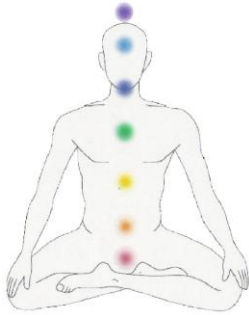


Gnostic Meditation Study Guide



Taken from the teachings of Tau Malachi in the Sophian tradition (www.sophian.org)



Produced by Magdalene Circle (www.magdalene-circle.org) in Austin Texas.

Meditation

Meditation is an important part of the Sophian Gnostic path. The purpose of meditation is to go within and then live within so that we can take our consciousness toward God and the Supernal Light. Our path is to raise our consciousness toward Christ Consciousness so that we can realize our unity with the All and reach enlightenment.

The following practices are meditative techniques used in the Sophian tradition. Meditation is a habit that should be practiced regularly. That being said, the best method is to start slow and build up to longer periods of meditation. It is common for someone to try to do too much too quickly and give up. So, it is recommended that you start with a slow and consistent practice.

Starting Practices

The following are some basic practices that you can start with. These practices are for various purposes. Silent Witness is a great way to look inside and begin to understand your inner motivations. This will help to identify your true will so that you can connect with your true self. Kabalistic Cross is a Gnostic form of the “Lord’s Prayer” where you intone the words in a mystical manner. This is a great way to begin meditation, ritual, or any other working of intent. Primordial meditation is much like meditation performed in Buddhism and other wisdom traditions. It is the base for everything beyond. Giving & Receiving is the last Starting Practice and is based on the idea of taking in and giving out energy. It is a basic healing practice and one that helps us take our focus off self.

Silent Witness Practice

The Practice of the Silent Witness is a practice of merely observing mental-emotional states, and all of the thoughts and feelings-emotions that arise, without any judgment or attachment and aversion. One simply wishes to watch what is happening, inwardly and outwardly, without identifying oneself with anything that is transpiring.

So long as we remain identified with what is arising in consciousness we are powerless to make any real change, but if we can remove our self-identification with thoughts and emotions, and even events in life, we become empowered to make changes. Likewise we discover that often by merely letting go of self-identification with mental-emotional phenomena and events of life, and bringing what is happening into the Light of Awareness, most problems are naturally and spontaneously dissolved. Basically, the Silent Witness is an exercise in self-knowledge and the cultivation of self-awareness - what we call the Presence of Awareness.

At anytime, anywhere, just let go and let be, and become the Silent Witness of all that is transpiring within and all around you. Become aware of your body and with your awareness scan your body. Notice its posture and all of the sensations in the body, including any tensions or stresses. Then shift your focus to the feeling-emotions underlying the bodily sensations, allowing yourself to become conscious of your feelings and emotions. Then shift your focus to the thoughts associated with these feelings and emotions. Without any judgment at all, without attachment or aversion, just Witness in Silence what is happening.

This practice can be done in the midst of any activity of daily life. It is one of the key methods through which Christian Gnostics integrate their spiritual practice into daily living. One can engage in this practice for prolonged periods of time, but even just five or ten minutes here and there throughout one's day is very powerful and beneficial. While we aim to abide in this Presence of Awareness the majority of the time, this evolves through consistent practice.

Witnessing is not something you do; it is the realization that awareness is present. Awareness is always present, even when you are totally absorbed in an activity or thought. "You" might be trying to do the witnessing, yet while this "you" seems to have awareness, in reality the "you" that tries to witness is being witnessed.

The Kabbalistic Cross

Any time one wishes to invoke the Light-Presence or affirm one's innate unity with God there is a very simple way. It is called the Kabbalistic Cross. My beloved Tzaddik always said of this practice that "it is swift as a lightning bolt but far more powerful."

The Practice

Breathe and envision a Sphere of Fiery-Light above your head, as though all the stars of the universe are gathered there. Raise your hand to that Center of Light and draw it down; touching your forehead, intone Atoh.

Envision the Light descending as you move your hand down the very center of your body and, pointing to your feet and the Good Earth beneath them, intone Malkut.

Bring your hand back up the center of your body to your heart and envision the extension of Light over to your right shoulder, and touching your right shoulder intone Ve-Gevurah

Bring your hand across from your right to your left shoulder, and touching your left shoulder intone Ve-Gedulah.

Join both of your hands over your heart, as though to pray, and intone Le-Olam and Amen. In doing this you have invoked the Light of the Cross and the Cross of Light appears in your Subtle Body. This is the Kabbalistic Cross. It's that simple!

This is a spiritual practice in and of itself, but it also appears at the beginning and end of many other spiritual practices in Christian Gnosticism. It is founded upon the simple truth that the inmost part of us is the Christos or Light-Presence and that remembering the Light in us we naturally let it shine through us. The words we intone are the conclusion of the Lord's Prayer: "You are the Kingdom and the Power and the Glory, forever, amen." Intoning this we align our soul with the Divine Will and Kingdom, and make ourselves a Holy Vessel of the Shekinah – the Divine Presence and Power.

Atoh is pronounced: Ah-Toe

Malkut is pronounced: Mal-Koot

Ve-Gevurah is pronounced: Vey-Ge-Vur-Ah

Ve-Gedulah is pronounced: Vey-Ge-Dew-La

Le Olam is pronounced: Lay-Oh-Lam (as in lama)

(When practiced in the Assembly Io Adonai is intoned at the throat.)

Primordial Meditation: The Way, Truth and Life

There are many different states of meditation, all reflecting different levels of kavvanah-concentration and devekut-cleaving, but on a fundamental level meditation is a state of mindfulness and alertness in which one is completely aware of what is transpiring in one's consciousness and one's environment. Essentially, meditation is a state in which one is fully alert, yet also fully relaxed and experiencing a peaceful spaciousness.

In the Sophian Way the practice of mindfulness is not limited to formal sessions of meditation practice in which one is seated, but is integrated into one's daily activities. As much as spiritual practice through formal sessions one would typically associate with prayer, meditation and sacred ritual, the Sophian Gnostic seeks to cultivate mindfulness throughout the day, ultimately seeking a seamless union of spiritual practice and daily living. It is this that leads to the development of higher states of consciousness and actual Self-realization. Any activity can be a practice of mindfulness, and coupled with Primordial Meditation the Goodness within oneself will naturally shine forth.

In our ordinary condition our consciousness tends to be fragmented and the mind becomes scattered. Likewise, our desire-energy is unfocused and, consequently, our manifesting power is sorely limited. The practice of mindfulness naturally gathers up the fragments of consciousness into an integral whole and brings about a state of focused awareness that allows us to consciously direct our desire-energy. This brings about an experience of greater peace and joy, makes us more effective in whatever we might be doing, brings a state of clarity, and empowers us to consciously direct our desire-energy as a manifesting power – hence it supports our prosperity, success, health and happiness.

Generally speaking we tend to identify ourselves with the various moods and mental states that arise in our consciousness. We grasp at one fragment of consciousness after another thinking, “this is me” or “this is who I am.” Through the practice of mindfulness and Primordial Meditation, however, we learn to cultivate a more spacious and panoramic view, and letting go of the pieces we are able to become aware of the whole; hence become aware of the light and the darkness in us, and realize our transcendence of the light or darkness in the Sacred Unity of our True Being. Essentially, we become an authentic individual and experience the tikkune-healing of our Soul-Being.

If you consider times when you have acted badly and caused harm to others, you will find that you were not acting as yourself, but rather that you were compelled by negativity, an inclination to violence and turbulent emotions. Basically, in such moments, you have identified yourself with the mood and mental state of your surface consciousness, and lost touch with the deeper part of yourself – your Innate Goodness. Through the practice of mindfulness and Primordial Meditation we learn to diffuse the negativity, aggression and tumultuous emotions, and instead of identifying ourselves with them and repressing them or indulging them, we learn to bring them into the Light of Awareness, with acceptance, generosity and kindness, thus liberating the energy bound up in them. This naturally uplifts our consciousness and gives us more energy for living – essentially we wake up and come to life.

Gradually, as one becomes more open and sensitive to the Spirit, and engages in Primordial Meditation, one will experience a greater freedom from negativity and inner conflict, and one will

experience wholeness and well-being. As a Lakota Sioux friend once said to me: “You will become comfortable in your own skin.”

This practice is called Primordial Meditation because it unveils and reveals your Bornless Being and Innate Goodness; hence your Primordial Nature, which is the very essence of Enlightenment. In Kabbalah the highest Name of God is Eieih, which means “I Am” or “I Shall Be,” and alludes to Pure or Primordial Being. When Lord Yeshua spoke 'I am' statements, he was speaking from the inmost part of the Soul and Self, which is Pure or Primordial Being in us. The nature of this Divine Being is Pure Radiant Awareness, and it is this that Gnostic Christians speak of as the “Christos” – our Enlightened Nature.

In this Light-Presence there is knowledge, understanding and wisdom, for it is a state of Gnostic Being (Knowing Being). And there is love and compassion, and life and freedom, and all good things. It is the source of all power and all blessing in us, and it is the True and Holy Grail of the Sacred Quest. It is the Pearl of Great Price, which Yeshua said a wise merchant would sell everything to acquire, and it is this Master Yeshua was speaking about when he said, “I am the Way, Truth and Life.”

Through prayer, meditation and sacred ritual we recognize and realize this Light-Presence and experience conscious unification with the Divine, and through spiritual living we embody the Light-Presence in the world. Primary in this process of Self-realization is meditation, specifically Primordial Meditation – the simplicity of Just Being.

In the Sefer Yetzirah (the Book of Formation) it is written:

Ten Sefirot (Emanations) of No-Thingness (Ain)

Bridle your mouth from speaking and your heart from thinking,

And if your heart runs, return to the place.

It is therefore written, “The Hayyot running and returning.”

(Ezekiel 1:24) Regarding this a covenant was made.

Sefer Yetzirah 1:8

The key phrase in this saying is: “And if your heart runs, return to the place.” This “place” is the Presence of Awareness – Just Being, neither grasping at thoughts, emotions and images that arise in the mind, nor reacting to them and pushing them away, but rather abiding in the Presence of Awareness. In other words, abiding in Pure Being. If you become distracted, restore yourself to Pure Being. This Pure Being is the essence of Primordial Meditation.

Based upon this verse from the Sefer Yetzirah, speaking of Primordial Meditation my beloved Tzaddik said, “Primordial Meditation is this: Return your heart to its place, let go and let be, and relax. This is enough.” If one is able to naturally and spontaneously do this one needs no method, but for most of us this is too simple and sublime, and we are too bound up in self-grasping, thought and thinking, and all of the constant movement on the surface of consciousness. Therefore, some method of Primordial Meditation is necessary for us to restore ourselves to the Great Natural Perfection or Bornless Being.

Of this state the Holy Apostle wrote: “Without father, without mother, without genealogy, having neither beginning of days nor end of life, but resembling the Son of God, he remains a priest forever”

(Hebrew 7:3). This is Melchizedek which, according to the masters of the Tradition, represents Bornless Being or Primordial Enlightenment – one who reintegrates him or herself into the state of Pure Being (the Light-Continuum). This is the present Truth of our Inmost Being and Primordial Meditation is the most essential Way to this Self-realization of our Bornless Nature – hence Eternal Life.

In conjunction with any method of Primordial Meditation we might practice we can join the affirmation Master Yeshua has given to us: “I am, the Way, Truth and Life.”

Methods of Primordial Meditation:

Primordial Meditation with Breath: This method is most ancient and is found in many esoteric schools. Essentially, you allow your body to find its own natural rhythm of breath and rest your attention gently on the breath, using breathing as the vehicle of the Presence of Awareness.

According to Genesis, once God formed the Human One, God breathed a Living Soul into the First Human Being, who was both male and female. All words for the parts of the Soul in Kabbalah mean “air,” “wind” or “breath,” with the exception of Yechidah, which means “Divine Spark.” Thus, there is an intimate connection between the breath and the power of our Holy Soul. In advanced practices initiates discover a Radiant Holy Breath within and behind the ordinary breath, and a number of Energy or Light-Breaths that sustain the subtle Body of Consciousness. Ruach, which is a word for a principle aspect of the Soul in our experience and also a word for the Spirit of God, the Holy Spirit, literally means “breath.” In connection with these ideas you may recall the Light-Transmission imparted by the Risen Christ to the disciples, of which it is written: “When he had said this, he breathed on them and said to them, ‘Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained’” (Gospel of St. John 20:22-23).

There is power in our breath and in our breath we are connected to all that lives and to the Spirit of God. In many Christian Gnostic practices the breath becomes the vehicle of the Light-Presence and the direct expression of the power of our Supernal Soul. Thus, Primordial Meditation using the breath as our focus can facilitate the Enlightenment Experience as well as activate the powers of the Soul of Light in us – hence activate psychic and spiritual gifts.

When you meditate using this method, breathe naturally, with even inhalations and exhalations, just as you ordinarily do. Focus your awareness very gently on the out-breath, and when you exhale just flow out with the breath. Every time you breathe in, let go and let be, and imagine that at the end of the out-breath your breath dissolves into the infinite spaciousness of Truth. At the end of every exhalation, before the next inhalation, you will find there is a gap – let go and enter into the gap. In the gap is the “place” of Pure and Primordial Being. This is called Perfect Repose.

