes, the perilous and not-so-quiet Snap-Dragon—though this is really more a Nativity Eve game. Usually it was a late night

have their favourite 'Nativity' stories, which are told every year and have an inward meaning related to the seasonal Mystery.* Nativity songs are sometimes known as 'yules', from the Greek 'ioulos, a carol in honour of the Mother and Daughter (as Demeter and Persephone),† and the name extends to the season as a whole.

Air is the element of winter, and the star its central symbol. These are combined in the legend of the Star-Fairy. She is the princess of the sylphs or air-elementals, and is said to preside over Nativity celebrations. All kinds of decorations, of course, are used for Nativity, but by tradition mistletoe, ivy, holly and fir are indispensable. Perfumed candles and coloured candles, particularly red, green and purple, are very popular.

There are three Rites for Nativity: the one at midnight already mentioned, another at dawn, and the third at dusk. The main colour at these Rites should be white, and the incense sandalwood, which is the incense of Mother-and-Child.

[The following meditations are traditional:]

and Maskiday (the day after Nativity) did not begin so early.' She noted that 'Maskiday was the day when the traditional Nativity plays and dance-dramas were performed,' and went on to mention a 'Wren-Hunt Day', 'Drispeal Day', and 'Wexell Day' as occurring within the twelve days of Nativity also, but provided no dates for these and no mention of their activities except that on Wexell Day 'the Rhennismare was taken carolling the families'. No other source records any of these named days within the twelve. Sr Sophia Ruth did recall, however, that 'the Madrians had the Twelve Day spiritual practice of meditating on each of the twelve calendar months' spiritual truth, with the thirteenth being a meditation upon the meaning of Moura' ('Re: What to Do until Princess Day?', IDD, 19 December 2016).

* A selection of such stories can be found in vol. 3, pp. 933 ff.

† An illustration from TCA 13:13 (reproduced on p. 228) depicts a single-file candlelight procession of young women clad in white robes. It is unknown if this depicts a carolling event or some other observance.

Rejoice, O children of the world,
For the Light is born among you.
And to you that are cast into darkness and confusion,
There comes a Child that shall lead you home.
Rejoice, for Eternity is entered into time.
A new light dawns upon the world,
For the gentle Mother has brought forth a Child
That no one of Her children shall be lost.



God became Maid, that maid might come to God. Her birth, not now, nor in the past, but in that eternal moment that is the root of all time; that glorious birth is the great pillar of the universe. If She Who purely Is had not come into becoming, then nothing could have been. Maid, the soul, intelligent creation, endowed with choice, and having used that choice wrongly to become separate from the One; maid, not only human and on earth, but in every sphere of being. The One became maid, born as Her own Daughter, to walk upon the world, that there might be a world to walk upon.

The Day of Sai Herthe ✠ 6 Herthe

Sai Herthe is the Janya of the hearth and home-fire. Just as the hearth has often been regarded as the centre and the altar of the home, so the foremost shrine of Sai Herthe, where burned her sacred fire, was thought the centre of the earth. Sai Herthe is also the Janya of the true home-fire that burns deep within each soul, and we remember the saying of the wandering Amazons: 'Home is where I light my fire and lay my great axe down'. This festival, also known as Hestiad, is a day for celebrating the home and its deep significance, and remembering also the true Centre and our true Home in our Lady. Nativity is pre-

eminently a household festival, so it is fitting that the Hestiad be in the season.

The yule log, which burns in the hearth at this season, unites Hestiad and Nativity. The house is blessed by making the Pentacle in the four corners of each room (usually with a stick of incense)* while all pray that the home may be protected, and may become a centre and beacon of our Lady's love.† Ivy is hung on the outer doors to protect the house against evil through the year.

Madrians visit each other bearing blessings, and sometimes also small gifts of silver, bread and fuel to ensure the prosperity

* A variant observance is offered by the Chapel, which writes that 'Among some traditional households this Sai Herthe's Day banishment is quite a noisy affair—running through the house banging drums, pots and pans, anything to make a loud noise and drive away bad spirits. After that the house should be sealed against their return. . . . But if you are alone, or more quietly inclined, we recommend that you light your candle(s) and envision a great flame cleansing the house of all dark influences. Then, at each window and door make the sign of the Fora with a stick of burning incense. . . . [M]ake the first stroke downwards, visualizing the light descending from the heaven-world to the lowest domains of being. Make the second stroke horizontally from left to right, representing the plane we currently occupy . . . Now make the circle, enclosing and protecting your household and yourself, which is situated at the very center. As you make the first and second strokes, visualize all demons being forced out of the window or doorway, and as you make the circle, see it sealed and protected against their return. . . . [Y]our own being is a microcosm of the world. So—especially if you have been troubled by mental/emotional difficulties or attacks from the forces of darkness—you can, and should, use the same ritual to cleanse and seal yourself.' ('The Day of Sai Herthe')

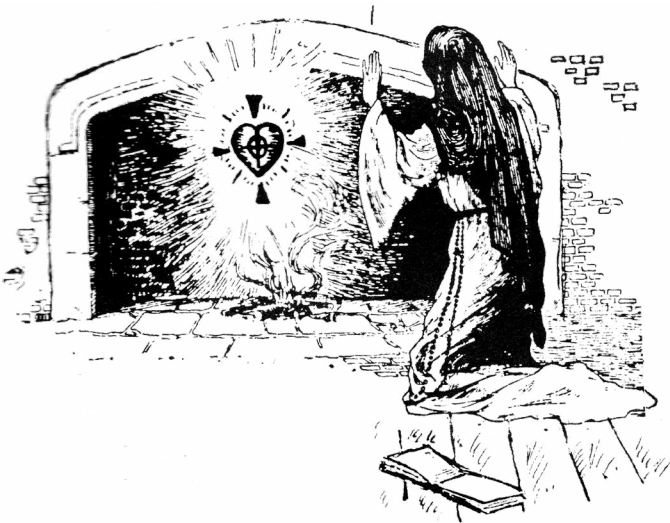
† The prayer referenced here is probably the Hestiad Blessing (LM, 'Hestiad Blessing'): 'Mother Herthe, bless my home that it may become a place of peace and a resting place of the Spirit; a place of understanding where Truth abides; and a place of love, which will awaken every heart to the love of the Mother of All.'

of the house. The visitors are traditionally welcomed with new home-baked bread (one should bake one's own bread on this day, however one acquires it the rest of the year) and with wine or ale made (or at least mulled) in the house.

[The following prayer is traditional:]

Firm-founded house, may we live in thy bosom
As in the heart of the sure-fixèd world,
With all of our people, maids, childer and menfolk,
Firm in their bodies and sound in their souls.

Lofty thy roof, and thy grain stored in safety;
Of all good things thou art sanctum and ward;
May the calf come to thee in the cool of the evening,
The little girl singing, the cattle in streams.



Duodecima

☩ The twelfth day counting inclusively from Nativity

Properly, Nativity should be celebrated for 12 days;* for the twelve days when the Star appeared in the sky we make merry. Duodecima is the final feast day of the season—a high-spirited festival with games and tricks of all kinds, and there are often evening parties.† The baking of a cake with a bean in it is traditional, the cake being divided among all the maids present. The one who finds the bean in her portion is ‘queen of the bean’; she is mistress of the revels until midnight, and her word is law until the stroke of twelve.

In the Mythos the Star of Nativity returns to the sky for twelve nights and on the thirteenth does not return (2:35), representing the descent of our Lady into the realms of darkness (just as, when the twelve days of Nativity are linked with the months of the year, the thirteenth day represents Moura). Before midnight on Duodecima, all images of the Star are removed, and every last decoration must be taken down. Only the greenery remains until Purple Monday. The day following Duodecima is kept as a fast.‡ The fast, however, does not begin until dawn, and the removal of the decorations is one of the

* Elysia (vol. 2, pp. 612 ff.) recalled that: ‘We all tried to eat a mince pie on each of the Twelve Days, which would bring luck for the first twelve months of the year,’ and also that ‘it is considered lucky to sing it [the Morrow Song] on each of the Twelve Days’.

† An aspect of this festival not mentioned directly in Madrian sources, but witnessed in later Aristasian and Chelouranyan ones, is its status as the Epiphany of Our Lady, or the Feast of the Epiphany, marking the revelation of the Divine Child to the world (COMG, ‘The Feast of the Epiphany’).

‡ Elysia (vol. 2, pp. 612 ff.) noted that this extended beyond the dietary fast itself: ‘My mother always made us keep the fast strictly, behaving quietly,

characteristic events of the Duodecima party. This traditional party is probably the gayest and noisiest celebration of the Madrian year, making a fitting end to Nativity.

From Duodecima to Purple Monday Eve, while the greenery remains, the Spirit of Nativity is still with us, and the season is semi-festive. With Purple Monday begins the great Eastre cycle which will end three months later at the Exaltation, the crowning of our Lady as Queen of Heaven. We move from rejoicing at Her birth to preparing and purifying ourselves for Her coming Sacrifice.

Note that the post-Eastre period is a traditional time for initiation, being symbolically correct. Anyone who wishes to be initiated at that time must begin a period of spiritual preparation immediately after Nativity.

Purple Monday

✚ First Candredi of Brighe

The first Candredi in Brighe is the opening of the period of purification leading up to the Feast of Lights. This period is one of the great watersheds of the year. The semi-festive post-Nativity period is over; with the Feast of Lights, the long Eastre cycle will begin. The time between Purple Monday and the Feast of Lights is semi-penitential.