Whatever thoughts or emotions might arise, neither grasp at them nor push them away. Just let them be, and let them naturally arise and pass away, without doing anything with them or entertaining any judgment. If you find that you have become distracted or identified with thoughts and emotions arising, or find yourself daydreaming, merely restore your focus to your breath and continue. If mind enters into the gap and the Natural State dawns, let go of the practice and just calmly abide. If the mind or heart moves, return to the practice. It is that simple.

Do not focus too tightly upon breath, but focus upon it lightly. Basically, you want to place about ¼ of your awareness on breath and leave the other ¾ free, abiding in a quiet and spacious state of relaxed awareness. In this state one is essentially aware of oneself and what is happening in one's consciousness, and aware of what is happening in one's environment.

Instead of watching the breath, as though separate from breath, progressively allow yourself to identify with your breath, as though you are becoming your breath. Breathe and let the breath and the one who is breathing gradually merge in a natural way without unnecessary force.

In this practice you will find that as the Presence of Awareness grows you will experience the mind becoming more and more silent and the vital-emotional being becoming more and more quiet. It is as though one is shedding the Serpent's skin and putting on a Body of Clear or Transparent Light. In this way one is set free!

Primordial Meditation with an Object: This method is also very ancient and very simple. Instead of focusing one's awareness upon the breath, one gently rests one's mind on an object. You can use any object that has a natural beauty and that uplifts and inspires you – a flower, a crystal, a flame, or other similar things. More powerful than this kind of object are sacred objects – Divine Images such as images of the Holy Mother, Lord Yeshua, Lady Mary, John the Baptist, St. Lazarus and other Holy Ones, or images of the Archangels of the Tradition, such as Raphael, Gabriel, Michael and Uriel, among others. One's Living Tzaddik is the most powerful image of all, because of one's direct and personal connection to the Elder or Tau who serves as one's Tzaddik. Merely seeing her or his face invokes the remembrance of the Soul of Light within you and thus generates confidence in the Bornless Nature of your True Being.

In this method, merely rest your mind upon the chosen object, and let yourself merge with it – it is the same as with breath, but uses an object for focus instead. If you become distracted, restore yourself to the practice. If the Natural State dawns let go of the practice and abide in it. It is that simple.

(Beginning practice of Primordial Meditation with an object requires an external object of focus. However, in advanced practice an internal object or visualization may be used to further develop kavvanah-concentration and to generate a more subtle and sublime Presence of Awareness.)

Primordial Meditation with Sound or Chant: Another ancient and universal method of meditation is with chant and sound. Essentially, taking up a chant, you merge your mind with the sound of your voice.

In the prologue to the Gospel of John it is written: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being." The Word-Logos is Sound-Vibration, and in advanced practice initiates discover that all things are Sound-Vibration and Light. In the Kabbalah there is an art of vibrating Divine Names and Words of Power through which initiates learn to facilitate shifts in consciousness and are able to cause corresponding changes in externally appearing phenomena; hence work wonders. Primordial Meditation using sound and chant is part of this sacred

art, and like the practice with breath, can lead to the Enlightenment Experience as well as the activation of the innate powers of the Soul of Light.

The simple sound Ah could be used. Any of the Divine Names could also be used, or the chants of the Archangels given in Gnosis of the Cosmic Christ, by Tau Malachi. The chant of the Blessed Name Yeshua is very powerful, or the chant, 'Adonai Yeshua, Yeshua Messiah'. The chant of the Holy Bride, Kallah Messiah, is very good, as is the chant of the Mother of Light – 'Ha Isha Ha Elyona, Aima Israel'. Any chant to which one is inclined can be used.

Simply take up the chant and gradually merge the mind with the chant. If the Natural State dawns let go and abide in the silence of Pure Being. This is enough.

Any time one finds oneself distressed, chant can serve as a relief and it automatically tends to guard the mind against falling into negativity. So, aside from Primordial Meditation, chant is a useful practice which is common to all Sophian initiates.

(Beginning practice of Primordial Meditation with chant or sound requires an actual pronunciation of the chant. However, in advanced practice initiates may hold the chant in the mind with no externalization, in the same way they may use a visualized object in place of an external one. The reasons for this are basically the same.)

As a standard practice Sophians learn to practice both with eyes closed and eyes opened – the latter being necessary to certain advanced practices and to an integration of practice into daily living. In the beginning, however, it is fine to get started with the eyes closed if it is helpful, though obviously this cannot be done with an external object as one's focus.

These are the basic methods of Primordial Meditation. You might wish to try each of these methods and find which one works best for you, or you may wish to consult a Sophian Elder or Tau to receive guidance and further teachings on the practice. Primordial Meditation is the foundation of all other practices in the Tradition, and coupled with the Silent Witness it proves an effective method for generating the Presence of Awareness in life. Many have experienced Enlightenment and Liberation purely through this practice. It is All-Good.

Giving & Receiving Practice

The foundation of authentic spirituality and Self-realization is the generation of love and compassion. It is love and compassion that opens our eyes to the Sacred Unity underlying all creation and reveals our dynamic interdependence and interconnection with everyone and everything in our environment. In Sophian teachings Christos is called the Pattern-That-Connects and, thus, the nature of the Christos is love and compassion.

St. Paul addresses this eloquently when he writes: “If I speak in the tongues of mortals and angels, but do not have love, I am a noisy gong or clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.” He concludes: “Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we only know in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I spoke as a child, I thought like a child, I reasoned like a child; when I became an adult I put an end to childish ways. For now we see in a mirror, dimly, but then we shall see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope and love abide, these three; and the greatest of these is love.” (1 Corinthians 13:1-13)

Just as many people in modern spirituality and the new age movement seek after psychic and spiritual gifts, likewise some claim higher levels of consciousness, such as Cosmic Consciousness, or even Supernal Consciousness or Enlightenment, yet have not generated the Sacred Heart of Love and Compassion. While, indeed, such individuals may have glimpsed something of a higher consciousness, apart from love and compassion the higher state of consciousness glimpsed is not embodied or realized – for the Sacred Heart of Love and Compassion is the very nature of the Light-Presence and it is the essence of Enlightenment and Liberation. According to Gnostic Christianity, love and compassion are innate to the Soul of Light that is in us and in generating love and compassion we cultivate our true humanity.

The first step in the Sophian Way is the development of the Presence of Awareness, which is accomplished through such practices as Silent Witness and Primordial Meditation. Once the Light of Awareness is present, the second step is the generation of the Sacred Heart of Compassion. All intermediate and advanced spiritual practices in the Sophian Way are evolved from this foundation and are essentially seeking to refine the Light of Awareness and Sacred Heart in us.

What sets Gnostic Christianity apart from orthodox and fundamental forms of Christianity is the view that we do not merely believe in Yeshua Messiah, but that we are able to directly experience the Living Yeshua – specifically the Risen Christ. Likewise, Gnosticism teaches not only that Yeshua embodied the Christos, but that we are also meant to consciously work on ourselves and evolve to embody the Light-Presence; hence that it is our destiny to attain Christhood, just as Lord Yeshua did. Thus, Christian Gnosticism gives us powerful teachings and practices through which we are able to entertain a conscious evolution towards Christ Consciousness and acquire Gnosis of the Risen Christ in our own experience.

Giving & Receiving Practice is the central method through which Sophian Gnostics generate the Sacred Heart of Love and Compassion. It reflects Gnostic teachings on the Mystery of the Crucifixion, the essence of which is incorporated into Giving & Receiving Meditation.

According to the Kabbalah, we must receive something in order to give it, and in order to fully receive something we must share it with others. Thus, first we must receive the love and compassion of the Light-Presence within us, and in giving it to others we fully receive the blessing of the Sacred Heart. For this reason the practice of Giving & Receiving must begin with oneself and extend from oneself to others.

The primary intention of Giving & Receiving Meditation is the generation of the Sacred Heart of the Christos – Spiritual Love and Compassion - yet it is also a way of healing and a way of receiving and imparting blessings. Essentially, Giving & Receiving Meditation is designed to dispel any form of negativity or obstructing karma and to generate positive energy and beneficial karma in place of it. This naturally opens the way for healing, whether physical, psychic or spiritual, and for the reception of all manner of blessings both material and spiritual.

The basic skills developed in the practice of Silent Witness, Primordial Meditation and Giving & Receiving appear in every other form of spiritual practice taught in the Tradition, from practices of Union with Partzufim and Palace of Light Meditations to Transference of Consciousness Meditations. All begin with the Silent Witness or Primordial Meditation and all use the image of the Spiritual Sun and Radiant Holy Breath found in Giving & Receiving. Thus, knowledge and skill with these three practices provide the initiate with keys to all other spiritual practices in the Tradition. Giving & Receiving is thus among the Six Foundation Practices known to every Sophian Gnostic. (The other three are the Middle Pillar Meditation, which is often incorporated into Giving and Receiving Meditation, and two Sacred Rituals, one that establishes Sacred Space and the other that facilitates the Gnostic Eucharist.)

Before we can actually engage in Giving & Receiving, we must first be able to invoke love and compassion in ourselves to some degree, which means we must be able to open our heart. In practice this can prove to be much more difficult than we might think, as typically speaking our source of love and compassion is hidden from us, and because we are unfamiliar with it, it can be hard to access. Fortunately, there are many special ways to access the heart taught in Gnostic Christianity that can help us invoke our capacity for love and compassion. Here we will consider a few that are most direct.

Remembrance of Being Loved: Consider a time when you have felt loved and the person who loved you. Recreate and envision that situation in your mind in as detailed a way as possible – a love someone showed you that truly moved you. For many people this might be their mother or their father, a grandmother or grandfather, or anyone who showed us love and kindness. Sometimes, even an animal friend can be used. Other times some of us might be able to connect with Lord Yeshua or Lady Mary whose love brought us the Light-Transmission, or perhaps our Root Tzaddik (Spiritual Teacher.) Anyone who has brought forth love from within us, and with whom we experienced being loved, can be used.

Envisioning this and letting it fill your mind completely, allow the feeling of love to arise in your heart again and pervade you with thanksgiving and gratitude. When you do this your love will naturally flow to whomever or whatever evoked it. Your heart will open, and though you may not always feel that you have enough love or may have forgotten your capacity for compassion, you will remember your love and compassion, for it will be present with you. You will remember that you have been loved and are worthy of love, and that in your heart you are a loving person.

Let your heart open fully, and let your love flow out to all living spirits and souls. First, to those who are close to you, then to friends and acquaintances and neighbors, and then to strangers. If you are able, let your love flow even to those who you might think of as enemies...let the whole world rest in your heart, as though in a womb of Light and Love. Abide with this holy awareness as long as you can.

Others the Same as Oneself: The truth is that we all desire the same fundamental thing – we all want to be happy and to be free from suffering. We want to be prosperous, successful, healthy and happy, however we might express it. This is true of all living spirits and souls. Essentially, if we can remember our basic sameness as human beings – living beings – we can open our heart to others.

Bringing this to mind, see your own desire for prosperity, success, health and happiness, and see the desire of others the same as your own. Let your heart open and genuinely wish for the prosperity, success, health and happiness of yourself and others all together. This will naturally help you open up in your relationship with others and become more aware of both your own and others' needs and desires. Just image a world in which people considered one another in this way – happiness would be on the rise and suffering diminished!

Exchanging Places: If you know of someone who is suffering but have no clue how you might help that person, put yourself without reservation in that person's place. Imagine yourself as that person – having that person's experience – as fully and vividly as you can. Look and see how you would feel, and all of the fears and grief and suffering that would arise. Be that person in your mind and open your heart completely to his or her experience.

Any time we exchange places with someone we are naturally shifting away from our habitual self-grasping, and opening our heart to the experience and needs of others. If we make a habit of such a practice we will find that more and more a powerful empathy and affinity with others will arise, and that our heart will naturally open to others in our daily lives. Quite frankly, we will find that we are healthier and happier in just doing this, and when we can engage in active compassion – rendering whatever help or support we can – we will discover a certain radiance of the Sacred Heart spontaneously coming from us.

Envisioning a Friend: Sometimes we find we can't so easily put ourselves in the place of someone who is suffering that we are not all that close to. When this is the case all we need to do is imagine someone we love, a friend or loved one, in that situation. The natural result of this is that one's heart will swiftly open and one will experience an outpouring of love and compassion.

Some may fear that doing this with a friend might cause their friend harm, as though a psychic assault. However, nothing could be further from the truth. In doing this the love and compassion one

generates goes out to one's friend or loved one, as well as to the actual person who is suffering and in need, and it generates positive energy and karma for one's friend. Essentially, one is drawing one's friend into the Light-Continuum and invoking a blessing upon him or her, for he or she has facilitated the Light-Transmission by way of his or her love.

Opening to Compassion: Every day presents opportunities to open our heart and to experience love and compassion. Perhaps we pass a street person, or see someone with a lonely or angry face, or we see someone who is physically or mentally or emotionally challenged, or we see an animal dead on the roadside. Perhaps we hear of the plight of peoples in other countries or people experiencing ill fortune or suffering while watching the news. In life we see many people who are suffering and in need, and every time we see such things represents an opportunity to open our heart. In the face of the immeasurable suffering in the world, do not allow the opportunity for love and the sorrow it invokes to slip by you, but let the suffering and sorrow give birth to love and compassion in you. Then the great sorrow and suffering is not without purpose and meaning, but facilitates the manifestation of the Christ Presence within oneself and others. Let life itself invoke love and compassion.