It is considered unlucky if even a leaf of the Nativity decorations remain at the stroke of midnight which ends the *Raya-di*[§] before this day. The first violets and pansies of the year are associated with this day and with the month of Brighe.

reading and copying from the Scriptures, and creating the atmosphere of Moura for a few hours.'

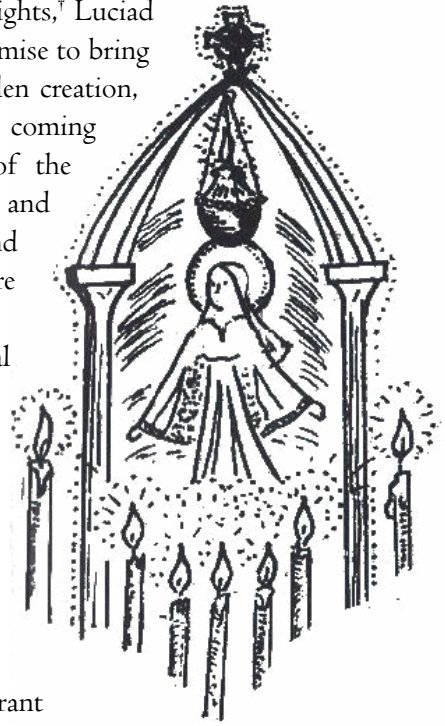
§ Sunday on the secular calendar.

The colour for the altar cloth during this period is purple (the colour of penance), changing to white on the Feast of Lights itself.

Luciad
⊕ 10 Brighe*

Also known as the Feast of Lights,† Luciad commemorates our Lady's promise to bring Her light to every part of fallen creation, and Her acceptance of Her coming death. White is the colour of the festival, the altar cloth, candles and altar flowers are all white, and all maids attending the Rite are dressed in white.

The 'Lights' of the festival are its many candles, symbolic of our Lady's promise to carry the Light of the Divine into every part of creation, even into the nethermost regions of death. The candles for use in the coming year may be blessed after the Lection on this day. The Celebrant



* While all Madrian sources concur on this date, the Chapel marks Luciad on 11 Brighe.

† Madria Olga's 'Steps for Drawing Up a Sacred Calendar' also records the name 'Lichtfest' (vol. 2, pp. 638 ff.).

should make the Pentacle over them, saying: 'May our Lady's blessing rest upon these waxen creatures.'

The snowdrop is the flower of the festival, for it is said that snowdrops blossomed in our Lady's footprints as She trod the way of Sacrifice, representing the new life that She would bring to the world. Only snowdrops and box may be used for the altar, and small sprigs of box may be used for house decorations.

[The reading for the festival is Teachings 7:16. The following meditations are traditional:]

Radiant Daughter of Eternal Light,
You have torn Yourself from Your own Self for my sake.
Forgive me.
I have given myself freely into the claws of Irkalla,
And my soul into eternal darkness;
Yet You have interposed Your sacred body,
Saying: take not this soul, take rather Me.
O, You that have prayed beneath the full moon and by the running
streams,
Teach me the power of true devotion.‡



Dearest Mistress, that have prayed beside the running streams and beneath the shining moon, how dreadful is the vow that You have taken. You that are the One Spirit have become a soul, chaste as the flower that blossoms from the snow. Like to the spotless garment of the Sacrifice, pure maid You are, without a trace of sin. Yet You have vowed to tread the darkest regions, to suffer things more cruel than I can know. Most noble soul, how simple in Your courage; how steadfast and unswerving in Your love. Open my soul, I pray You, that she may be transformed by Your clear light.

‡ A note by Madria Olga marks this meditation as being suitable also for the Moura season.

Sancta Rosa Lucia – Our Lady of Lourdes
⊕ 20 Brighe

[This feast is marked only on Madria Olga's calendar, with no description given.]

Moura Eve
⊕ 28 Brighe

This is the final feast day before the sacrifices of Moura. During Moura we prepare for our Lady's death with fasting and self-denial, but the Eve of Moura is a time for good food and high energy. Traditionally it is celebrated by skipping, foot-races, ball-games, pancake-tossing and all varieties of energetic pursuits. The custom of making pancakes on Moura Eve goes back to a traditional story of how the Madrian Celts in Albion defeated patriarchal invaders by matching their brute strength with intelligence and cunning. Unfortunately, space prohibits telling the full story here.

The day also has its serious side, for this is when the particular acts of self-denial for Moura should be decided upon. All Madrians fast on the Mondays of Moura, but individuals and households will have their own variations on other penances.⁴⁴

OTHER PRAYERS

DAUGHTER OF LIGHT

Daughter of Light, that reignest as Queen of Heaven,
all praise and honour we joyfully give to You.

Give us to learn that You are by us
in every act we make.

Teach us obedience and humility
and joy of heart that comes of self-forgetting.

Help us to be clear mirrors of Your Love;
reflecting all the beauty of the world;
for beauty is the echo of Eternity.

Fix our hearts on the Eternal
and let us not be turned from You by transient things.

Rescue us from the hands of darkness
that we may serve You with all our being
here and in Your bright Eternity.⁴⁵



A CANTICLE OF DEA

There is no thing fairer on the earth than She,
 Nor any thing upon the Heaven fairer.
 Before Her splendour does the noon-day sun
 Burn as the dying embers of a fire.

Daughter of Light:
 Does not Thy Spirit breathe in all created things?
 Is not all darkness scattered by Thy fire?
 And but for Thee would not all cosmos decompose?
 Would not the black abyss of chaos swallow all?
 And as Thine universal music reins the furthest spheres,
 So does it tune the beating of my heart.*

For as the running doe longs for the cooling streams,
 So is my soul athirst for Thy dear Grace;
 And as long hunger brings the limbs to weakness,
 Trembles my soul for confluence with Thee.
 Have pity on my soul and end her trembling,
 Fill her with the good nourishment of Thy love;
 For there is no thing other that will cool her fever
 And there is no way other she shall find content.

O, let my soul be chastened by her suffering;
 O, let her care no longer for her pride;

* COMG credits the words 'As Her universal music tunes the furthest spheres, so does it tune the beating of my heart' to 'an ancient Scripture', paralleling the AAV's designation of this text (in a variant form under the title 'Canticle of the Mother', alongside the Canticle of the Daughter as part of the Devotional Rite), as a 'canonical hymn'. The source of the text, as well as its potential 'canonical' significance within the larger tradition is unknown.

O, let her cry to Thee in childlike trustfulness;
Let her be humbled in Thy gentle light.

Of mine own self can I accomplish nothing;
Only so far as Thou art acting through me.
How dull my soul is; like the ashes of a fire:
But pierced through with Thine eternal rays,
Is she not radiant as the noon-day sun?

There is no thing fairer on the earth than Thee,
Nor any thing upon the Heaven fairer.⁴⁶

SALVE, MAGNA MATER

Madria Dea, Mother of all beings, fill my heart completely. Grant me, Your child, love and truth, joy and abundance, wisdom and devotion. I offer You my loving care, all of my happiness and all of my suffering, for all who are born of You, and all Your children of Ekklesia.

Most tender Madria Dea, Great Mother, my loving Mother,
You are Mother of all beings, Magna Mater, the Mistress of All.

Salve, Magna Mater^{47*}

* Oral tradition via Sr Sophia Ruth attributes this prayer to Madria Olga as an original composition.

[THE TRANQUILITY PRAYER]

First find some peace and stillness around yourself and within yourself. Stay within it for as long as it is comfortable.

Quietly say these words to yourself, or look at them at times during the day. There need be no effort involved, no forcing, only a natural acceptance.

I am Your child, Dea,
now and always. Let me dwell
within Your Light and Love.

I am in command of myself.
I am in charge of my thoughts
and my emotions.

I am a peaceful soul,
my soul loves tranquility.
There is no need to be anxious,
I have no fear because Madria Dea,
the Great Mother,
is watching lovingly over me.⁴⁸

BLESSED IS OUR MOTHER GOD

Blessed is the Holy One,
Our Mother God,
She Who is Mari,[†]
She Who is Jana,[‡]

[†] A traditional name of the Mother.

[‡] I.e. Diana, i.e. Inanna—the Daughter.

She Who is the Dark Mother,
Blessed is She.⁴⁹

SOME SHORT PRAYERS

Praised be the Mother; praised be the Daughter; praised be
Absolute Deity.



Lady, help me to make this act a perfect gift to You.



I am Your child, Mother, now and eternally;
let my heart turn from these transient things.*



Inanna, let Your dear sacrifice strengthen me.



Kyria, I know that You are with me, have ever been and ever
shall be.⁵⁰

* A note in the original marks this prayer as 'against the urgings of the false self'. The same prayer occurs in an appendix to the AAV, where it is titled 'A Prayer Against Temptation' (AAV, p. 101).

HYMNAL

A HYMN FOR PASSION-TIDE*

Our Lady has put on Her veil
To tread a darksome path.
Her fair form waxeth cold and pale
Beneath Irkalla's wrath.

She entered in that region drear:
'Who comes?' the demons cry.
She answered: 'Thou hast naught to fear,
For it is none but I.'

'Your precious love, Your radiant light,
Fill us with hellish dread,
We dare not stand within their sight.'
'I give them up,' She said.

Our Mistress, She has gone away
Into the land of pain.
Her laughter, like the sun's bright ray,
When shall it ring again?

She was our Sun in times before,
The light of our small sky;
And now the birds will sing no more,
The rivers all run dry.

* Audio available at <<http://www.mother-god.com/easter-hymn.html>>.

Appendix B

And all that's fair on earth or sea
Is withered out of form.
Without our Mistress, what are we
But leaves upon the storm?

And all that's sweet upon the earth
Is turned to bitter gall
For want of She that loved us so,
She died to save us all.

Yet I believe the day shall come,
The clarion shall sound,
A host of angels beat the drum
And thunder break the ground,

And She Who made the earth and Heaven
Shall walk on earth again;
And Hell's foundations shall be riven,
And Hell's gates brake in twain.

And all the flowers shall come to birth
Unfurled like victor's banners;
And our Princess shall come on earth
Amid our high hosannas.⁵¹

SAIN SOVEREIGN!

The hymn on this page is a popular traditional Eastre carol. It is given in its normal form, without any attempt to ‘modernise’ it for the non-Madrian reader. The following notes, therefore, are to help in its understanding and appreciation.

Rayant: radiant, raying.

Rayin: queen, princess—it is one syllable, and is pronounced almost, but not quite, as if it rhymed with ‘line’. All the lines of this verse rhyme with it, as does Sain, which means holy (cf saint, sancte).

Sovereign is three syllables.

The ‘shivering souls’ are the souls who followed Inanna out of the Nether World (Mythos 6:19).

Leered (two syllables) means emptied.

Mari is a name of the Mother.

Irkalla is the Dark Queen; the personal principle of evil, who slew Inanna.

Deathys gatys: death’s gates.

The first verse is the chorus, and is often sung between the other verses. We may note that [at] the fifth verse, which is the mid-point, and also the turning point of the hymn from dolorous to glorious, we return to the rhyme of the first.

Sain Sovereign!

Risen is the rayant Rayin;
From the darkness come again;
Shivering souls walk in Her train;
Sain Sovereign!

Stept She unto a loathly place,
Freely and of Her sov'reign grace
Only to save our fallen race;
Sain Sovereign!

Bitter the blows Her bones did bear;
Bitter the stripes Her flesh did wear;
Bitter the scars She suffer'd there;
Sain Sovereign!

On the World-Pillar hang'd Her corse,
Leered of all its quick'ning force;
And in our hearts is sharp remorse;
Sain Sovereign!

Death may not hold the rayant Rayin,
Mari doth bring Her life again;
Deathys dark house is rent in twain;
Sain Sovereign!

Broken are deathys gatys wide;
Broken is black Irkalla's pride;
Never shall we in death abide;
Sain Sovereign!

Crown Her with stars and garlands bright!
She that hath vanquish't evil's might!
Hail to the triumph of the right!

Hail to the dawn of death's dark night!
Hail to the Princess of the Light!
Crown Her with stars and garlands bright!
Sain Sovereign!⁵²

THE IMPERIAL ANTHEM

The Imperial Anthem is a pledge of allegiance to the Empress, a statement of the metaphysical significance of the Empire, and a concise telling of the story of the first Empress (or Rai-hiranya), the Sun-Daughter, Sai Rayanna.

Rayant: Often translated as 'radiant', but literally 'raying'—sending out rays.

Troublèd: turbulent

Coursers: running horses

Torent: broken

Slaghan: slain

Distrat/destrat: destroyed

Fast: bindingly (not quickly)

Rayin: Queen

'There to send them well again': i.e. to send them back to the demonic hell from whence they came.

Lest: least

Est: East (the older form, still used in the word 'Estrenne', describing someone or something from the East)

*The Imperial Anthem**

From the mountain's rayant pinnacé
To the troubled waters of the sea,
O Rayan', thy rule doth run
As coursers of the sun;
We pledge allegiance unto thee.

Chorus:

We do pledge allegiance unto thee,
We do pledge allegiance unto thee,
We do pledge allegiance, O Rayanna,
We do pledge allegiance unto thee.

When torent was noble Chenti's shield
And Caran lay slaughan on the field,
She did cast her sword adown
Distrain upon the ground
And fast another bound to wield.

(Chorus)

'Twas to Caere came the broken blade;
'Twas Rayan' the noble sword remade:
In her furnace flame so clear
Was wrought the great Raihir
To ward distress and fear from maid.

(Chorus)

* Audio available at: <http://www.daughtersofshiningharmony.com/introductory/the-imperial-anthem/>.

Appendix B

Then rode forth high Caere's goodly Rayin'
Unto Chenti's final battle-plain,
There to meet the infidel
and all the host of hell
And there to send them well again.

(Chorus)

All the Rayins of North and South and West,
From the greatest lands unto the lest,
Render'd honor, faith, and love
And worship'd none above
The great Sun-Daughter of the Est.

(Chorus)⁵³

AVALA

A traditional Autumn-song of the Western paradise of Avala. It is sung to a wistful and haunting melody full of an autumnal quality of yearning.

Avala

Over the sea, far in the west,
Over the glistering water;
Falleth the sun, gold in the west.
Shall I not seek Avala?

Dark'neth the day, gold in the west,
Waneth the year fro Mala;*
Hinder the hill falleth the sun.
Shall I not seek Avala?

West of the hill, west of the sea,
West of the sun on the water;
Apples of gold, water of life.
Shall I not seek Avala?⁵⁴

* A substitute term for the month of Abolan used in many older Madrian publications.

SHE HATH RIVEN

Although they are in very modified Rhennish dialect, certain words may call for explanation:

Magd: a form of 'made' ('made' exists in Rhennish, but does not rhyme with 'display'd').

Quaint: skilful, knowledgeable; related to can, canny, cunning and know; ultimately (in Aristasia) to High Cairen *quinya* and (in Telluria) to Greek *gnosis* and Sanskrit *jñāna*—a root-group meaning light and pure Intellect. It is also related to 'queen' (originally meaning simply 'woman'), *gynae-* (as in gynaecology) and to a now-obscure term for the female genitalia. This very ancient root, which extends beyond the Indo-European language group, denotes the close connexion of the female principle with the pure solar Intellect (as opposed to mere earthbound reason which is the reflected lunar light and in Telluria is denoted by the group moon-man).

Vicious: prone to vice (not 'cruelly violent').

SHE HATH RIVEN

She hath riven the earth from the heaven,
 She hath parted the water from the land;
 And the sun in the morning that riseth on loft
 Is sustain'd by the strength of Her hand.

All the birds of the air She hath fashioned,
 All the beasts of the forest She hath magd;
 In the quaint constitution of every flower
 Is the craft of Her working display'd.

(She hath riven . . .)

She hath raised up the mountains for pillars
 To sustain the bright heavens above;
 She hath clothèd the earth in a raiment of green
 For a sign of Her bounteous love.

(She hath riven . . .)

And ourselves that are fallen from Heaven
 Through the folly of our most vicious will;
 She hath shaped a sweet place of abundance on earth
 And doth feed us and bide with us still.

(She hath riven . . .)

Without end is Her might and Her wisdom,
 Without cease is Her love's consuming flame;
 All the earth gives Her praise, and the heavens on loft,
 And the thunder re-echoes Her Name.

(She hath riven . . .)⁵⁵

WENVER'S HUNT

Tamala in particular and late autumn in general is a time when ghosts and other-world spirits wander abroad. This song concerns one of the best-known and most benevolent of the ghostly hordes, Wenver the Hunter. She was Rayin of Cornwall when that principality was one of the last to hold out against patriarchy. She and her hunting party were killed in a surprise attack, and to this day she and her hunters sometimes ride out on a moonlit night seeking revenge on the 'wolves,' or patriarchal tyrants.

The legend of the song concerns an illustrious west-country Rhennish family who lost their home and lands to a patriarchal uprising many years after Wenver's death. Beche, the sole survivor of the massacre, was wandering homeless when she met with the wild hunt. She was filled with the knowledge that she and her descendants would inhabit her old home. Returning, she found there had been a fresh raid and the tyrants all put to flight or hanged—whether by matriarchal insurgents or by the wild hunt itself we do not know.

Line 25: tho—then.

Lines 35, 39: i.e. 'where my descendants shall dwell in this and future generations.'

Wenver's Hunt

Ich wand'red lone through Wenver's wood
 That was so proud and free,
 And saw I nought but tyranny
 So far as eye mighten see;
 And my good land, mine moth'ris home,
 Was henden falsely fro me,
 Thus wand'red I through the country
 So far as eye mighten see.

So heard Ich then an hunting horn,
 Afar and yet full clear,
 And all my limbs gan quake and chill,
 Yet sure I knew none fear.
 A maiden's voice rais'd high in song
 Came swiftly to mine ear,
 And these the words that she calléd
 For all the world to hear:

Hai to the horses, hai to the hounds
 And hai to the victory,
 Hai to the night when Candrë is bright
 And stars are in the sky,
 For then the ghostly hounds do run
 And ghostly horses do fly,
 As I ride forth on my hunting
 for wolves and tyranny.

And tho mine heart was raiséd high
 And fear was casten away;

Appendix B

Proud Wenver's helm and silvern sword
Shone clear in Candrë's ray,
And all her hounds and hunting-maids
In all their bright array
Passed silent into the darkness
An hour before he day.

I knew none fear nor sorrow then,
Mine heart was proud and free,
My step I turned to mine home
Where all my childer should be
And in the dawning light I saw
A tyrant hang from a tree,
As I came home to my hearthland
Where all my childer should be.