In these ways we can open our heart and remember our capacity for love and compassion. Undoubtedly one can find many others ways as well. The point is very simple: in any way you can, access the love and compassion that is innate to you as a human being. This will bring you more satisfaction and happiness, and it will empower your Giving & Receiving Meditation.

Extending the Light of the Cross (Love & Compassion)

In the process of generating spiritual love and compassion we are not alone. Though every person must work out his or her own salvation (enlightenment and liberation), taking sanctuary in the Living Yeshua, the Gospel of Truth and the Mystical Body of the Anointed (the Sacred Circle), we receive blessings and grace from the Risen Christ. Likewise, we receive blessings and grace from the Holy Mother and Bride, and from all of the Apostles of Light who have gone before us. In truth there is a Great Luminous Assembly of Tzaddikim and Maggidim (Holy Ones and Angels, and all manner of Divine Beings) ready and willing to help us in the Great Work. Thus, we are not alone in any part of our divine labor, for the Divine Grace of the Holy Shekinah and the Luminous Assembly is ever present to empower us in the Work. We need only invoke the Shekinah and the Tzaddikim and Maggidim to receive Divine Assistance.

When we perform the Kabbalistic Cross, the intersection of the Cross of Light is in our Heart Center – the Sacred Heart. This Cross represents the Union of Logos and Sophia, Faith and Gnosis, and Love and Compassion; our Spiritual Love and Compassion being the power of the Light of the Cross. When we have generated the Sacred Heart and wish to extend the force of our love and compassion to other living souls, we can pray to the Holy Mother, Lord Yeshua, Lady Mary, and all of the Tzaddikim and Maggidim to help us do so. We merely need to invoke them and pray from the depths of our being that everything we think, feel, envision, speak and enact might serve to extend the Light-Presence in the world and be a blessing upon all living spirits and souls. As my beloved Tzaddik, Tau Elijah, said, “Empower me, O holy ones, to accomplish the Great Work and to bring Divine Illumination to all beings.” Pray that you might walk in beauty and holiness and be a blessing to all beings who come into contact with you and that you might be empowered to help uplift them into the Light-Continuum.

Any time you engage in spiritual practice or any good work, make a habit of consciously dedicating your activity as a blessing upon all beings. Always pray that the Light of the Cross is extended to all living spirits and souls, and that the blessings and grace of the Anointed might pour forth on all living beings. If one meditates deeply on spiritual love and compassion and recognizes the wisdom of compassion, one will realize that the only way to become fully empowered to help others is to embody the Light-Presence fully and, thus, to enter into Supernal or Messianic Consciousness. For, in truth, one's own Enlightenment and Liberation is the greatest blessing one can offer to other beings and in this state of Self-realization one is empowered to be of the greatest help possible. Thus, compassion is the Divine Passion for complete Enlightenment and Liberation.

The Beginning of Giving & Receiving

When you wish to practice Giving & Receiving sit in a comfortable position and perform the Kabbalistic Cross, invoking the Light-Presence. Then settle in and abide in Primordial Meditation. The method of following one's breath into the gap is best for the purposes of Giving & Receiving (See Primordial Meditation under "Foundation Practices".) The Sophian teachings say that one becomes Spirit-filled when one is empty of oneself and completely open and sensitive to the Light-Presence. This is the esoteric meaning of the First Beatitude: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Gospel of Matthew 5:3.) It is from this state of emptiness, which becomes Spirit-filled, that we perform Giving & Receiving Meditation.

Giving & Receiving in the Environment: This method of Giving & Receiving focuses upon the atmosphere of one's own consciousness and one's immediate environment. As we are all aware, our moods and state of mind have a very powerful influence upon us. The ordinary person is essentially bound by whatever moods and mental states arise. According to our mood and state of mind we influence our environment and, in that we are part of the environment of other beings, our moods and mental states influence others. Thus, transforming our own moods and mental states, and uplifting our own consciousness, liberates us from the downward pull of negativity and helps uplift others in our environment as well.

Sit with your mind, heart and body, and let yourself tune in to how the body feels, your mood, thoughts and emotions – the general atmosphere of your consciousness. Envision the Spiritual Sun in your heart and shift your focus to this Light-Center. If you feel uneasy, or notice any form of tension or stress, or any negativity or darkness however subtle it might be, imagine that your breath is linked to the Spiritual Sun and that your breath becomes Light. When you inhale, breathe in whatever darkness or negativity is present and breathe out Light into your body-mind. Envision the negativity and darkness instantly transforming into Light by the Spiritual Sun in the center of your being. Breathing out, envision your whole body-mind becoming filled with Light. It is as though your whole body and consciousness-being becomes the Light-Presence of the Spiritual Sun in the material dimension.

When your body and consciousness-being have become the Spiritual Sun, envision the Light extending into your immediate environment, shining upon everything around you and transforming the environment into Light. Envision the environment as though it is a Palace of Light and yourself as the Light-Presence in the center of it.

Once you have transformed yourself into the Light-Presence and your immediate environment into an Abode of Light, you can conclude the meditation with a prayer to extend the Light and the Kabbalistic Cross. Alternatively you could abide envisioning the whole world, and everyone and everything in it, transformed into a Great Palace of Light, and then close the practice with prayer and the Kabbalistic Cross.

Giving & Receiving with Oneself: In this method one envisions the Spiritual Sun in the heart and oneself instantly transformed into the Light-Presence. Then one envisions a shadow image of oneself magically appearing before oneself. The Light Self is the aspect of yourself that is whole and complete, warm, loving, understanding and Spirit-filled – a Living Presence and Power of Light that is a good friend, willing to be there for you without judgment, regardless of whatever your faults or shortcomings might be. The shadow self is that aspect of yourself that feels wounded or hurt, rejected, unworthy, misunderstood, betrayed, frustrated, grief filled, resentful, angry or bound to all kinds of negativity.

When the Light Self and shadow self are present in your visualization, as the Light-Self, open your heart to the shadowy image of yourself, and smile upon the shadow self with love and kindness. Breathe in the negativity and darkness of the shadow self and breathe out Light and Love upon it. Envision the darkness as reddish brown sooty smoke or black inky smoke, and as you breathe it into the Spiritual Sun see it transformed into Fiery-Light. Drawing off the negativity and darkness, and breathing Light into the shadow self, envision the shadow self gradually transforming into a Light Self, until it shines as brightly as you. Then envision these two Light Selves breathing Light upon one another, so that there is Light upon Light, filling the whole environment. Once the surrounding environment is transformed into a Palace of Light, embrace this other aspect of yourself, envisioning it merging into you so that you form One Light-Presence, whole and complete. When the meditation is complete, pray that the Light of the Cross is extended to all beings and perform the Kabbalistic Cross.

This is a powerful method for physical, psychic and spiritual self-healing, and it is a central practice for self-purification corresponding to the esoteric meaning of baptism. Because our Inmost Being is the Light-Presence, any time we remove the veils and husks obstructing it, the Light naturally and spontaneously shines from within us. Enlightenment is a present truth we recognize and realize – it is the state of our True Being that we need only to remember. Thus, purified of forgetfulness, negativity and darkness, the Light-Presence shines from within us. As Lord Yeshua said, “You are the Light of the world.”

Giving & Receiving in an Actual Life Situation: In this method bring to mind a situation in which you have behaved poorly and that is a cause of grief to you – one that merely thinking about might make you feel quite badly. Envision the situation completely, exactly what you said or did, and the harm it brought to others and the darkness it released into the world. Feel it deeply and let it penetrate your heart.

Then, envision the Spiritual Sun in your heart, and as you breathe in accept full responsibility for what you have done in that specific situation, without any attempt to justify or minimize your actions or words, or dodging responsibility in any way. Look and see exactly what you have done and the harm it has caused, and from the depths of your being ask for forgiveness. Breathing in receive forgiveness,

and breathing out give forgiveness and reconciliation – pray those who might have been harmed are healed and blessed, and that understanding might uplift one and all.

Essentially, you breathe in responsibility and blame, and you breathe out blessing, healing and the undoing of injury. As you do this, envision yourself filled with the Light-Presence, as though the Spiritual Sun expands to pervade your whole body, and envision everyone involved filled with Light and restored to wholeness of being.

Much of the time we avoid taking responsibility for the wrongs we have done to others and the harm we have inflicted. “I was doing my best,” or some such thing we will say, but this does not heal us or dissolve the negative karma, nor does it put an end to the inner conflict that holds us in bondage. We have to acknowledge and accept responsibility for our behavior in order to really let go of it and to receive forgiveness and be free of it. This practice is very powerful and may actually give us the strength to seek out individuals we have wronged or harmed and ask forgiveness from them directly. This relates directly to the esoteric meaning of “confession” – a bringing into the Light of all shadows and shades hidden within us. It has nothing to do with a spiritual mediator, such as a priest, forgiving us in the “name of god,” but rather it is about our ability to forgive ourselves and restore our Spirit-connectedness. If we are unwilling or unable to do this we will find our progress towards actual Self-realization sorely limited – for how can we support other beings’ reintegration to the Light-Continuum if we do not reintegrate the whole of ourselves? As the saying goes, “Physician, heal yourself” – “Savior, save yourself.”

Giving & Receiving for Others: Begin as you did in the method for oneself, but in place of the shadow image of yourself, envision someone you know who is suffering and in pain. Envision the Spiritual Sun in your heart and your whole body filled with the Light-Presence. As you breathe in, breathe in the suffering and pain of this person, and all of the negativity and darkness that plagues him or her, seeing it transformed by the Spiritual Sun into Light. As you breathe out, breathe out Light upon this person. Entertaining the Radiant Holy Breath, just as in Giving and Receiving with Oneself, gradually envision the person growing more and more self-luminous, until they shine with brilliant Light.

When the person is healed and made whole and filled with Light in your visualization, be confident that he or she is healthy and happy, completely liberated from the cause of suffering and pain, and envision the person exchanging Light with you, so that there is Light upon Light and the whole environment is filled with Light. Then see the person go his or her own way in the company of Luminous Beings, and close your practice with the extension of the Light of the Cross and perform the Kabbalistic Cross.

Through this practice many people have been liberated from bondage to unwholesome spiritual forces and ill fortune, and many have been healed physically, psychically and spiritually. Some have even experienced Divine Illumination.

The very essence of Giving & Receiving is represented in the Mystery Drama of the Gospel by the Crucifixion: It is the heartfelt wish to take the suffering and sorrow of others upon oneself, and to give others one’s own delight and joy, Light and Life; hence to exchange one’s happiness for the sorrow and suffering of others. In the Gospel of John (15:12-13), Lord Yeshua speaks of this when he says, “This is my commandment, that you love one another as I have loved you. No one has greater love than this,

to lay down one's life for one's friends." Understanding that friends, strangers and enemies are one and the same in the Christ Presence, and that all beings are our relations and all beings are our friends in Christ, this is the aim of our love and compassion for all beings.

When the practitioner has become familiar with this essential method of Giving & Receiving for Others, he or she will be prepared to practice the Complete Method of Giving & Receiving.

The Complete Giving & Receiving Meditation: Through the Divine Power of the Sacred Heart, we take on the sorrow and suffering of all beings – their negativity and darkness, fear, grief, frustration, anger, guilt, doubt, bitterness, rage, hatred and the like, and we give them all of our good and happiness, our light and love, healing power, well-being, peace of mind and fulfillment in the Light-Presence. Essentially, we make ourselves a Holy Sanctuary for others, and a vehicle through which others might be uplifted into the Light-Continuum.

Begin the practice by performing the Kabbalistic Cross and abiding in Primordial Meditation. Let yourself become empty, so that you might be Spirit-filled. When you feel clear and conscious in the Spirit, perform the Middle Pillar Meditation*. Once the Middle Pillar is in place, invoke the Holy Mother, Lord Yeshua and Lady Mary, and the Luminous Assembly of Tzaddikim and Maggidim, and open your mind and heart fully to their Divine Presence. Feel the Holy Ones filling you with love and compassion and empowering the Light-Presence and Sacred Heart in you – as though you become their Living Presence and Power in the material dimension.

*(In place of the Middle Pillar an initiate may perform a Meditation of Mystical Union with an appropriate Partzuf, such as Mother Sophia, the Risen Christ or Holy Bride, and perform Giving & Receiving as that Holy Being.)

Gather all the Light of the Five Centers into your Heart Center, continuing to see the Body of Light and Sphere of Light around you. (If you have merged yourself with the Divine Image of a Partzuf, then envision the Sun in the Heart Center of the image of yourself as the Partzuf.) Then bring to mind a person you know who is suffering and imagine that person magically appearing in the space before you. Let your heart and mind open to this person, and imagine this person's sorrow and suffering as fully as you can in complete detail. Envision that the person's suffering and pain gathers together as a great mass of reddish brown or black smoke-like substance at his or her Heart Center, or, in the case of physical disease, at the place of the disease in the body. (Before performing this part of Giving & Receiving, Divine Names may be chanted and Archangels may be invoked corresponding to the need of the person for whom you are performing the practice.)