Hai to the horses, hai to the hounds . . .⁵⁶

HAIL TO THE PRINCESS*

Hail to the light of the glorious morning,
Hail to the first gentle rays of the dawn,
Hail to the star that has guided us onward,
Hail to the Princess of Light that is born.

Deep in the dark night of death we have fallen,
Far from the Mother from Whom we have turned;
Still in the darkness, a clear voice is calling,
Back to the Homeland for which we have yearned.

Hail to the light...

Over the valley the starlight is streaming,
Over the mountains and over the sea,
Waking the world from its slumberous dreaming,
Bearing the glory of God's Mystery.

Hail to the light...

White as the snow are the angels descending,
Bright as the sun are their banners unfurled;
Through the earth's darkness their voices are rending,
Echoing clear to the ends of the world.

Hail to the light...⁵⁷

* Audio available at <<http://www.mother-god.com/princess.html>>.

A NATIVITY CAROL

A star upon the hedgerows shone,
And on the frozen ground;
The twigs were mossed with silver frost,
And snow lay all around.

She shone so bright upon the night
That it was like to day;
Maids saw the streams of her fair beams
Full many leagues away.

The shepherd took her cloak and crook,
The spindler left her skein,
And all did tread the way that led
To where the star did shine.

The high princess made speed to dress
In all her fine array;
With maids and men and horses, then,
She trode that self-same way.

All robed in white, than snow more bright,
A Janya did appear,
And great and small did faint and fall
For dread and holy fear.

But she did speak most kind and meek,
And gave a precious lore:
A maiden born upon the dawn,
That shall the world restore.

Then give you praise, all ðamic maids,
To She that is above;
For She did bear a Daughter dear
For all Her gentle love.

And by Her birth, this fallen earth
Is healed and render'd whole;
And at this night Her radiant light
Is born in every soul.⁵⁸

THE MORROW-SONG

The following notes are intended to help those not familiar with the Rhennish dialect:

Reft: gone (cf bereft, bereave).

Wellowing: wavy, ultimately from 'volve', to turn. A deep root, connected ultimately with will and the turning (re-volution) of the Wheel of Werdë. More immediately connected with wallow, willow (the water tree) and German Welle—a wave.

As She would sleep: ie as if She would sleep.

Candour: white radiance (cf 'incandescence').

The Morrow-Song

Deep in the darksome days of winter
Climbeth the crescent to the crest;
Shinen the stars in sovereign stillness;
Reft are the red rays of the west.

Over the sea-spray's silvern splendour
Falleth a foot unfailing fast,
Fearing none fall nor seeking substance,
Faltering noight from first to last.

Moveth a maiden in the moonlight,
Draped in darkness deep and drear,
Over the waters white and wellowing
In the gaunt aging of the year.

Over the shores of silent silver
Unto the fearful forest deep,
Seeking the Cavern's secret centre
Setteth She still as She would sleep.

Out of the depths of drear and darkness
And the cruel cold of winter's night
Cometh a Child all cloth'd in candour
Bearing God's Love and Life and Light.⁵⁹

○ LIST YE

The following notes are intended to help those not familiar with the Rhennish dialect:

Ferling (pronounced 'farling'): wonder, marvel.

Fey: contraction of 'faith'. A common Rhennish interjection.

Starve: to die (not necessarily of hunger).

O List Ye

O list ye, O list ye that pass on your way
And hear ye what ferling hath fallen this day:
A maiden resplendent with heaven-like light
Hath boren a child in the still of the night.

And who is this maiden from Heaven come down
In raiment of light and a sun-golden crown?
Fey, She is the lone Maid thine eyes may not see,
For She bare thine Mother and also bare thee.

O look ye, O look ye, the cold winter's night
Is riven in sunder by glories of light
The childer of heaven are gather'd in throng
All hail to the Child is the whole of their song.

Wherefore came that Daughter from country afar
Brought forth by her Mother in manner so rare?
Fey, She was iboren to death and to strife
That we might be starv'd to measureless life.⁶⁰

THE BITTER WITHTY

This ballad is rich in profound symbolism. Space here permits us to give only a few hints to aid contemplation. It depicts one of the instances mentioned in the Brichten Day Song: 'Little Inanna, so gentle and mild / was whipp'd by Her Mother when She was a Child.'

Line 2: Rain symbolises the grace of heaven and also the moisture associated with the willow.

4: In many ball games, the ball represents the sun. Here we have the 'play' of the solar Spirit.

12: i.e. They are infidels.

17: They turn from the Spirit, 'frown[ing] upon the laughter of Her heart' [Teachings 2:6-11].

19: Like the atheist and humanist, they wish to steal the prerogatives of God and set themselves in Her place.

23-4: 'Like the Wind'; i.e. the Wind of the Spirit. For the symbolism of fleetness, see [vol. 2, pp. 111 ff.].

25-8: See [vol. 2, pp. 456 ff.].

30-6: The three mothers represent Sai Werdë. The symbolism of these verses is very complex, but on one level it prefigures Inanna's sacrifice, on another the binding of She Who is naturally free to the wheel of Werdë (see [vol. 2, pp. 371 ff.]). A sally is a bunch of willow twigs used by Rhennish mothers to punish their children. The twigs are called 'the rays of the moon'; thus we see Her solar nature subordinated to the lunar principle which She must represent. Nine (3×3) is the number of the moon.

The Bitter Withy

As it fell out on a Holy Day,
The small rain down did fall,
Inanna asked leave of Her Mother Mari
If She might go play atte ball

Go forth, go forth, My jantil Child
Go forth and make Thou free;
But when Thou come home at even-tide
Let me hear none ill of Thee.

So 'twas upling scorn and downling scorn,
The Silver Hill adown,
And there She met with three jolly cals
That came from Babalon's town.

Our Lady did salew the cals,
Salewed She all three:
Rise up, rise up ye jolly cals
And play atte ball with Me.

O no, said they, we will not play,
For that we have no will,
But we shall take Thy golden ball
And run Thee up the hill.

Then run Me well if that ye may,
Our Lady did reply,
And on her fleet and nimble heels
She like the Wind did fly.

And She built a bridge of beams of the sun
And o'er She yode, yode She,
And after Her foll'wed the three jolly cals
And drowned were all three.

O, 'twas upling scorn and downling scorn
The mothers three did call:
O Raya Mari fetch home Thy Child,
For ours are drowned all.

So Raya Mari fetched home Her Child
And laid Her across Her knee
And with a sally swift and sharp
She whipp'd Her three times three.

O withy tree, bitter withy tree,
Thou makest me to weep,
And thou shalt sigh for ever more
Above the waters deep.⁶¹

APPENDIX C

A BRIEF HISTORY OF FILIANISM

The Filianic philosopher Miss Alice Lucy Trent once declared that ‘biography is not important’. In the deepest sense, this is true, as the truth or falsity of Filianic teaching hinges on what it is and not upon the path which it has traveled. Nonetheless, a few words about the journey from the earliest Madrian orders to the present-day Filianic community may be in order, both to forestall misunderstandings and to better orient the reader in navigating Filianic literature.

LUX MADRIANA



One of Lux Madriana’s founders—
Sr Angelina—guiding a meditation
at Oxford, 1978

The first recorded community to practice what is now called Filianism was an English religious order called Lux Madriana, founded in 1976 by young women of Roman Catholic background at Oxford University, with membership ‘open to all who love our Lady’.⁶² Other Madrian groups appear to have been practicing contemporaneously with the early ‘open’ community at

Oxford on a more closed, esoteric basis, but these did not publicize and have left little trace.

Lux Madriana, however, was highly visible in Britain's alternative spirituality scene. It published twenty issues of its flagship magazine—*The Coming Age*—circulated to subscribers as far away as Australia, ran a mail-order library known as the Madrian Literature Circle, operated correspondence courses and exchanged letters with readers, gave interviews for magazines and radio broadcasts, and even staged ritual for radio and television. On at least one occasion, verses from their Scriptures were even incorporated into an oecumenical Easter service at an Anglican church.

Under the direction of a priestess called Madria Moura, Lux Madriana extended beyond Oxford. By 1981, there were intentional communities (known as 'households') at several locations across Britain. Toward the end of that year or the beginning of 1982, the leadership of several of the households began planning the establishment of a larger Madrian colony in Ireland, intending to practice a return-to-the-land lifestyle of



Donna Rhiannon, head of Machpelah House in Yorkshire, c. 1981

self-sufficient, agrarian living without twentieth-century technology. An old Victorian house with land in Burtonport, on the west coast of Ireland, was selected as the site, and an initial

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group of eight settlers relocated there in September of 1982, subsequently joined by additional groups from Britain.



The café at Burtonport, early 1980s

These pioneers appeared in local papers and televised news spots produced by RTÉ, but, despite the success of their publicity, the community's economic efforts were a failure. Lacking sufficient manual skills and faced with infertile soil in the rocky cliffs, their farming enterprise collapsed and neither their craft shop nor the café opened to appeal to tourists were sufficiently successful to make up the losses. There was a general loss of confidence in the leadership, compounded when some members attempted to forcibly transform the colony into an all-female household, urging female members to separate from

their families. Within a few months, the majority of the settlers had returned to England.⁶³

ROSA MADRIANA

The dispirited and disaffected returnees were supported by another order—Rosa Madriana—established in Britain under the direction of a priestess named Olga Lotar. The order’s activity, although public, was far more subdued than Lux Madriana’s had been; it reissued some old Lux Madriana writings, supplemented these with a small number of original materials (mostly general introductions to the faith), and kept correspondence with students across Britain and Ireland.