Now, when you breathe into the Spiritual Sun in your heart, envision the mass of smoke-like substance dissolves, seeing the negativity and darkness liberated and transformed into Fiery-Light. As you breathe out, envision Light pouring out to the person from the Spiritual Sun in your heart. When you breathe in and take the person's negativity and darkness into your heart, it is as though any remaining self-grasping in you is dissolved, along with the person's negative karma, so that you and this person fully become the Christ Presence in this process and are both uplifted fully into the Light-Continuum. Continue this Radiant Holy Breath until you both shine equally with brilliant Light – envision the person healed of all dis-ease and liberated from all darkness, completely illuminated by the Light-Presence.

Contemplate the liberation of yourself and the person you are practicing for into the Christ Presence within the Light-Continuum; and contemplate the complete dissolution of your own self-grasping, and the unity of the Soul of Light and Christos in you with the Holy Soul and Christos of the person you are practicing for – aware of your complete interconnectedness and interdependence. Within the Radiant Holy Breath become aware of your unity with all that lives and your innate unity with the Christos. Let your soul be the Soul of Christ, your mind be the Mind of Christ, your heart be the Sacred Heart of Christ and your body be the Mystical Body of Christ. In this state of mystical union, listen and hear the invocation of blessing the Anointed One speaks for this person and let it be spoken through you. When this union transpires, envision the Fiery-Light transformed into brilliant Clear Light, a diamond-like Light sparkling with rainbow colors, and it is this Supernal Light that pours out to the person for whom you are practicing as you speak the Living Word. Envision this person also transformed in this way, so that he or she also shines with the Supernal Glory. See this person completely free of all sorrow and suffering, fully established in the Supernal Light-Presence.

Now, envision the person going his or her way in the company of Holy Ones. As he or she departs, envision yourself ascending upward, as though flying upward into the air to a point where you can see the whole earth. Envision yourself becoming a Great Light-Presence shining upon the earth and all who dwell in it. Imagine the negativity and darkness of the whole world gathered up into a great mass of smoke-like substance, just the same as when you worked with the person in need. As when you performed Giving & Receiving for the person, so now perform it for the world. Breathe into the Spiritual Sun all negativity and darkness of the world, and breathe out Light and Love upon the world – envisioning the whole world becoming as the World of Supernal Light: the Mystical Body of the Christos.

Then, envision that the world dissolves into fluid flowing Light and pours into your Sacred Heart, re-manifesting there as though the whole earth is in your heart, the Sacred Heart of Christ. Abide with this holy awareness as long as you can. When the heart moves or the mind is distracted, return them to their place, and when you are finished, close with a prayer to extend the Light of the Cross into all realms, worlds and universes and perform the Kabbalistic Cross. This concludes the Complete Method of Giving & Receiving.

There are variations of the Complete Giving & Receiving Practice that correspond to the different Partzufim Meditations and, likewise, there are extensions of this practice corresponding to inner and secret teachings given to adept initiates in the Tradition. However, all forms follow the same basic formula. Before extending the practice directly to strangers and to those one might consider “enemies” it is best to practice for loved ones and friends, in the same way it is best to practice for oneself alone before extending one’s practice to others. Always one must begin where one is and build one’s continuum of spiritual practice from that foundation. Of this practice my beloved Tzaddik said, “If an aspirant performed only Giving & Receiving Meditation and its Foundation (Primordial Meditation and Middle Pillar), he or she might well acquire full Gnosis of Yeshua Messiah and experience Divine Rapture when departing this world.” His words reveal the great power of this spiritual practice, for it is said to hold the very essence of the Gospel of Truth (Amet).

There are many different levels of teachings imparted in association with the Giving & Receiving Meditation, and there is also an Initiation that corresponds to the practice which is an Empowerment

for the practice. Here one has the base teachings and instructions, and receiving these one has the blessing of the Apostles of Light to actively engage in the practice.

We pray Mother Sophia gives birth to the Sacred Heart of Christ in you and that you might be empowered to drink deeply from the Grail of Gnosis!

Continuing Practice

The next segment consists of practices that you can start after you have a basic meditative habit that you are consistently doing. These practices are designed to make you more aware of energy and to connect with the divine. Middle Pillar is a Kabbalistic meditation that uses visualization and intoning the names of God to get you in tune with your Interior Stars (Gnostic term for Chakras). We suggest that you add Middle Pillar to your daily practice once you begin to feel comfortable with visualization and intoning. It is a very powerful practice.

After Middle Pillar there are a number of Partzuf Meditations. Partzuf are like personalities of the Divine. They are sometimes designed around a Holy man or woman or around a spiritual aspect of God. One should find the “personality” that they most resonate with and begin adding a Partzuf meditation to their daily practice. You do not need to do all of the Partzuf meditations, but pick one to start with. As this practice becomes easier and more comfortable you may wish to choose different Partzuf for different days of the week. Once you have a very steady practice established you will want to select Partzuf you are less comfortable with and explore them. Your Tzaddik may give you Partzuf meditations to work with that will stretch you even further. There are other Partzuf including those of the Dark Mother which are very advanced and only suggested for very experienced initiates.

Middle Pillar Meditation

Standing or sitting, gently set your focus upon your breath and relax, consciously letting go of all tension or negativity of mind, emotions or body, allowing yourself to be present in the moment. Turn your mind to the Spirit of God within and above you and kindle the desire for the Holy Shekinah to come to rest upon you. Give yourself to Her in this moment.

Envision a sphere of brilliant white light, a diamond-like light that sparkles with rainbow hues, translucent and clear, above your head. Visualize and feel this center of Supernal Light there, above your head, and let your mind and heart and whole being become open and sensitive to the Divine Presence and Power. Awaken this center of divine energy with the intonation of the divine name **Eheieh**.

Then envision the light-force descending through your head down to your throat, forming another sphere of light at your throat, a sphere of translucent lavender light, brightly shining. Visualize and feel the Divine Presence and Power descending upon you and entering into you, welcoming the Holy Shekinah in silence. Awaken this center of divine energy with the intonation of the divine name **Yahweh Elohim**.

Let the light-force continue its descent down through your body to form another sphere of light in the middle of your torso at your solar plexus, a sphere of translucent golden light that shines brightly like the sun. Visualize and feel the increasing intimacy between yourself and the Divine Presence and Power, opening yourself completely to the Holy Shekinah as She embraces you. Awaken this divine center with the intonation of the divine name **Yeshua**.

Envision the light-force naturally and spontaneously continuing its descent, forming another sphere of translucent violet light at your groin, a vibrant and brightly shining center of divine energy. Visualize and feel deeply the mystical embrace of the Divine Presence and Power, the force of light and life awakening in every cell of your body and the whole of your being. Awaken this divine center with the intonation of the divine name **Shaddai El Chai**.

Let the light-force complete its descent, passing down to your feet and forming a sphere of radiant darkness there, as though a radiant indigo or obsidian black translucent light, all receiving. Visualize and feel with your whole being the full embrace of the Holy Shekinah as you merge and become one with Her. Awaken this divine center of energy with the intonation of the divine name **Adonai**.

Having brought the Supernal Light-Force down, envision and feel an awakening and up rushing of Divine Energy from the depths of your consciousness-being, as though from the secret center of the Earth there is a response from below to the Divine Presence and Power coming from above. Envision yourself becoming like an exhaustless fountain of this Divine Energy, the light-force rushing up in ascent from the base of your feet, through your spine and out the top of your head, as though through a pipe of light formed in your Subtle Body.

Circulate this light-force through your aura or sphere of sensation through your breath. As you exhale visualize and feel the light-force pouring down the front of your body and as you inhale visualize and

feel it ascending up the backside of your body. Continue this focus until the current flowing down the front of your body and up the back is well established, as though the flow continues on its own.

Then shift to a focus upon another current of light-force simultaneously flowing down your left side and up the right side of your body, using your breath, as before, to circulate the Divine Energy, your exhalation bringing it down the left side and inhalation bringing it up the right side. Continue in this focus until the current is fully established.

Now envision your body as a body of light, as though every particle is self-luminous. And visualize and feel a sphere of brilliant light completely surrounding you, a radiant aura of golden-white translucent light. Feel yourself filled with the Holy Spirit and abide in this Divine Fullness, entertaining communion in the Divine Presence and Power of the Holy One.

When this is complete you can proceed to further prayer, meditation or ritual, or close the session by completely absorbing and grounding the energy-intelligence generated by the practice. This, then, completes the Middle Pillar Meditation.

Union with the Living Yeshua – the Risen Christ

In the Gospel of St. Thomas the name Living Yeshua appears: “These are the secret sayings the Living Yeshua spoke and which Didymos Judas Thomas wrote down” (Logion 1). In Christian Gnosticism the name Living Yeshua is very specific – it means the Risen Christ or Risen Savior, and indicates inner and secret teachings, along with the corresponding initiations, that Lord Yeshua imparted to his disciples following the resurrection. This reflects a significant distinction between the orthodox forms of Christianity and Gnostic Christianity, for orthodoxy is focused primarily upon the outer and public teachings Yeshua gave before the crucifixion, while Christian Gnosticism is founded upon the inner and secret teachings given by Master Yeshua after the resurrection; the secret teachings of the Living Yeshua. That the Gospel of St. Thomas begins in this way connotes that these sayings come from the Risen Christ.

Most Christian Gnostics do not place the same importance on the teachings of St. Paul that orthodox Christians do. After all, by Paul’s own account, he is the “least of the apostles.” However, Gnostics take note of the conversion of Saul into St. Paul, for his conversion takes place by way of the Living Yeshua or Risen Christ in a spiritual or mystical vision. (See Acts chapter 9) Not only did his metanoia (spiritual transformation) take place through a mystical contact with the Living Yeshua in vision, but the disciple who received him also experienced the Living Yeshua in a vision instructing him to heal Paul’s sight, and thus to receive Paul into the Circle.

The orthodox church speaks of such events as something of the past and proffers a vain “apostolic succession” completely apart from any direct experience of the Living Yeshua – a faith of blindness leading the blind, and ignorance teaching the ignorant. The principle of the apostolic succession and the Light-Transmission that moves through it means something completely different to a Gnostic Christian: For the Gnostic knows that the Christ Presence exists within him or herself, and that direct experience of the Living Yeshua is open to anyone who seeks to receive the Anointed – hence True Gnosis.

Gnosis and communion with the Living Yeshua is not isolate to the past but is an on-going experience in the present for Gnostics. And it is this direct spiritual or mystical experience of the Living Yeshua that is the foundation of Christian Gnosticism and the True Apostolic Succession.

It is this belief, above all others, that earned Gnostics the brand of being heretics, for Gnostics know that the Living Yeshua and Holy Spirit transcend all manmade religious institutions and that the apostolic succession is not dependent upon association with any external church. Essentially, Gnostics know anyone who wishes to contact the Living Yeshua – the Risen Christ – can do so, and that everyone can receive the teachings and Light-Transmission directly from the Anointed. Spiritual Teachers and discipleship are highly valued among most Christian Gnostics, specifically for the purpose of guidance on the Path of Self-realization and teaching aspirants how to enter into Gnosis and Communion with the Living Yeshua and the Luminous Assembly of Tzaddikim and Maggidim directly. This is the essential intention of Gnostic Christianity.

It is for this reason that Gnostic Elders (Adepts) and Tau (Masters) have designed and evolved Partzufim Meditations – methods of uniting oneself with Divine Personifications – in order to teach

aspirants how to invoke and experience direct contact with the Living Yeshua. On the one hand, it is the rehearsal and remembrance of the Truth and Light within oneself, and, on the other hand, it is a way to contact and experience the Anointed directly for oneself – hence a Path of Gnosis.

In Gnosticism the resurrection is taught as primarily a spiritual event that is perceived not with the physical eyes, but with the spiritual eye. The story of St. Paul reflects this very well, for he experiences physical blindness as his spiritual eye is opened, symbolic of the necessity of learning to see, hear, smell, taste and touch on a different level through interior senses. The methods of spiritual practice and meditation in Gnosticism are specifically designed to facilitate the opening of the interior senses through which one might receive instruction directly from the Risen One and Holy Spirit. Partzuf Meditations are meant to do just that – open one’s interior senses and generate a Body of Light (a more Subtle Body of Consciousness).

Partzuf Meditations have another purpose, however; what is called the “generation of Divine Pride.” Essentially, this is the dissolution of one’s self-identification with limited name and form and, in place of it, the generation of a new self-identification with fully evolved and realized being – hence the Christos or Gnostic Being. Because this is the truth of our Inmost Being – the Soul of Light in us – practicing it we naturally and spontaneously bring forth the Light-Presence from within us. Coupled with Spiritual Humility, which is the state of being empty of ourselves and completely open and sensitive to the Spirit, the cultivation of Divine Pride is central to the Sophian Way. Thus, typically, every Sophian knows and practices at least one form of Union with a Partzuf.

The basic aim in all Partzufim Meditations is to experience a conscious unification with the Partzuf and to embody the Partzuf in one’s life. Essentially, it is one’s aim to merge one’s mind, heart and life with the Light-Presence represented by the chosen Partzuf and to live as that Light-Presence as fully as one can. This idea is reflected by the name Didymos Judas Thomas, which literally means “Twin” Judas Thomas – the “Twin of the Living Yeshua.” Through Partzufim Meditations we also become Twins of the Light-Presence. It is a very powerful practice that lends itself towards the acquisition of secret wisdom, mystical experiences and various wonders.

Here we shall give the Union with the Living Yeshua Meditation, but you will also find Union Meditations in this study guide with the Holy Mother, St. Mary Magdalene, John the Baptist and St. Lazarus, each of which represents a Face of the Beloved – the Christ Presence. The Living Yeshua Meditation is, perhaps, the most common among Gnostic Christians, though the meditations with the Holy Mother and Bride are also very common.

Union with the Living Yeshua Meditation

Sit in a place where you will not be disturbed and let yourself settle in. Perform the Kabbalistic Cross and abide in Primordial Meditation, letting your heart return to the place (the present moment). This is the foundation of all good things.

From this Primordial Ground, shift your focus to the Image of the Spiritual Sun in your heart, envisioning the Spiritual Sun shining within you, illuminating your whole body-mind. Let your mind and heart turn to the Living Yeshua and pray that the Anointed might come and be with you. Then, envision

a ray of light streaming forth from your heart – leaping out of you like a shooting star – and the Image of the Living Yeshua magically appearing in the space before you, an Image of Radiant and Translucent Glory. (The Divine Image appears as though formed of translucent light, like a rainbow which is bright and distinct, yet through which you can see.)

Meditation Image: The Risen One appears as though his body is made of sunlight, wearing an inner robe of white brilliance and an outer robe of violet or amethyst. His gaze is intense, though deeply loving, and he is enshrouded with a great rainbow aura, the red band nearest his body and the violet band on the outermost edge. He does not appear with his feet on the ground, but hovers in the space before you as though standing on air.

Open your mind and heart to the Holy One completely, and pray to the Anointed. As much as speaking your prayers, become a womb of silence, listening and hearing the Word of the Life-Power he speaks to you – entertain gnosis and communion with the Risen Christ. As you commune hold the visualization as clearly as you can, and not only see, but let yourself feel the warmth and vibration, love and compassion, understanding and acceptance of the Lord. When you feel your prayer and communion is complete, take up a chant of the Anointed:

The most simple is the Blessed Name of the Anointed – Yeshua. Alternatively, you can intone Adonai Yeshua or Yeshua Messiah or Hayyah Messiah. The most common chant for this practice is Adonai Yeshua, Yeshua Messiah.

As you chant the Name of the Anointed envision that he answers your prayers and invocations, smiling upon you and sending forth streams of light from his body and aura, pouring out grace and blessings upon you and empowering you in the Great Work. See your own body-mind shining brighter and brighter and your own aura transformed into Rainbow Glory. When you conclude the chant, envision the Divine Image dissolving and becoming fluid flowing light, pouring back into the Spiritual Sun in your heart. In the silence, know the Christos as your very own Soul of Light and let your mind merge with the Mind of Christ, your heart merge with the Sacred Heart of Christ and your body merge with the Mystical Body of Christ. Abide in this Unification as long as you can, whether an instant or a prolonged period of time. When your mind and heart move, close with thanksgiving and praise and a prayer extending the Light of the Great Seth (Cross), and perform the Kabbalistic Cross.

Let the energy settle and ground for a few minutes before getting up. When you go out into the world, consider everything you see as the Light Abode and Body of the Anointed; every sound hear as the Living Word of the Holy One; every thought and emotion that arises in your mind, receive as the innate Wisdom of Christ. In this way practice the Holy Seal of your Unification throughout the day – live as a Christ-bearer. This is the Essential Meditation of Union with the Living Yeshua – the Risen Christ.

Opening the Interior Stars Method

This is an extension of the same practice. In this method the initiate envisions the seven interior stars within the Divine Image of Yeshua, from Crown Star to Root Star (which follow the spectrum of the rainbow, violet-crown to red-root), as well as the Transcendent Star of diamond-like brilliance above the head of the Lord. When one is envisioning the extension of blessing during the chant of the Blessed

Name, one envisions a ray of jeweled colored light emanating from each of the interior stars in the body of the Anointed to the points of the interior stars in one's own body, and the interior stars opening in one's own body. (Another method is to envision an intense ray coming from the Transcendent Star over the head of the Lord to the point of the Transcendent Star over one's own head, and the seven interior stars spontaneously appearing as the rainbow glory of the Transcendent Star.) The whole practice is exactly the same, except for this detailed visualization. This method is still an Essential Practice. Advanced practices developed from this base are taught in the Tradition, though special instruction and initiation from an Elder or Tau is necessary.

Essential Transference of Consciousness Method

This method is also basically the same. The only difference is that at the end of the meditation the initiate envisions his or her own body-mind condensing into the Spiritual Sun at the heart and dissolving into fluid light and shooting into the Sacred Heart of the Divine Image. Essentially, in this way, the initiate shifts the center of his or her consciousness into the Body of Light or Divine Image. This is a practice of consciousness beyond the body and for conscious dying. Typically, special instruction along with an initiation or empowerment is necessary for success with any form of the Transference of Consciousness Practice. However, this is an essential method that can prove productive for any sincere practitioner once knowledge and experience of the base practice is in place.

Union with the Woman of Light – Holy Mother

According to the Kabbalah, in the beginning Ain Sof Or (the Light of the Infinite) pervaded endless space and, thus, Godself filled endless space, infinitely in all directions. The first action of creation was Tzimtzum-Constriction, in which God withdrew into Godself, leaving a Great Void of Infinite Space in which creation could take place. In other words, God made space in Godself for creation. The masters of the Tradition say that this Great Void of Infinite Space is God's Womb. Thus, God the Father (Abba) and God the Mother (Aima) appear, though, indeed, God is beyond the duality of male or female, Father or Mother.

It cannot be said that Endless Space was created, for though Or Ain Sof filled it, it is Primordial and was ever-present in the midst of the Primordial Light. This Infinite spaciousness is Uncreated Sophia – Mother Sophia (Wisdom). Within her we live and move and have our being, and the whole of creation appears. She is within creation as the space in which everything exists, yet she is ever beyond creation as the space of Ain Sof (the Infinite), which is the space of God and Godhead – the One-Without-End.

She is the Primordial Ground and Matrix – the Space of Creation and the Nature of Consciousness, as revealed in the Melchizedek Transmission. Light and Darkness appear in her, and all the Cosmic Forces: Divine Forces, Titanic Forces and Dark Forces. Because she is never changed by anything that appears in her, but remains ever pure and pristine, she is called the Holy Virgin. Yet, because all Cosmic Forces appear in her, Divine, Titanic and Demonic, she is called the Whore. She is exclusive and all-inclusive at one and the same time, Our Mother.

One who knows the nature of Consciousness and is Self-realized has acquired Gnosis of Mother Sophia, and it is this Gnosis which is called Enlightenment and in which Supernal or Christ Consciousness is born. Therefore, she is called the Mother of Christ – Mother of all the Holy Ones. In the Gnostic Gospel she is personified by Mother Mary, the Mother of Yeshua Messiah, the One Anointed with the Supernal Light of God.

Mother Mary is Mother Sophia – Uncreated Wisdom, and St. Mary Magdalene is Daughter Sophia – Created Wisdom, and, in truth, the Mother and Daughter are one and the same Divine Sophia. Yet, the Holy Mother corresponds to Pure Being and the Daughter to the Ever-Becoming, so that it is said of Holy Sophia, "She moves and moves not." According to the masters of the Tradition, everything in the Holy Gospel transpires with, in and through the Divine Mother, and she is the Ground of it all. Just as without the Element of Spirit-Space nothing would appear, so without the Mother the Light of the Cross would not shine forth and no one would be Christed.

The Mother is the Voice of Silence that speaks the Logos-Word of God, and she gives birth to herself in the Bride and Bridegroom, so that through her the Face of the Father is revealed and the One-Without-End is made known. She is the Throne upon which the Image and Likeness of Yahweh appears, and she is all Divine Images of Light that appear in the Light-Continuum – to know the Holy Mother is to know oneself and to give birth to Christ in oneself. She is the All in All, within yet ever transcendent; blessed be God the Mother and the Mother of God!

Now here we speak words and generate thoughts, but the Gnosis of Mother Sophia is not in our words or thoughts, nor in anything that arises in the mind. Indeed, though everywhere within, she is ever beyond, and therefore Supernal or Supramental. To know her one must experience her – one must abide in Pure Radiant Awareness at-one with the Primordial Ground of Infinite Space.

What is written here is, itself, a contemplation and meditation of the Holy Mother, and there is much more that may be said of her – the body of inner and secret teachings of Mother Sophia is vast in the Tradition. Yet, direct experience and gnosis of her will not come through words and is not to be found in books, but in life and in one's soul and nowhere else. In truth she is oneself and she is more – she is the essence of oneself, the Essence of the Self of every self and Soul of every soul. Such is Mother Sophia.

For this reason the adepts and masters of the Tradition have generated many meditations with the Partzuf of Aima or Mother Sophia, so that drawing near unto her and experiencing her, we might gain Knowledge and Understanding of her and grow in Wisdom. Here is one of the most common Partzuf Meditations of the Holy Mother, which is called Union with the Woman of Light.

Union with the Woman of Light Meditation

Sit in a place you will not be disturbed and abide in Primordial Meditation. This, itself, is the most essential meditation of Mother Wisdom, but if true Gnosis does not dawn from this simplicity of Pure Being, then shift your awareness to the Heart Center and envision in your heart the Image of the Spiritual Sun, our Io Adonai indwelling.

Contemplate your body as the Womb of the Mother, and the Spiritual Sun as her Holy Child – meditate on your body as the Virgin Mother giving birth to your Holy Soul to the Infinite and Eternal. This, itself, is a fundamental meditation of the Holy Mother – if Gnosis of her dawns abide with it.

Let your heart be your guide and when the time comes and your heart wishes to speak itself, envision a ray of light shooting forth from your heart and magically appearing as the Woman of Light before you.

The Image of the Woman of Light: This Divine Image appears in Revelations 12:1-2. She is a Woman of Light, giving birth to a Child of Light, her body shining like the sun, with a crown of twelve stars, standing on the orb of the moon, full of Grace and radiant with Divine Glory. Her image is formed of translucent light, like a rainbow, yet she is a Great and Brilliant Light-Presence.

Envision the Woman of Light, Mother Israel, and feel her and smell her and taste her and hear her – be fully present with her, opening your mind and heart and life to her. Contemplate your Soul of Light as the child in her Womb, and infinite space within and around you as her Divine Body. Pray to her and commune in her, knowing her as your True Mother, the Mother of all mothers, Woman of all women – the Womb of All.

When your heart moves you, take up the chant of the Woman of Light: Ha Isha Ha Elyona Aima Israel (“Woman of Light, Mother Israel”)

As you chant her chant, envision rays of light streaming from her Divine Body pouring out upon you, purifying you and consecrating you, blessing and empowering you in the Continuum of the Light-Transmission. It is as though you are being born as a Child of Light in her presence and as though in her you remember yourself in the World of Supernal Light. Envision this light pouring over you and pervading you, transforming every cell and every particle of matter in your body into Fiery-Light, so that gradually you grow more and more self-radiant, until your body shines with brilliant translucent light like her body, and you are as she is – the Image of your Mother.

At the conclusion of the chant when Silence comes, abide in the silence as long as it lasts, whether an instant or a prolonged period of time. Then, envision the Image of the Divine Mother dissolving into fluid light and that Divine Light pouring down through the top of your head into your Heart Center. Contemplate your heart as a Heart-Womb and the whole world within it – a Great Sphere of Light encompassing the Good Earth, and let love and compassion for all beings as your fathers and mothers, brothers and sisters, and little ones dawn, and let love for all creatures and God shine from within you. Pray for the resurrection and ascension of the Good Earth, and pray to be as the Mother in the Great Work.

Then, take up the simple chant of the Holy Mother holding this love in your heart and holding this wish in your mind: Ama-Aima

When the chant is concluded imagine that you merge with the Holy Mother completely – your mind becoming as her Divine Mind, your heart as her Sacred Heart and Womb, your body as her Emanation Body; be at-one with the Divine Mother.

In closing, pray for the extension of the Light of the Cross, and the Divine Illumination of all beings.

Walk in the world as though walking in the Abode and Body of the Holy Mother, aware of the Sacred Unity in which all things live and move and have their being; all sounds let be as her Heavenly Voice; all thoughts and emotions that arise receive as her Divine Wisdom. Know you are in her and she is in you, and that you are inseparable from her in body and in soul – this is Gnosis of the Divine Mother. Amen.

This is a powerful practice. In the Presence of the Woman of Light no darkness or evil can enter and in her Divine Presence is all healing. Many have experienced Divine Illumination through this practice and acquired all manner of wonder-working powers. Of this practice we may say, its essence is the Sacred Heart of Love and Compassion.