Madria Olga

This order seems always to have centered personally on Madria Olga’s indefatigable efforts to preserve authentic Madrian practice after the calamity at Burtonport, and many of her students went on to play critical roles in the creation of the contemporary Filianic community (see below). She continued to teach up until her death from pancreatic cancer in 2008, which ended the order’s official activities. Many contemporary Filianists observe 8 Hera (23 May) in her memory, and her burial place at Witham Cemetery in Essex has become a site of pilgrimage.

THE SILVER SISTERHOOD & THE ARISTASIAN EXPERIMENT

Parallel to the work of Rosa Madriana in Britain, the few Madrians remaining at Burtonport did, in fact, reorganize as an all-female group calling itself the Silver Sisterhood. By 1984, however, the Sisterhood had ceased to function publicly as a religious organization. While some retained their Madrian devotion privately, the group's outward activity became devoted to various projects for raising funds to hold on to the property, including the opening of a retreat centre and video game studio known as St. Bride's and, once again, publishing a magazine—this time a lesbian lifestyle periodical called *Artemis*. The farm was repossessed in 1992, and the remaining occupants returned to England. Some of these became the nucleus of what their leading intellectual, Miss Alice Lucy Trent, called the 'Aristasian Experiment'⁶⁴—a loosely federated network of private homes that, collectively, sought to 're-racinate' themselves and heal from the crassness and vulgarity of modern society by embracing elements of pre-1960s life. Thus was born the subculture known to the British public as Aristasia and presented to them largely through tabloid coverage fascinated by the group's atavistic modes of dress, unabashedly radical conservatism (especially its support for corporal punishment in schools), and its connections with Britain's lesbian community. At times, leading figures exploited prurient interests in order to get free advertising in the press; at other times, genuine excesses rendered such coverage deserved. As a result, Aristasia gained both devoted admirers and scathing critics, and reasonable, measured discussion of its legacy is today difficult to find.

The depth and sophistication of Aristasian philosophy, however, deserves a much fuller treatment than can be given here before receiving the reader's judgement.

Although Aristasia was not an explicitly religious movement, many former Madrians remained within it and many new members came to embrace their teaching. In houses filled with antique books and bakelite telephones, the Aristasians of the 1990s continued the Madrians' efforts to live a simpler, more spiritually healthful life, even while they brought the old Madrian religion online through a series of websites and discussion groups, elaborating its thealogy and lore in the process. Miss Trent's magnum opus, *The Feminine Universe*, for example, is now widely regarded as required reading in Filianic circles.

The name 'Filianism' itself was among their contributions, arising out of a years-long amicable debate that has come to be known as the Filianic Controversy. In grappling with the legacy of Burtonport and its consequences within their own community, the Aristasians raised questions, within the framework of the Guénonian Traditionalist thought that had deeply influenced Lux Madriana, about the validity of the Madrian religion. Miss Annya Miralene wrote that

it was called into question on the grounds that ... it was not founded on any legitimate tradition [in the technical sense of that term within Traditionalist philosophy]. Its followers held that it was inspired and was a legitimate re-emergence of a matriarchal faith for our times. ... This is the point, in masculine organisations, where splits and schisms tend to take place. Aristasia dealt with it rather differently, and in its own whimsical way. Those who adhered to the full religion of the Mother and Daughter continued to do so. Those who did not regarded it as something from Aristasia Pura [a higher plane of spiritual

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reality] that was not appropriate for Aristasia-in-Telluria [practical implementation in our world]. The two “factions” lived in peace.⁶⁵

The practical expression of this difference was elaborated through two new terms, which displaced ‘Madrianism’ from common usage. The Chapel writes:

Filianism and Déanism are two terms that were coined at much the same time . . . to differentiate between the theologically developed religion of Filianism . . . and a simpler, largely non-doctrinal worship of the Mother. Déanism and Filianism did not represent two denominations or groups of believers, so much as two possible sets of attitudes and practices within the worship of Our Mother God . . .

Déanism did not imply a dislike or rejection of doctrine or form. Its basis was simply a doubt as to whether the Filianic Scriptures, clearly of recent origin in their current form, could provide an authoritative basis for a specific religious form. It was not a revolt against doctrine and tradition, but a degree of doubt as to whether worshippers of Our Mother God could actually lay claim to them, and also a concern about people who were at that time . . . claiming themselves to be ecclesiastical authorities, when clearly an authentic line of priesthood of Our Mother God did not and could not exist . . .

It is important also to understand that Déanists and Filianists were not actually opposed in this matter. Authentic Filianists do not have a priesthood for precisely these reasons. Neither do they see the Three-fold form of Dea as the only way of seeing Her, but simply one important and traditional way of understanding truths that ultimately transcend human understanding. Both positions are essentially humble. Grateful and happy for the fact that Dea has given us the simple means to love and worship Her.⁶⁶

In this way, the Filianic Controversy bequeathed several important legacies to the religion besides its contemporary name. It recognized a spectrum running from full adherence to the

Catechism and use of the Madrian liturgy down to the simplest devotion to God as Mother ('one without a second'), permitting a wide range of devotees to coexist within the broader community. Among Filianists proper, it recognized views of the Recital as divinely inspired text and views of it as a human work of poetic theology to be equally orthodox, and likewise permitted both more literal and more poetic readings of the Creed, as well as both Trinitarian and modalistic understandings of Godhead. Lastly, it reached a consensus that the old Madrian orders had gone 'a little too far'⁶⁷ in instituting a sacerdotal priestesshood hearing confessions, imposing penances, and serving Communion. Without repudiating the legitimacy of these practices in principle, the participants to the Controversy agreed that they were inappropriate for the Filianic religion as it currently exists and transitioned the religion to a model of lay leadership.

Even more significant than any of the Controversy's formal conclusions, however, may be the precedent that it set for governance of the Ekklesia and charitable resolution of theological and ekklesiological disputes. The commitment of its participants to *ðamë* and amity amidst all disagreements has been an enduring example to the broader Filianic community.

While Filianists within Aristasia thus contributed a great deal to the religion, however, most Filianists today can (and do) go about their religious life without giving any thought to the 'Aristasian Experiment', in part because that is what many of the Aristasians themselves decided to do.

THE DAUGHTERS OF SHINING HARMONY

Around 2005, many of the core figures within Aristasia reformed as the 'Daughters of Shining Harmony' (DoSH), or the 'Herthelan Protectorate of Chelouranya'. In contrast to the on-the-ground community building and publicity efforts of both Lux Madriana and Aristasia, the Daughters have taken a somewhat quietist approach, eschewing social criticism and engagement with the outside world (termed 'Telluria') in order to focus on the cultivation of virtue within their own selective community.

The Daughters have, however, taken critical steps to ensure the broad availability of information about Filianism. In 2008, they systematized the slow and haphazard online migration of the religion that had begun in Aristasia by publishing an extensive website called *The Chapel of Our Mother God* (www.mother-god.com). Containing Madrian, Aristasian, and original material, the Chapel constitutes the largest single online Filianic presence, reaching thousands of unique visitors every month.⁶⁸ In 2009, the Daughters published an edition of the Scriptures under the title *The Gospel of Our Mother God* (including liturgical materials and valuable commentaries on both Filianic and Hindu scripture) through their publishing house, Sun Daughter Press (www.sundaughterpress.com).

The Daughters have always disclaimed any status as a church organization or ecclesiastical authority, however, and, while encouraging efforts to create Filianic communities, they have been scrupulous about refraining from laying out rules or guidance for them. Those who have encountered the religion

through the Chapel or through Sun Daughter Press's books have thus been largely left to work out their responses to it for themselves.

INDEPENDENT FILIANISM

At the same time that the Daughters were bringing *The Gospel of Our Mother God* to press and establishing the Chapel, several former students and correspondents of Madria Olga were also taking advantage of the growth of the Internet to connect with one another and to spread awareness of the legacy of the Madrians. Multiple Yahoo groups started and copies of various versions of the Scriptures began to circulate online, with two edited collections—Philip Jackson's *The Sacred Myths and Rites of the Madrians* and Sarah Morrigan's *New Celestial Union Version*—appearing also in print. The online confluence of the strands of tradition from Rosa Madriana carried by Madria Olga's disciples with the strands passed through Aristasia and the Daughters gave rise, over the past decade, to what is now called the 'Independent Filianic' community (i.e. independent of the Daughters).

Independent Filianists are highly heterogeneous. The Chapel, by virtue of the breadth and depth of its collections and commentary, exerts a significant normative influence, and many Independent Filianists will denote themselves as 'Chapel Filianists' to indicate that they are in close agreement with the theology articulated there. Others lean more strongly toward old Madrian writings on the very few points where these differ from the Chapel line, while still others follow more personal interpretations of Filianic teaching. What all share in common

are the ‘three Cs’—use of the Creed, adherence to the (Short) Catechism, and acceptance of the Clear Recital as Scripture.

Widely dispersed geographically, Independent Filianists pioneered the religion’s presence on social media, especially through Tumblr and Discord (which, in a tradition of word-play going back to the Madrians, they term ‘the Concord’), but also on many other platforms where they seek to obey the Daughter’s injunction to ‘go ... out among maids and teach them the Good Doctrine’ (Teachings 7:17).

That doctrine, in its essentials, has now been taught for at least half a century. What new interpretations it may receive or new ritual forms it may assume over the next fifty years are impossible to predict, but its devotees press on as their foremothers did, confident both that ‘the pillar of Truth moveth not by the breadth of an hair’ (Teachings 1:35) and that ‘the future shall be better than the past’ (13:3).

GLOSSARY

Abolan (AH-buhl-uhn)

pn 1) The seventh month of the Filianic ritual calendar. Etymology unknown, but cognate to **Avala** and Proto-Indo-European words descended from **ab(e)l-*.

aḍamë (uh-THAH-may)

n 1) Antonym of **ḍamë**. Alternatively spelled athamë.

aḍamic (uh-THAH-mick)

adj 1) Having the quality of aḍamë. Alternatively spelled athamic.

Aristasia (arr-iss-TAY-zhuh)

pn 1) Short form of ‘Aristasia Pura’, see **Sai Herthe**. 2) Short form of ‘Aristasia-in-Telluria’, an offshoot movement of the Lux Madriana household at Burtonport, active c. 1993 – c. 2005.

Astraea (a-STRAY-uh)

pn 1) The tenth month of the Filianic ritual calendar. From Greek *Ἀστραῖα*, meaning ‘star maiden’. 2) Alternate form of the name of Sai Ouranya, the **Janya** of the sky.

Avala (AH-vuh-luh)

pn 1) The ‘jeweled paradise’ of the Daughter, to which devout and virtuous souls that have not yet fully escaped the Wheel of Werdë go to rest between incarnations. Etymology uncertain, but cognate to **Abolan** and Proto-Indo-European words descended from **ab(e)l-*.

bole (like bowl)

n I) The trunk of a tree. Archaic English.

Brighe (BREE-guh)*

pn I) The twelfth month of the Filianic ritual calendar. Named for Sai Brighe, the **Janya** of gates, bridges, and liminal spaces.

Chelanya (chel-AHN-yuh)

pn I) The first of the three Filianic harvest festivals. Etymology uncertain, but *chel-* seemingly related to **Herthelan** words with meanings connected to ‘golden’.

corse (like *coarse*)

n I) Archaic English variant of *corpse*.

Cuivanya (kwee-VAHN-yuh)

pn I) The second of the three Filianic harvest festivals. Etymology uncertain.

Culverine (CULL-ver-een)

pn I) The first month of the Filianic ritual calendar. Etymology uncertain.

Dark Mistress/One/Queen

see **Irkalla**

Dea (DAY-uh)

pn I) God. From feminine form of Latin *deus*, meaning ‘God’.

* The ‘gh’ sound here may have been a voiced velar fricative (ɣ; this is similar to the ch in Scottish *loch* or German *Bach*, but voiced), or possibly a sound like standard English ‘y’.

drouth (rhymes with mouth)

n I) British variant of *drought*.

Duodecima (DOO-oh-DESS-ih-mah)

pn I) The twelfth day after **Nativity**, also known as the Epiphany of Our Lady or the Feast of the Epiphany. From feminine form of Latin *duodecimus*, meaning ‘twelfth’.

Ekklesia (eh-CLAY-zee-uh)

pn I) The body of all Filianic believers, living and dead, connected across time, space, and all planes of existence—the ‘universal Church’. From Latin *ecclesia*, meaning ‘church’, itself from Greek *ἐκκλησίᾳ*, meaning ‘assembly’ or ‘congregation’.

Exaltation

pn I) The festival marking the Daughter’s assumption of full sovereignty over heaven and earth following the Resurrection.

evanish (EH-va-nish)

v I) Archaic English variant of *vanish*.

Fátima (FAH-tee-muh)

pn I) A town in central Portugal where a series of visions of the Blessed Virgin were given to Sister Lúcia dos Santos, St. Francisco Marto, and St. Jacinta Marto in 1917. The last of these visions, on 13 October 1917, was witnessed by several thousand pilgrims who had come in expectation of the event.

helati (heh-LAH-tee)

see **hera**

hera (HEH-rah)

n 1) A spiritually advanced soul who has gained enlightenment or Realisation and is able to perform miracles. Plural **helati**. Etymology uncertain—possibly from Greek *Ἥρα*, the queen of the gods, or a feminine neologism from English *hero*, itself derived from Greek *ἥρωζ*, which may be cognate with *Ἥρα* from Proto-Indo-European **ser-*, meaning ‘to watch over’ or ‘protect’.

pn 2) The third month of the Filianic ritual calendar.

Herthe (HAIR-thuh)

pn 1) The eleventh month of the Filianic ritual calendar. Named for **Sai Herthe**.

Herthelan (HAIR-thuh-lahn)

adj 1) Of our pertaining to the world or plane of existence known as **Sai Herthe**.

pn 2) A language spoken on that plane.

Hiatus

pn 1) The day that does not exist on the Filianic calendar, in between **Kala** and Resurrection.

Inanna (ih-NAH-nah)

pn 1) The primary proper name of God the Daughter.

Irkalla (ihr-KAHL-lah)

pn 1) The Queen of Hell and the lower realms. Alternatively known as the Dark One, the Dark Mistress, or the Dark Queen.

Janya (JANE-yuh)

n 1) A beneficent, divine spirit. 2) An aspect or emanation of God. Plural **Janyati** (jane-YAH-tee). Broadly parallels both the Abrahamic concept of ‘angel’ and the Dharmic concept of ‘deva’, without being wholly synonymous with either.* Alternatively spelled Genia. Etymology differs dependent on spelling: in the first spelling, etymology may be from Sanskrit *janya*, meaning ‘derivation’ or ‘emanation’, especially with reference to Carnatic music, in which the term indicates a melodic structure derived from one of the 72 basic melodic forms; in the second spelling, etymology from Latin *genia*, feminine form of *genius*, indicating the divine essence at the heart of any material object or cultural concept.

Janyati (jane-YAH-tee)

see **Janya**

Kala (KAHL-uh)

pn 1) The first day of the Eastre festival, marking the Daughter’s death upon the **Pillar of the World**.

* Further reading: COMG, ‘Goddess Religion: An Introduction to the Seven Janyati’, <<http://www.mother-god.com/goddess-religion.html>>, <<http://www.mother-god.com/goddess-religion.html>>; ‘The Angelic Being and Her Nature’, <<http://www.mother-god.com/angelic-being.html>>.

kear (keer)

n I) A crack or flaw—the chasm or abyss that lies between Dea and each soul, which opened when each of us turned away from Her. Broadly parallels both the Abrahamic concept of ‘sin’ as well as the Dharmic concepts of ‘ignorance’ or ‘suffering’ (*dukkha*), without being wholly synonymous with either.* Alternatively spelled khear. Etymology uncertain.

Kerea (ker-AY-uh)

pn I) The fifth month of the Filianic ritual calendar. Etymology unknown, but possibly derived from Latin *Ceres*, goddess of agriculture akin to Greek *Demeter*.

keres (KIR-eez, first e like the i in kit)

n pl I) Evil, malicious creatures of a sub-human level, like devils.† From Greek *κῆρ* (*ker*, pronounced like *cur*), a class of taloned death-spirits considered sisters to the Fates and associated particularly with concepts of doom and violent death.

Kyria (KYE-ree-uh)

n I) Lady. A title given to **Inanna**, also known as ‘our Lady’ because She is our supreme Sovereign, i.e. the Princess of the World and the Queen of Heaven. From Greek *κυρία*, feminine form of *κύριος* (*kýrios*), meaning ‘lord’. Note

* Further reading: COMG, ‘Christianity, Original Sin, and the Love of Our Mother God’, <<http://www.mother-god.com/christianity-original-sin.html>>.

† Further reading: COMG, ‘Demonology and Feminine Religion’, <<http://www.mother-god.com/demonology.html>>; ‘Can Demons Create?’, <<http://www.mother-god.com/can-demons-create.html>>.

that the English pronunciation traditional to the Filianic Ekklesia differs from the Greek.

lief (leeef)

adv 1) In the expression, ‘as lief’, meaning ‘as soon; as readily; as easily’.

Lourdes (LOORD)

pn 1) A town in southern France where a series of visions of the Blessed Virgin were given to St. Bernadette Soubirous in 1858.

Luciad (LOO-see-ad)

pn 1) The festival of the Daughter’s taking on of fate. Also known as the Feast of Lights. Etymology uncertain.

Madria (MAH-dree-uh)

n 1) Mother, from Latin *mater*. Used with reference to God in Teachings 14:1, but more commonly as a title given to Madrian priestesses.

Madrian (MAH-dree-uhn)

n 1) A member of any of the religious orders practicing forms of what is now called Filianism in Britain, Ireland, or France from c. 1976 to 2008, including Lux Madriana, Ekklesia/Rosa Madriana, the Sisterhood of Artemis, the Silver Sisterhood, and others. 2) *archaic* Any adherent of a religious tradition focused on worship of God as Mother. *adj* 1) Of or pertaining to any of the above-named orders. 2) *archaic* Of or pertaining to any Mother God tradition.

Maia (MYE-uh)

n I) The principle of nescience or illusion by which manifest existence is maintained. Etymology uncertain—cognate to Sanskrit *माया* (*māyā*), meaning ‘illusion’, with special reference to the power by which the universe is made to appear. See also **Sai Maia**.

maid

n I) In its broadest sense, any creature endowed with the power of moral choice, such as to be able to move deliberately toward or away from God, including humans both female and male as well as select other beings across the numberless worlds and planes of existence. 2) In a narrower sense, contrasts with ‘man’ to refer specifically to a woman.