Union with the Holy Bride – St. Mary of Magdal

Sophian Gnosticism is founded upon the belief that the Christos was embodied in Lord Yeshua and St. Mary of Magdal, who is considered to be his consort and wife, co-equal and co-enlightened with him, and co-preacher of the Gnostic Gospel. Lord Yeshua represents the Divine Personification of Christ the Logos (Word) and Lady Mary represents the Divine Personification of Christ the Sophia (Wisdom). Thus, from a Sophian perspective, the Divine Fullness of the Christos – the Light-Presence – is manifest through the Mystical Union of Lord Yeshua and Lady Mary. Essentially, Lady Mary is the Female Emanation of Christ in the Sophian Tradition.

This sacred relationship between a masculine and feminine embodiment of Enlightenment is well reflected in Eastern Traditions. In Vajrayana Buddhism there is Guru Padmasambhava and Yeshe Tsogyal and in Hindu Tantra there is Shiva and Devi. In the teachings of Sophian Gnosticism Master Yeshua and Lady Mary are viewed in much the same way: Divine Consorts whose love-play embodies profound Enlightenment Teachings and initiates a stream of the Light-Transmission. Basically, Yeshua embodies the Desire to Impart and Lady Mary embodies the Desire to Receive, so that between them a circuit is formed through which the Light-Presence is fully embodied and Divine Grace pours out upon the world. According to the masters of the Tradition, we cannot truly speak of one without the other, for the two are inseparable from one another. In Sophian teachings they are said to be “soul-mates,” which is to say that they are the male and female expression of one and the same Neshamah (Supernal Soul).

In the Gnostic Gospel of the Sophian Tradition, Lord Yeshua is akin to the Light and Lady Mary is akin to the Matrix of Light. It is as though he is the Light-Presence of Supernal Being and she is the Prism of Light through which the Light flows, becoming many Rays of Rainbow Glory, each Ray of Light representing a different body of teachings and initiations, outer, inner and secret. She is the Divine Muse who inspires Master Yeshua to give the outer, inner and secret teachings of the Gospel of Truth and to reveal the Light-Continuum; and she is the First Apostle who receives the Divine Fullness of the Light-Presence and transmits it to the circle of apostles, each of whom receives according to his or her capacity. Lord Yeshua is the Incarnation of Christ or Supernal Being and she is the Emanation of the Consciousness-Force of Supernal Being. Thus, Lady Mary personifies the Shekinah- Consort or Holy Spirit in the Gnostic Gospel.

In the Tradition, Mother Mary personifies the transcendental aspect of Sophia and Lady Mary personifies the immanent aspect. In a similar way, Lord Yeshua represents the otherworldly aspect of Christos and Lady Mary represents the “this-world” aspect. This is reflected in the ascension of the Lord to repose in the Father and in the vow Lady Mary is said to have made to continue to incarnate in a woman’s form until the time of the Second Coming. Thus, somewhere in the world it is believed that the Soul of Mary Magdalene is incarnate as a woman in every generation and, according to the teachings of the Sophian Tradition, the Presence of the Holy Bride is accessible to anyone who calls upon her.

Some adepts and masters of the Tradition have gone so far as to say that one can only acquire full Gnosis of the Living Yeshua and Christ Consciousness through Gnosis of the Holy Bride. Basically their point is this: Without Gnosis of Christ the Sophia, complete Gnosis of Christ the Logos is not possible.

Likewise, apart from the redemption and co-equality of womanhood, the full realization of manhood is impossible. Essentially, on an inner level we are both male and female, and our Soul of Light is the union of the male and female aspects of ourselves. Without the activation and union of the male and female aspects of our Soul-Being our full Self-realization is sorely obstructed. Thus, in Lord Yeshua and Lady Mary we have an Image of the Divine Fullness of the Christos and the Soul of Light that is in us.

The Holy Bride has many Faces, both Bright and Dark. On the one hand, she is the Maiden of Light, the Mother of the Royal Blood and Crone of Ageless Wisdom; on the other hand, she is Lilith, Naamah and Iggaret (Mistress of the Night, Queen of Demons and Hag of Chaos). Thus, the Holy Bride has many forms and there are many different practices associated with her in the Tradition – Peaceful, Blissful and Wrathful. Though St. Mary of Magdal was noted for her great intelligence and her skill at preaching and sacred discourse, more than by way of intellectual argument and reason the Holy Bride tends to teach and transmit the Light through experience. The Way of the Bride is primarily experiential. Invoking the Presence of the Bride we find she tends to impart teachings through life-experience; the principles she shows in vision and what she speaks with voice swiftly plays out in our lives. Through contact with the Presence of the Bride our intuitive faculties are opened and penetrating insight soon emerges. Without these faculties activated and the flow of spiritual energies that comes with them our practice would be lifeless and dull and merely conceptual.

It is the Holy Bride who brings our spiritual practice to life and who gives us a deep sense of relatedness, yet her Divine Presence is very playful and reminds one of the Feminine Archetype of a Trickster-Prankster-Fool. Hers is the Way of Crazy Wisdom that is most luminous and delightful, yet at the same time it can prove frightening and overwhelming. Though, indeed, she is most accessible, as near as your own body, she is the embodiment of Divine Passion and sometimes tends to carry us where, at first, we do not want to go!

Mother Sarah was the most senior disciple of Tau Elijah and was a Sacred Tau in her own right. In one discourse, speaking of the invocation of the Holy Bride, she said, “When you invoke her, she will come, like a firestorm leaping and laughing, and she will burn you utterly away, until only the Beloved remains. Playful maiden and dread crone and regal mother is she, and no one can say which Face she will reveal, nor predict her coming or going. She loves you and hates you, and she gambles with your life – all for the sake of your Enlightenment and Liberation. If you run from her she will chase you down, and if you cling to her she will throw you away. Invoking her, you cannot banish her, just as once you are in life you cannot depart until it is time. There is no getting rid of her, for she is your very body and life, as surely as the Lord is the Radiant Holy Breath in you. If she does not awake in you, life is perpetual boredom and a shadow of death – they are alive who invoke her and know her. I dare say that there is no True Gnosis apart from her, for it is she who is the Christ Presence of the Second Coming.”

There are extensive teachings and legends of the Holy Bride in the oral tradition of Sophian Gnosticism, far beyond what can be written here. However, the above should serve to give some sense of the Sophian view of her and a point to begin one’s own quest to know and experience her. Some modern Gnostic movements claim to give initiations to put one in contact with St. Mary of Magdal, and while there are initiations that correspond to her in our own Tradition, one does not need an initiation from anyone to contact the Bride. One need only desire to experience her and consciously invoke her and

she will come, in one form or another, according to one's own capacity to receive her. The practices generated by adepts and masters of the Sophian Tradition merely serve to help facilitate her invocation and teach us how to integrate the influx of spiritual energies that are activated by her contact. Here we give one of the key practices associated with her, which is a self-initiation into the Gnosis and Communion of the Holy Bride.

Union with the Holy Bride

It is common that Sophians have a room in their homes set aside as a sanctuary for prayer, meditation and sacred ritual, or at least an altar or shrine upon which they light candles and burn incense and use as a place of focus. This is especially true of devotees of the Holy Mother and the Bride. If you seek to invoke the Holy Bride it is good to build an altar or shrine to the Divine Mother and the Holy Bride. You can engage in this practice before your altar or shrine, or you can do so in any place you will not be disturbed. Frequently, initiates will seek a place in nature where they can practice, as well as in their homes.

Sit and settle in. Perform the Kabbalistic Cross and abide in Primordial Meditation – become clear and present in the moment. Calmly abide, waiting upon the Spirit of the LORD, and when the Spirit moves you, shift your focus to your belly, and imagine there is a Holy Fire in your belly, and as you breathe let this Holy Fire be kindled and stoked.

When the Holy Fire is blazing, let it be consecrated with the chant Ya-Ha-Va (all short vowel sounds).

Then, envision a fine thread of flame moving up from the base of your spine and belly to your heart and envision your heart bursting into flames. Let the Force of Divine Passion, Energy and Love fill you. Feel yourself on fire with the Spirit of Yahweh.

Now envision a flame leaping out of your Fiery Heart and magically appearing in the space before you as the Divine Image of the Holy Bride dancing.

Meditation Image: She is robed in crimson red, with a crimson shawl over her head, and wears a white inner robe. She is dark in complexion and awesome in beauty, with jet black hair and green eyes. She holds the Jar of Anointing in her hands and some times may even bear a sword. Around her is an aura of Fire and Light, and she dances in the sky like a flame. This image is formed of translucent light.

As the Bride dances before you, see and feel her Holy Fire dancing within you, and pray to her and commune with her, and as much as you would speak, abide in silence, listening and hearing the Voice of Wisdom. Open your mind and heart to her completely, and invite and welcome her, and, if you are willing, pray that she might take up your life. Receive whatever illumination or teaching she might give, or whatever blessing or boon, and be fully awake in the Innate Bliss of her Living Presence.

Then take up her chant: Kallah Messiah (Anointed Bride).

As you chant envision the Holy Bride pouring out blessings upon you in the form of Fire and Light, and see her dancing around you, within and through you, your own body filled with Fire and Light, and your

aura radiant with Fire and Light. Perhaps you will be called to dance, or perhaps to remain very still – go with the inspiration that comes in the moment.

When you fall silent after the chant envision the Holy Bride leaping into you and merging with you completely, your mind becoming her Wisdom Mind, your heart her Flaming Heart and your body her Holy Body: be at-one with the Holy Bride. Know that you are hers and she is yours for all time – so walk in beauty and holiness as you go out into the world, knowing her in everyone and everything, and in you!

Sit and let the energy be absorbed and grounded. Then pray that the energy and blessing of the Holy Bride go out to bless all creatures and the whole world, and pray for Gnosis of the Second Coming. In closing, perform the Kabbalistic Cross. This is a basic self-initiation and meditation with St. Mary of Magdal, Our Lady in Red.

If this method seems too awkward or seems unclear, you can simply use the method of envisioning the Spiritual Sun in your heart and see the Image of the Bride magically appearing from a ray of light streaming out from your heart. In this method she is not dancing like a flame, but her Image hovers in the space before you and she remains in place. At the conclusion, simply envision her dissolving once again into the Spiritual Sun in your heart. The beginning and end, and the chant of Kallah Messiah would remain the same.

We pray the Fiery-Light of the Bride is received by all who seek her! Amen.

Union with St. Lazarus – the Most Beloved

The most mystical of the Gospels that found their way into the Bible is the Gospel of John. Curiously enough, clergy and scholars of orthodox Christianity, who are ignorant of the deeper esoteric content of the Gospel, propose it was a Gospel written against the “heresy” of Gnostics. However, according to the masters of Gnostic Christianity, it is a Gnostic Gospel, and in the Sophian Tradition a vast body of oral teachings has developed based upon this Gospel. In the introduction to these wisdom teachings the authorship of the Gospel is challenged, for it is said not to have been written by St. John but by St. Lazarus. There are several reasons for this teaching. First, the pivotal event of the Gospel is the resurrection of St. Lazarus, of whom it is said, “Lord, he whom you love is ill” (Gospel of John 11:3). From the event of Lazarus’ resurrection Lord Yeshua concludes his public ministry to focus primarily upon teaching his disciples, and the nature of these teachings is clearly inner and secret. At the conclusion of the Gospel it is said that the disciple “whom Yeshua loved” is the disciple who wrote this Gospel, and there is a strange allusion to this same disciple as one who is to remain in the world as a witness until the time of the Second Coming. The masters of the Tradition point out that this could only be St. Lazarus, for only he shared directly in the experience of death and resurrection that would make this possible.

This argument, in and of itself, proves most convincing, and some modern scholars have begun to propose it also, but it becomes even more clear when one understands the code of symbolism embedded in the Gospel and the secret wisdom it conveys to Gnostic Initiates. The Holy Book is actually a manual of metaphysical teachings and meditation, the specific intention of which is the awakening of the Serpent Power, which in Christian mysteries is called the Power of the Holy Spirit and in the East is called “Kundalini.” Whoever wrote this Holy Book received the inmost secret teachings and initiations from Master Yeshua and directly experienced the Resurrection Power. Among the disciples of the Master it could only be Lazarus – the most beloved disciple who experienced death and resurrection, just as the Lord experienced it. This has earned Lazarus the title, Secret or Hidden Christ-bearer, and in Christian Kabbalah he is associated with Da’at (Knowledge) on the Tree of Life. Essentially, he represents a hidden or unmanifest dimension of the Christos that will not become fully embodied until the Age of the Holy Spirit or Second Coming.

For obvious reasons many myths and legends have evolved in the oral tradition of Sophian Gnosticism about this mysterious disciple whom the Lord loved. Apart from St. Mary Magdalene it is said that he was the only disciple to receive all teachings and initiations of the Holy Gospel, outer, inner and secret. Likewise it is suggested that he was the “twin brother” of Magdalene, sharing in the Holy Neshamah of Our Lord and Our Lady. When we contemplate the ascension of Lord Yeshua to repose in the Father, the vow of Lady Mary to perpetually incarnate in a woman’s form until the time of the Second Coming, and the legend of St. Lazarus remaining alive on earth until the Second Coming, we see three distinct realms of operation of the Christ Presence.

It is said that St. Lazarus lives in remote places and wanders the earth in secret, immortal and indestructible. According to legend, he receives one or two disciples in every generation to whom he transmits the inmost secret teachings, serving as a guardian and knowledge-keeper of the Light-Transmission on earth. Only those whom the Holy Spirit calls and guides are able to find him, and it is said many who have tried with the wrong motives have died in their attempts over the Ages. Though

many might think of him as an old man, legend speaks of him as a young and very handsome man, and he is often called the Eternal Youth or the Hermit-Lad.

As strange and fanciful as all the stories and legends of St. Lazarus may sound, nevertheless deep spiritual and esoteric truths are contained in them, which are verified in our own experience. In the Sophian Tradition all myth and legend relates to spiritual and metaphysical truths, and to spiritual practice and the spiritual life through which these truths are realized. Essentially, they are allegorical in nature and become historical as we ourselves embody the Spirit of Truth of which they speak. In the case of St. Lazarus, it is the truth of the Life-Power which is infinite and eternal, and our capacity to realize Eternal Life.

Some have said that the character of Christian Rozenkrutz in the Rosicrucian teachings is based upon legends of St. Lazarus, and that true Rosicrucian teachings themselves represent the School of St. Lazarus, founded by one of his secret disciples.

Teachings of Sophian Gnosticism on St. Lazarus and his legends are not typically given in a public forum, as they include inner and secret practices, and the special initiations that correspond to them. However, there are several essential Partzuf Meditations openly provided for aspirants who might be inclined to contact this Divine Personification of the Light-Presence or who feel a strong connection with St. Lazarus as their Heart Tzaddik. The following is one of the most basic meditations with St. Lazarus.

Union with the Secret Apostle

Seated in Primordial Meditation, abide in the Living Presence of the moment, aware of the Sacred Unity in which all things exist. Perform the Kabbalistic Cross and pray for purification and consecration by the Spirit of Yahweh, that you might be blessed to receive Gnosis and Communion with the Secret Apostle, St. Lazarus.

Envision St. Lazarus magically appearing before you, as though stepping out of the Light-Continuum.

Image of St. Lazarus: He appears in robes of ivory white – the outer robe is hooded and rainbows flow out of his body. He is youthful and has a beautiful boyish face, appearing as though he were sixteen, though having pure white hair. His eyes are unearthly in appearance, as though the universe is in them and his gaze seems otherworldly. There is a clear diamond-like light surrounding him, this image being formed of translucent light.

Let your mind and heart open completely to the Secret Tzaddik, and any other Tzaddikim who might appear with him. Do not speak, but abide in silence, listening and hearing the Wisdom Teachings emerging within your own heart and mind.

See St. Lazarus smile upon you and envision rays of light streaming forth from his Brow and Heart Center and Body of Glory, blessing you and fulfilling every wish of your Holy Soul.

Take up the sacred chant of St. Lazarus: Azaza-Al-Lazarus (Alternatively, you can chant the Divine Name IAO, or the Six permutations of IAO.)

As you chant envision yourself becoming more and more radiant and glorious, and as you near the end of the chant envision your body dissolving into fluid flowing light, so that as you cease the chant you pour into the Image of the Secret Apostle, merging with him completely. Abide in this union as long as you can.

When your mind and heart moves, take up the chant: Hayyah Yeshua (Living Yeshua)

Let your mind, heart and life merge with the Holy Chant.

At the conclusion of the chant imagine yourself spontaneously appearing once again.

Give praise and thanks to the Holy One of Being, and pray that the Light of the Cross is extended unto all beings, then seal the practice with the Kabbalistic Cross. Walk in the world as a Light-bearer; this is enough.

May all who ask, receive;
May all who seek, find;
May all who knock, enter!
This is our prayer. Amen.

Union with the Prophet – John the Baptist

In the Gospel of St. Mark we read: As it is written in the prophet Isaiah, “See, I am sending my messenger ahead of you, who will prepare your way; the voice of one crying out in the wilderness, ‘Prepare the way of the Lord, make his paths straight.’” John the baptizer appeared in the wilderness, proclaiming a baptism for the repentance of sins. And people from the whole Judean countryside and all the people of Jerusalem were coming out to him, and were baptized in the river Jordan, confessing their sins. Now John was clothed in camel’s hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, “The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I baptize you with water; but he will baptize you with the Holy Spirit.” (Gospel of St. Mark 1:2-8)

The Mystery of the Divine Incarnation was not isolate to Yeshua Messiah, according to Gnostic Tradition, but rather the Light-Presence was embodied through a Matrix of Great Souls, John the Baptist being significant among them. John was the Baal Shem, the Master of the Name, and head of the assembly of the prophets. The canonized Gospels make it clear that he was the reincarnation of the soul of Elijah, the embodiment of Ruach Ha-Elijah (Spirit of the Prophets).

In the oral tradition of Sophian Gnosticism John is the Tzaddik of the Messiah, which is to say that he was the principle Spiritual Teacher and Guide of Lord Yeshua and Yeshua was his disciple. Thus, the baptism in the river Jordan was an initiation of Yeshua into the Supreme Mystery, and the power of these two Great Souls invoked Ruach Ha-Messiah (Spirit of the Anointed).

This was the fulfillment of a promise made by Elijah to his disciple Elisha, just before Elijah ascended. He promised Elisha “twice the power of Elijah” if Elisha was able to witness his ascension. Just as John the Baptist was the reincarnation of the soul of Elijah, so was Yeshua the reincarnation of the soul of Elisha. Essentially, John the Baptist was the midwife of the Holy Spirit giving birth to Supernal or Christ Consciousness in Lord Yeshua.

We may speak of Lord Yeshua giving his life for the sake of the Light-Transmission, but in so doing he followed the way of his Tzaddik, who also sacrificed his life for the Christ Revelation. To honor the Self-realization embodied in Master Yeshua is to also honor his Holy Tzaddik, John the Baptist.

One cannot help but think of the Sufi master, Shams of Tabriz, and his great disciple who came to be known as Rumi, for the exchange between John and Yeshua was much the same, though unlike Shams, John had other disciples besides Yeshua. Yet, as in the case of Rumi, through whom we know Shams, we know John the Baptist through Lord Yeshua.

John the Baptist was a Great Master and represents the Partzuf of the Prophet. If one contemplates the image of him given in the Gospel of St. Mark, in truth, it is the image of a man filled with Divine Madness. Essentially, he is filled with Crazy Wisdom and is moved completely in life by the Spirit of God. He stands completely outside of the establishment of the world, and is completely apart from the Dominion of the Demiurgos and Archons (false god and rulers). In many respects he appears like a crazy street-person one might pass right by without giving a second thought, and yet he is a fully realized individual – a Great Spiritual Master. As the Tzaddik of the Messiah, it is this fellow who has

the largest influence on the teachings of Master Yeshua. Thus, meditating on John the Baptist we gain deeper insight into the Enlightenment Teachings given by Lord Yeshua; hence deeper Gnosis of the Gospel of Truth.

There are relatively few who could take John the Baptist as their Heart Tzaddik, for very few could embody Crazy Wisdom in the way of John the Baptist. However, many Gnostic initiates practice Partzuf Meditation with John the Baptist to contact the Spirit of the Prophets, to gain deeper insight into the Gospel of Truth, secret knowledge of Divine Names, and for self-purification, among other things. Meditations of John the Baptist are often used before spiritual retreats or when a radical change in consciousness and life are necessary. The following is one of the meditations that is most commonly used.

Union with the Prophet

Abide in Primordial Meditation, departing from the world to wait upon the Spirit of Yahweh. When the Holy Spirit moves you, perform the Kabbalistic Cross.

Envision the Cross of Light clearly in your body and imagine that your body is formed of Clear Light, as though made of clear quartz crystal.

Now envision the Divine Image of John the Baptist magically appearing before you, as though the Prophet steps out of the Light in front of you.

The Image: He wears a camel's hair garment with a leather belt. His body shines with the glory of the Light and his eyes are as burning coals with a penetrating gaze. His hair is disheveled and there is fire in it, and there are subtle luminous outlines in the air about him, as though an endless field of countless angels. The entire image is formed of translucent light.

Meet the gaze of the Holy Tzaddik and open your mind and heart to the presence of the Prophet, and speaking names of the Prophets that come to mind, invoke the blessing of the Spirit of the Prophets and Grace from the Light-Continuum. Pray to the Spirit of God that you might be purified and consecrated to the Most High and empowered as a Light-bearer in the material world and beyond. Commune in the Holy Shekinah that comes with the Master of the Name and cleave in your soul to the Holy One of Being.

Then, envision a ray of light streaming out of the Heart Center of the Prophet and magically appearing as a second image of the Prophet above your head. Intoning Ma, imagine that water flows out of the image of the Prophet above your head, washing over you and down through the Clear Body, cleansing you of every taint or trace of ill-will, fear, anger or hate.

Then, intoning Yo, imagine fire invoked from the secret center of the earth beneath you, rushing up through your Clear Body, and imagine that all desire is purified, becoming one Holy Desire for the Beloved.

Then intone Ha and envision the image of the Prophet above your head dissolving into Fiery-Light and pouring down into you, your whole body becoming this Fiery Light-Presence, the dominion of ignorance being dispelled.

Abide in this First Union, listening and hearing the Spirit of the Prophets. When the mind and heart moves, take up the chant of the Holy Prophet: I-Ah-Oh Ru-Ach Ha-E-Li-Yah

Envision the Light of the Supernal Abode pouring through the Image of the Prophet before you and streaming out as blessings and grace upon you – yourself growing more and more radiant until, when you fall silent from the chant, there is a flash of white brilliance – imagine in this flash that you become Light in an ocean of Light. Abide in this Second Union as long as you can.

When the mind and heart move, intone the Divine Name Adonai, aware of yourself as the vehicle of the Divine Presence and Power, and let your mind and heart and life be joined in union with the vibration of the Name.

Then, give praise and thanksgiving to the Holy One of Being, and pray that the Holy One remains with us in the world until the fruition of the Second Coming. And pray that the Dominion of the Klippot might be shattered and the holy sparks uplifted; that all illness and dis-ease might be healed; and all living spirits and souls might receive Divine Illumination. Let the Light of the Cross be extended and perform the Kabbalistic Cross in closing.

Abide where you are for a little while, letting the energy ground, and when you go out into the world remember the Fiery Light-Presence that is in you – walk in holiness and beauty, as a sign of spiritual hope before the people. This is the essence of the practice.

Blessed is the Name of Ha Shem,

And blessed is the one who comes in the Name of Ha Shem;

We pray that this blessing comes upon you, and upon all beings! Amen.

Union with the Holy Mother and Child

The Divine Mother labors to give birth to the Messiah in us, and when we invite the Anointed and Mother Spirit into us and into our lives at the outset of the Path, we open ourselves to the Mother's Force, the Father in the form of the Holy Dove; her Grace descends as the Light from above and she awakens the Power of the Holy Spirit in us, the Serpent Power that rests in the Root. Through the Grace of the Living Father in our Divine Mother, the Messiah is conceived and born in us – the Spiritual Sun dawns in our hearts and minds, and we are illuminated by the Holy Spirit.

Through the practice of Union with the Holy Mother and Child we seek to draw near to the Divine Mother so that she might give birth to the Spiritual Sun in us – it is a practice of opening to the Mother's Force.

The Meditation

Begin with Primordial Mediation, aware of the Holy Virgin as the very Nature of Consciousness (Ain/No-Thingness) in yourself; abide in this Holy Awareness.

Then envision the golden orb of the Spiritual Sun within and behind your heart, and envision a golden sphere of light surrounding you, as though you are a Child of Light in the womb of the Holy Mother. Holding this image in mind, pray:

Hail Miriam, full of Grace, Yahweh is with you;
Blessed are you among woman,
And blessed is the fruit of your womb, Yeshua.

Holy Miriam, Mother of the Messiah,
Anoint us now and at the hour of our death, Amen.
(Repeat this at least seven times.)

When your prayer is complete, envision a ray of light shooting forth from the Spiritual Sun in your heart and magically appearing as the Holy Mother, with the Holy Child in her arms.

Meditation Image:

The Holy Mother is a young woman, with a beautiful, joyful and gentle countenance; she is robed in red, trimmed in gold, with a red veil over her head and an aura of golden light about her; she holds in her arms her Holy Child, who is robed in gold, with an inner robe of white, with holy symbols in red embroidered upon it; she supports her Child with her left hand and holds his hands (which are in a gesture of prayer) in her right hand; the Holy Child is most beautiful and radiant with glory, and has an aura of white brilliance with rainbow hues surrounding him. (The image of the Mother and Child is formed of translucent light, like a rainbow in the sky, and hovers in the space before you – her feet not touching the ground.)

*Envisioning the Mother and Child, if you are inclined, you can pray Mother Miriam's Song of Praise – Gospel of St. Luke 1:46-55.

Holding the visualization of the Holy Mother and Child in your mind, pray to the Holy Mother as you are lead to pray by your heart, and offer yourself up to her, praying that she might conceive and give birth to the Light-presence (Anointed) and Light-power (Holy Spirit) in you. (You may also commune with the Holy Mother and Child in the silence of your heart, holding the conscious intention of being open to the Mother's Force, depending upon the inspiration of the moment.)