Moura (MOO-ruh)

pn I) The thirteenth month of the Filianic ritual calendar, which comprises a special ‘fifth season’ of fasting and spiritual renewal. Etymology uncertain.

Nativity

pn I) The Filianic midwinter festival celebrating the birth of the Daughter.

Pillar of the World

pn I) The *axis mundi*, or world-axis, that joins all the planes of existence from the highest heavens to the lowest hells.

Ranya (RAHN-yuh)

n I) A teacher or guide, especially in spiritual matters. Similar to a Hindu *guru* or Sufi *murshid*. **Rhennish**.

Raya (RYE-uh)

n 1) ‘Lady’ as the feminine form of ‘lord’. **Rhennish**.

pn 2) The name of the solar Janya, Sai Raya.

Rhennish (REN-ish)

adj 1) Of or pertaining to the “Rhennes”, a legendary people of the British Isles. 2) Of or relating to the Novarhennya, or ‘New Rhennes’, a movement of Madrians taking inspiration from the legendary Rhennes.

pn 3) The language of the Rhennes, as used by the Novarhennya.

Rosa Mundi (ROE-zuh MOON-dee)

pn 1) The Filianic midsummer festival of mystical union with the Mother. From Latin *rosa mundi*, meaning ‘rose of the world’.

Rosea (roe-ZAY-uh)

pn 1) The fourth month of the Filianic ritual calendar. Etymology uncertain.

Sai Alethea (sye uh-LEETH-ee-uh)

pn 1) The Janya of Divine Truth. From **Rhennish** *Sai*, an honorific prefix related to ‘saint’, and Greek *ἀλήθεια*, meaning ‘truth’.

Sai Athene (sye uh-THEE-nuh)

pn 1) The **Janya** of scholarship and learning. From **Rhennish** *Sai*, an honorific prefix related to ‘saint’, and Attic Greek *Ἀθηνᾶ*, the goddess of wisdom.

Sai Herthe (sye HARE-thuh)

pn 1) The **Janya** of hearth and home. From **Rhennish Sai**, an honorific prefix related to ‘saint’, and ‘Herthe’, of uncertain origin. 2) A world or plane of existence higher than our earth on the **Pillar of the World**, known in older literature as ‘**Aristasia Pura**’. Seemingly named in reference to the **Janya**.

Sai Maia (sye MYE-uh)

pn 1) The **Janya** of the illusion (also understood as Divine nescience) that underlies material manifestation. As such, she is considered the spinner of the thread of fate, and forms the first person of the **Sai Werdë** triplicity. From **Rhennish Sai**, an honorific prefix related to ‘saint’, and ‘Maia’, of uncertain origin, but cognate to Sanskrit **मया** (*māyā*), meaning ‘illusion’, with special reference to the power by which the universe is made to appear.

Sai Mati (sye MAH-tee)

pn 1) The **Janya** of intelligence and knowledge. From **Rhennish Sai**, an honorific prefix related to ‘saint’, and **Mati**, of uncertain origin. Possible cognates in Sanskrit **मति** (*matī*), meaning ‘thought’, ‘idea’, ‘mind’, ‘intelligence’, ‘prayer’, and ‘sacred utterance’ (among other things). Also Nahuatl *mati*, meaning ‘to know’, ‘to perceive’, or ‘to understand’.

Sai Werdë (sye WURD-uh)

pn 1) The **Janya** of personal fate. Appears in triple aspect as **Sai Maia**, **Sai Werdë** proper, and **Sai Kala**. In the narrowest sense, **Sai Werdë** is the spinner of the thread of fate, set between **Sai Maia**, the spinner, and **Sai Kala**, the cutter.

In the broadest sense, however, all three forms collectively are addressed as Sai Werdë. From **Rhennish** *Sai*, an honorific prefix related to ‘saint’, and ‘Werdë’, a **Rhennish** term cognate to Old English *wyrd* and other words descending from Proto-Indo-European **wer-*. See also **werdë**, **Wheel of Werdë**.

Sr

abbr I) Abbreviation of ‘Sister’ as a religious title.

Star Fairy

pn I) The queen of the elemental air sylphs, said to visit homes at the time of **Nativity**, presiding over celebrations and bearing gifts.

Tamala (TAHM-uh-luh)

pn I) The last of the three Filianic harvest festivals, also known as the Feast of the Dead. Etymology uncertain.

ðamë (THAH-may)

n I) The divine order. 2) Proper conduct. **Rhennish**. Alternatively spelled *thamë*. Cognate to both Greek *θέμις* (*themis*), meaning ‘law’ or ‘custom’ (itself from an unknown pre-Greek source) and Sanskrit *धर्म* (*dharma*), meaning ‘morality’, ‘law’, ‘custom’, and ‘duty’, among other things.

ðamelic (thah-MEH-lick)

adj I) Of or pertaining to **ðamë**. **Rhennish**. Alternatively spelled *thamelic*. Possibly archaic, see also **ðamic**.

ðamic (THAH-mick)

adj 1) Of or pertaining to **ðamë**. **Rhennish**. Alternatively spelled *thamic*.

Vaskaras (VAS-car-uhs)

pn 1) The sixth month of the Filianic ritual calendar. Etymology uncertain.

Vois (voysh)

pn 1) The eighth month of the Filianic ritual calendar. Etymology uncertain; said to be cogante to Proto-Indo-European words descending from **gʷou-*.

vasty

adj 1) Archaic English variant of *vast*.

werdë (WURD-uh)

n 1) The fate or destiny accruing to a soul as a result of its moral choices. **Rhennish**. Loosely comparable to some understandings of karma. Cognate to Old English *wyrd* and other words descending from Proto-Indo-European **wer-*. See also **Sai Werdë**, **Wheel of Werdë**.

pn 2) The ninth month of the Filianic ritual calendar.

werdic (WURD-ick)

adj 1) Of or pertaining to **werdë**.

Wheel of Werdë (WEE-uhl uhv WURD-uh)

pn 1) The cycle of birth, death, and rebirth governed by the principle of **werdë**.

FURTHER READING

The resources below offer additional commentary on and interpretation of the Clear Recital, as well as discussion of the broader range of Filianic philosophy, customs, and community:

The Chapel of Our Mother God

www.mother-god.com

The primary online resource for Filianic teaching. Articles, videos, music, and recorded lectures on a vast array of topics.

The Society for Filianic Studies

www.filianicstudies.org

Publishers of the Eastminster Critical Edition. The current edition of the full Eastminster Library and its apparatus are always available for download. Also hosts a digital archives of primary source materials relating to Filianic history and teachings, including all of the sources for the Eastminster Library volumes.

Sun Daughter Press

www.sundaughterpress.com

Publishers of the Aristasian Authorized Version of the Scriptures (under the title *The Gospel of Our Mother God*), containing valuable commentary not included in this volume, as well as Miss Alice Lucy Trent's philosophical magnum opus *The Feminine Universe*, regarded by many Filianists as the second most important book on the faith (after the Clear Recital itself).

The Daughters of Shining Harmony

www.daughtersofshiningharmony.com

The largest formal Filianic organization. Hosts the discussion forum *Shining World*.

Apron Strings

apronstrings.racemochridhe.com

The editor's own devotional blog. Maintains a directory of Filianic blogs and feeds elsewhere on the Web.

ENDNOTES

Entries in the endnotes are keyed to the abbreviations and reference lists found in the *Critical Apparatus to the Eastminster Library*, freely available at www.filianicstudies.org.

- 1 Marianne Trent, 'Re: tradition,' ASYG, 16 January 2005.
- 2 Olga Lotar, 'Letter from Madria Olga to Joey McEvoy III, 2 August 1999', <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/87>>.
- 3 KM, quoted in Sr Sophia Ruth, personal communication, 25 March 2018.
- 4 '[Rosa Madriana Introductions to the Scriptures]', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/67>>.
- 5 TCA 16:2.
- 6 TCA 8:2.
- 7 TCA 8:2.
- 8 TCA 13:10; 17:8; 18:23.
- 9 TCA 12:10.
- 10 TCA 5:8.
- 11 TCA 19:10.
- 12 TCA 12:2; 13:19.
- 13 RoS 18–19; COMG, 'I Believe in God the Mother: The Filianic Creed', n.d., <<http://www.mother-god.com/I-believe.html>>.
- 14 Cat 4–23.
- 15 TCA 15:3.
- 16 Olga Lotar, 'Making Daily Devotions', n.d., <<http://dafs.filianic-studies.org/s/digital-archives-for-filianic-studies/item/I02>>, p. 1.
- 17 Cat 25–6; MLC; Lotar, Olga, 'Making Daily Devotions', n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/I02>>, p. 3.
- 18 Cat 29.
- 19 Cat 29.
- 20 Cat 29; AAV, p. 101.

- 21 Olga Lotar, 'Making Daily Devotions', n.d., <<http://dafs.filianic-studies.org/s/digital-archives-for-filianic-studies/item/I02>>, p. 2.
- 22 Cat 27–8.
- 23 Cat 30.
- 24 Cat 30.
- 25 TCA 2:11–14; MLC.
- 26 TCA 12:6–7.
- 27 TCA 12:6.
- 28 Sr Sophia Ruth, personal communication, 22 January 2019.
- 29 AAV, p. 101.
- 30 COMG, 'Marianna Maria Chant MP3', <<http://www.mother-god.com/maria-chant.html>>.
- 31 COMG, 'Inanna Lalitha MP3', <<http://www.mother-god.com/lalitha-mp3.html>>.
- 32 TCA 17:4.
- 33 RoS 31.
- 34 RoS 31.
- 35 RoS 31.
- 36 RoS 32–3; MLC.
- 37 RoS 6–16.
- 38 RoS 17–25.
- 39 RoS 26–30.
- 40 DoD 2.
- 41 David Kay, LMYG, 1 September 2010; Sr Sophia Ruth, '2 Founding Orthodox and Catholic Madrian Orders 1973–1994', *Madrian Deanic Resources*, 17 December 2018, <<https://madrinandericresources.wordpress.com/2018/12/17/2-founding-orthodox-and-catholic-madrian-orders-1973-1994/>>. Sr Sophia Ruth indicated that Madria Olga sent the Communion Rite document to Mr Philip P. Jackson, who later 'self-initiated himself' with the documents from Madria Olga.
- 42 TCA 5:5–8, 22–4.
- 43 COMG, 'The Feast of the Conception of God the Daughter', n.d., <<http://www.mother-god.com/feast-of-the-conception.html>>.
- 44 TCA 1:4, 13, 15, 19; 2:3–4, 10, 14; 3:3–4, 14, 16, 23, 28; 4:3–4, 14, 16; 5:3–4, 10, 13–15, 17, 24; 6:2, 12–13, 19; 7:2, 9, 12–13, 17; 8:2, 9, 12–13, 20, 23; 9:2, 12–13; 10:12–13, 20; 11:12–13; 12:2, 12–13;

- 13:2, 12–13, 23; 14:12–13; 15:12–13; 16:2, 12–13; 17:12–13, 22; 18:12–13, 22; 19:12–13; 20:12–13; Olga Lotar, ‘Steps for Drawing Up a Sacred Calendar’, n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/100>>; COMG, ‘The Warrior Queen Raihiranya Sai Rayanna: First Empress of Sai Herthe’, n.d., <<http://www.mother-god.com/warrior-queen.html>>.
- 45 Cat 30; AAV, p. 100.
- 46 Cat 30; AAV, p. 100.
- 47 [Special Prayers], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/81>>, p. 5.
- 48 [Prayers & Affirmations], n.d., <<http://dafs.filianicstudies.org/s/digital-archives-for-filianic-studies/item/80>>, pp. 6–7.
- 49 Quoted from anonymous source by Pamela Lanides, personal communication, 26 October 2018.
- 50 Cat 31.
- 51 TCA 10:2.
- 52 TCA 14:2.
- 53 Daughters of Shining Harmony, ‘The Imperial Anthem’, <<http://www.daughtersofshiningharmony.com/introductory/the-imperial-anthem/>>.
- 54 TCA 16:2.
- 55 TCA 16:2; ‘Aristasian Hymn: She Hath Riven’, <<https://aristasia.wordpress.com/2007/06/07/aristasian-hymn-she-hath-riven>>.
- 56 TCA 20:2.
- 57 TCA 13:2.
- 58 TCA 9:2.
- 59 TCA 17:2.
- 60 TCA 17:2.
- 61 TCA 19:2.
- 62 TCA 5:2.
- 63 Sr Sophia Ruth, personal communication, 29 January 2018.
- 64 Alice Lucy Trent, *The Feminine Universe*, Golden Order Press [a Division of Sun Daughter Press], 2010, p. 136.
- 65 Annya Miralene, ASYG, 11 January 2005.
- 66 COMG, ‘What is Deanism?’, n.d., <<http://www.mother-god.com/deanism.html>>.

67 Annya Miralene, ASYG, 11 January 2005.

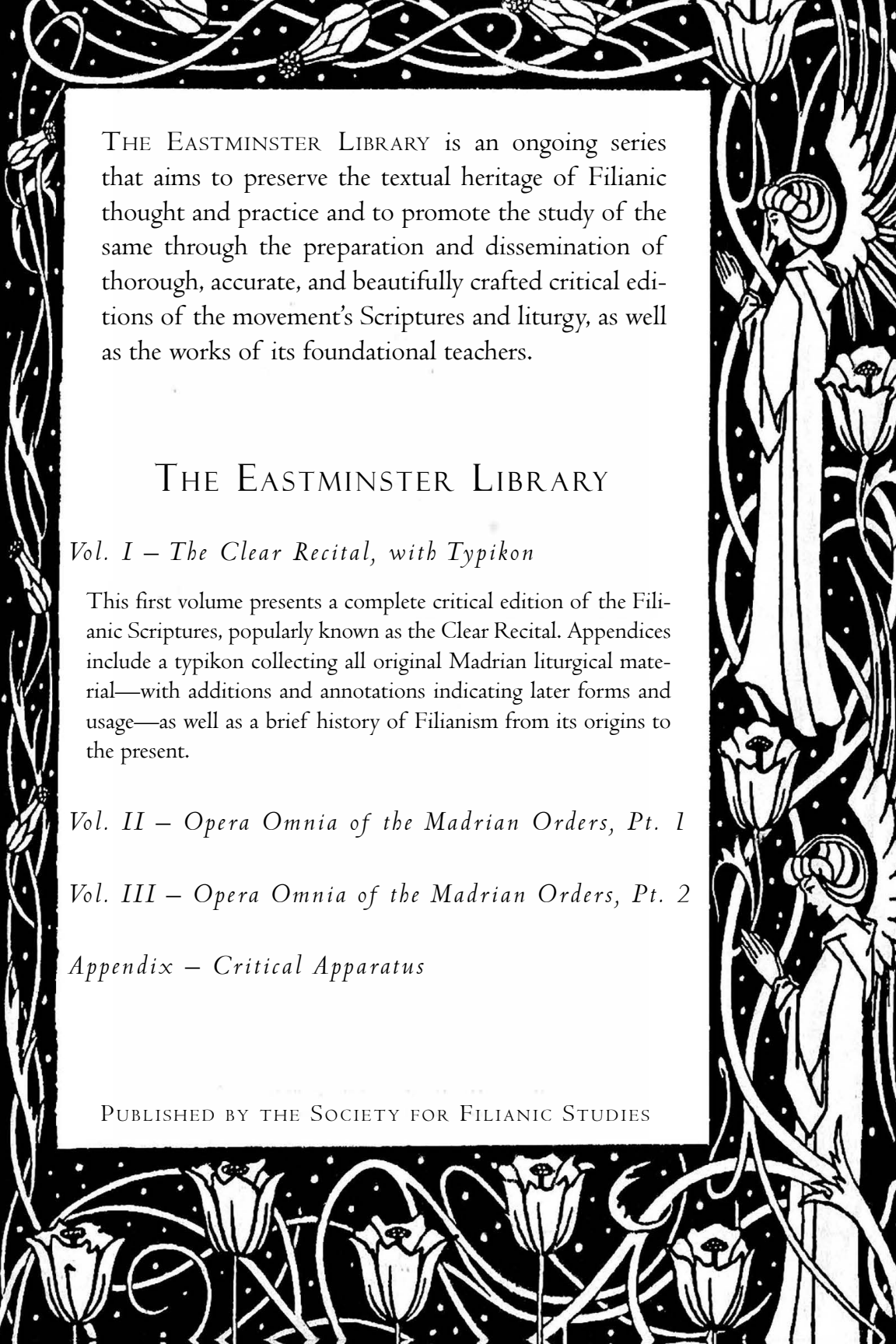
68 COMG, 'A Goddess Correspondence', n.d., <<http://www.mother-god.com/goddess.html>>.

COLOPHON

The body text of this volume is set in Bruce Rogers' *Centaur*, with headings and chapter numbers in *Felix Titling*. Drop capitals appear in *Fleur Corner Caps* from the House of Lime foundry. Versicle and response glyphs are set in Doulos SIL. Calendrical symbols for the typikon appear in Segoe UI Symbol. Hederæ are set in Kelvinch. Greek and Devanagari text appears in Times New Roman.

Layout was done in Adobe InDesign CC 2020 in a 6"×9" trim size, with the printing block arranged in broad congruence with Tschichold's Golden Canon.

Adobe Photoshop CC 2019 and GIMP 2.10.14 were used for the preparation of images and illustrations.

The page is framed by a decorative border featuring Art Nouveau-style floral motifs, including tulips and swirling vines. On the right side, there is a vertical illustration of a woman in a long, flowing dress, possibly a saint or a figure of religious significance, with her hands clasped in prayer. The background of the border is dark with small white dots.

THE EASTMINSTER LIBRARY is an ongoing series that aims to preserve the textual heritage of Filianic thought and practice and to promote the study of the same through the preparation and dissemination of thorough, accurate, and beautifully crafted critical editions of the movement's Scriptures and liturgy, as well as the works of its foundational teachers.

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Vol. I – The Clear Recital, with Typikon

This first volume presents a complete critical edition of the Filianic Scriptures, popularly known as the Clear Recital. Appendices include a typikon collecting all original Madrian liturgical material—with additions and annotations indicating later forms and usage—as well as a brief history of Filianism from its origins to the present.

Vol. II – Opera Omnia of the Madrian Orders, Pt. 1

Vol. III – Opera Omnia of the Madrian Orders, Pt. 2

Appendix – Critical Apparatus

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