When your cycle of prayer is complete, take up the chant: *Adonai Yeshua Messiah*. As you chant, envision the Holy Child in the arms of the Virgin becoming brighter and brighter, and streams of light flowing from his body of glory, blessing you, and see the Holy Mother smiling upon you, her love pouring out upon you as the Light of the Messiah. The light within and around you grows brighter and brighter as you receive the light-emanations of blessing from the Mother's Child. As you come to the conclusion of the chant, see the Holy Child become pure white brilliance and see this light shoot forth, like a shooting star, to form a center of white brilliance above your head.

Then take up the chant: *Ah-Yah-Ha-Vah*, and envision the white brilliance pouring down through the top of your head into the Spiritual Sun in your heart, transforming the Sun into white brilliance – all of the light from the center above pours down into your heart, and you feel yourself filled with the Light-presence and Light-power, the love and compassion of Messiah.

When you have received the Light from above, the Holy Child, aware of yourself as the Holy Child, shift your focus once again to the Virgin Mother, giving praise and thanks to God for the Divine Grace manifest as the Holy Mother and Child. Then take up the Mother's chant: *Ishah Ah-Ma Imma Miriam* (the extended chant may include: *Imma Miriam Ha-Elohim*). As you chant the Mother's chant envision her growing brighter and brighter, and streams of light flowing from her body of glory, blessings you. At the conclusion of the chant see her image become fluid flowing light, and envision it pouring back into the Spiritual Sun in your heart. As the great blessing of the Holy Mother enters your heart see brilliant rays of rainbow glory stream forth from your heart and from your whole body – abide in the awareness of your mind, heart and body merged as one with the Holy Mother and Child.

Abide in Union as long as you can.

When you go out into the world, let all that appears be as the Palace of Lights in which the Divine Mother dwells – as though all is her Body of Glory; hear all sounds as her Voice, the Living Word of God; and all thoughts and emotions arising in the mind and heart receive as the spontaneous display of her Innate Wisdom-Mind, the Wisdom of God.

This is the essential practice of Union with the Holy Mother and Child.

*The initiate may carry this practice further, envisioning her or his body dissolving into fluid flowing light, and the light being gathered into the Body of Truth – the Clear Light Essence. The seal of this practice is the Primordial Contemplation of Melchizedek. This conclusion is an advanced practice which may require added instructions by an Elder or Tau of the lineage in order to actually be performed.

Transference of Consciousness

At the heart of spiritual practice in the Sophian Tradition is the aim of the generation of the Body of Light or development of Consciousness Beyond the Body - hence the Solar Body or Body of the Resurrection. Transference of Consciousness Practices are key to this process, and there are many forms of the Transference of Consciousness. Essentially, by Transference of Consciousness is meant a shift of one's center of consciousness into a Subtle Body of Light, akin to ideas of astral projection or out of body experience. The first stage of such practice is called Union with the Divine, and is basically a Meditation on a Radiant Divine Image that at the conclusion of the meditation dissolves into fluid light and pours back into oneself. In the second stage of such practice, at the climax of the meditation this process is reversed so that one imagines oneself dissolving into fluid light and pouring into the Divine Image. Skill must be acquired in the first stage before the second stage becomes possible. Here is the Essential Practice of both stages.

Essential Method for Transference of Consciousness:

Sit in a comfortable position, in a place you will not be disturbed. Relax, yet remain alert, and settle in. Let your body breathe naturally, and follow your breath for a while, letting go of all negativity, tension and stress, dreams of the past and fantasies of the future - be present in the moment, right where you are.

Once you have settled in, envision the Spiritual Sun within and behind your Heart, and gather yourself into it. Then envision a ray of light shooting forth from the Spiritual Sun and magically appearing as a Radiant Divine Image in the space before you. Seek to envision this Image as clearly as you can, formed of translucent light like a rainbow. Hold this Image in your mind's eye and envision the Image of the Divine smiling upon you and blessing you. Envision blessings flowing out of the Image as streams of light pouring over you and pervading your body-mind. (At this point you may wish to pray or converse with the Divine Presence, or perhaps chant the name or sound of the Presence, or it may be that you wish to remain in silent company - all as you wish.) When you feel the meditation becoming complete, envision the Image dissolving into fluid light and pouring back into the Spiritual Sun in your Heart. Let yourself merge completely with the Divine Presence and Power - your mind becoming the Divine Mind, your heart the Divine Heart and your body the Divine Body. Abide in this Mystical Union as long as you can.

When you go out into the world, everything you see, know as the Realm of the Divine Presence, let every sound be the Name and Word of the Divine Presence, and every thought and emotion arising in the mind recognize as the Wisdom of the Divine Presence. This is the Mystical Union Practice of the first stage of Transference of Consciousness.

Any Divine Image you feel a connection with can be used: the Holy Mother, Yeshua (Jesus), St. Mary Magdalene, John the Baptist, another one of the Prophets, or an Archangel, for example. Or one could simply use the human form of a Light-Presence.

The actual practice of the Transference of Consciousness progresses along the same lines. However, at the climax of the meditation one dissolves oneself into fluid light shooting into the Body of the Divine

Image. Assuming an actual shift of the Center of Consciousness occurs and one experiences being in the Body of the Divine Image, when one wishes to return to the physical body one simply envisions the Light-Presence pouring back into it, like water into a cup. This is the second stage of the Transference of Consciousness Practice called the Shift of the Center.

This practice is the key to many other more advanced practices in the Sophian Tradition. It is considered a method for conscious living and conscious dying; hence Initiates perform this practice at the time of death. It is also key to what is called inner plane working and theurgical operations on the astral planes. According to the masters of the Tradition this practice holds the secrets to the Resurrection and Great Ascension. Basically, this practice opens many divine possibilities.

Here it must be said that other practices, like Primordial Meditation and the Middle Pillar, might be necessary to development and fruition of this practice. Also, consistent daily practice is a must for the development of the second stage, as it requires a certain amount of Concentration and Energy that can only be generated over time through daily practice. With such practices it is important not to fall into self-deception and make claims of premature attainment. If you meet someone who can actually do this Transference, his or her energy and guidance will be helpful to you; there are whole Initiations associated with this practice in the Tradition. Consistent labor with this practice can be a form of Self-Initiation if one goes at it with a good heart.

Meditation of the Holy Seal

This is a practice of entering the Light-Continuum by way of the Great Name of Ha Shem, which is known to many adepts of the Tradition. To practice it the initiate must be able to enter and abide in the Great Void in Primordial Meditation and to dissolve her or himself into the Ain Nature with relative ease. In this state the initiate is able to receive the Empowerment for the practice from a Tzaddik of the Tradition who knows the Way and it is from this state that the practice itself arises.

The Meditation of the Holy Seal is based upon the Sefer Yetzirah 1:13, and uses the Gra version. In the intonements Yod = I, He = A and Vau = O.

The Practice

Sit facing the Rising Sun – East. Abide in Primordial Meditation, dissolving everything into the Ain Nature

Arise in the Clear Light Body from within the Body of Truth, and hold your consciousness in this Essential Zelem.

Intone Sheen in the traditional high pitch and envision a vortex of Fire Consuming Fire magically appearing within the Clear Light Body, devouring all impurities.

Intone Ma in the traditional low pitch and envision Living Water pouring down from the top of your head, filling your Clear Light Body and quenching the Fire.

Intone Ah fully and envision the Spiritual Sun magically appearing in the center of the Clear Light Body and the Radiant Holy Breath filling the Divine Body and endless space in all directions.

Intone Sheen Ah Ma and envision the Rainbow Body appearing from the White Brilliance, and endless space becoming as the predawn sky.

Seal Above with IAO, and envision the Holy Letters as Images of Fire filling the space above.

Seal Below with AIO, and envision the Holy Letters as Images of Fire filling the space below.

Seal East with OIA, and envision the Holy Letters as Images of Fire filling the space east.

Seal West with OAI, and envision the Holy Letters as Images of Fire filling the space west.

Seal the South with IOA, and envision the Holy Letters as Images of Fire filling the space south.

Seal North with AOI, and envision the Holy Letters as Images of Fire filling the space north.

Taking the Spiritual Sun as the Point of Union and envisioning streams of Light from the directions meeting in the Spiritual Sun:

Join above and below with IAO-AIO

Join East and West with OIA-OAI

Join South and North with IOA-AOI

Now intone IAOA and envision yourself as the Body of Light transformed into the Image of the Great Name, as though you become the Holy Letters of the Name.

It is written, "He and His Name are One." Abide in this Holy Unification.

When the mind and heart move, envision the Image of the Name within the Image of yourself as the Body of Light, and merge yourself with the Light-Presence as you intone the Name of Names, Yeheshuah. In the silence that comes be at-one with the Light-Presence.

Walk with the Divine Presence and Power of the Holy One in the world and be a blessing upon all with whom you come in contact, whether by sight, sound, smell, taste or touch. It is All-Good and it is enough. Amen.

The masters of the Tradition say that the whole world is greatly blessed when this practice is done and that the Age of the Holy Ghost is very near. Let those blessed to perform it honor the Name of the LORD and give glory to Our Heavenly Father.

This practice corresponds to the saying, "Invoke often and enflame yourself with prayer."

Meditation of the Grail & the Dove of Light: Self-purification and Consecration

According to the Pistis Sophia the Savior is the Father in the form of a Dove, and in the tradition we know that the Holy Bride is the Holy Grail into which the Savior poured himself out, so that she also became anointed with the Supernal Light of God. Receiving the anointing of the Supernal Light, the Gift of the Fiery Intelligence, we also have become Christian, that is to say we have become Christ-like, and we labor for the Pleroma of Christhood.

At the outset of our entrance into the Way we consciously invite the Anointed and Holy Spirit into our lives, and we offer ourselves to the Lord – to the service of the Divine Will and Divine Kingdom on earth. Indeed, each and every day when we arise, before we go out into the world, we invite the Anointed and Holy Spirit into our lives, and we offer up that day unto the Lord if we are wise. Thus, like Enoch, we walk with the LORD, and our Lord and Savior walks with us, and it is good, for in so doing we will also be taken up in divine rapture.

To the degree we purify ourselves and consecrate our lives to the Lord, and seek to live according to the Truth and Light revealed in our experience, the Anointed and Holy Spirit indwells us, that is to say the Father in the form of the Dove indwells us. When we open ourselves and make ourselves sensitive to the Holy Spirit, we receive her as Light from above and she works with, in and through us to accomplish everything good and true. Indeed! As the Fiery Light of Supernal Grace she descends upon us and enters into us each and every day, progressively transforming us into the image and likeness of Christ, the Perfect Human Being.

With a heartfelt prayer and conscious intention we invite the Anointed and Holy Spirit into our lives, yet it is through contemplation and meditation that we make the Anointed and Holy Spirit welcome, and let the Light fully enter into us and penetrate and pervade the whole of our mind, heart and body. Thus, along with our prayers a conscious intention, contemplation and meditation are also necessary in the Divine Life.

The Meditation of the Grail and Dove is one of the ways the masters of the tradition have generated to help us experience the Divine presence and power in full and to let it pervade our whole mind, heart and body. It is a practice of self-purification and of self-consecration, and many wonders have transpired for those who have practiced it. Thus, here we record it for our companions and for future generations of aspirants in the Christian mysteries.

The Holy Mediation:

Perform the Kabbalistic Cross and then abide in Primordial Meditation.

Then, envision your body as made of most subtle light and as though hollow; the surface image alone appearing with empty space within it, as though it is made of crystal that is subtly self-luminous. At your heart center envision the image of the Grail hovering there, formed of translucent golden light. Envision that this image of yourself stands on clouds and that there is a crystal clear blue sky above – let the sublime beauty of this image fill you with holy awe and wonder.

Holding this image in your mind let the conscious intention arise in your mind to receive the Holy Spirit, this becoming as an invocation. With the sound Ah, consciously open your mind, heart and life to the

Holy Spirit, and yearn for her, focusing up above your head – continue to intone Ah with this holy aspiration.

Then envision a Dove of Light magically appearing in the sky above you, shining brighter than the sun – a Dove of White Brilliance, which is a diamond-like light sparkling with rainbow glory. With the sound Ha, consciously let your yearnings deepen and let them consume you utterly, as though the fire of Divine Passion – continue to intone Ha with this holy desire.

Envision the Dove becoming a great stream of diamond-like light pouring down upon you, descending through the top of your head and streaming down into the Grail at your heart center – a stream about the thickness of a straw, completely radiant clear light sparkling with rainbow hues. Receiving this Light from above intone Yah, and as you continue to intone Yah see this light fill the Grail and the Grail overflow, and see the light pour down to your feet and rise up as though your body is being completely filled with this fluid of diamond-like light, just as the Grail is filled and overflowing with it.

Envision the Grail magically transforming into the image of the Spiritual Sun and your whole body filled with this “White Brilliance” which is diamond-like light, and see rainbows rays streaming from your body. As you envision this Body of Glory intone Ah-Ha-Yah (Eheieh: I am), merging yourself completely with the sound-vibration, as with this Light-presence of the Father in the form of a Dove (the Anointed and Holy Spirit). Let yourself feel the subtle and sublime joy filling you and the profound peace of the Lord pervading you – when you fall into silence abide at-one with the Anointed and Holy Spirit.

Now envision the Good Earth below, and countless beings gather upon the earth below, as well as in the sky and above (countless beings in all directions of endless space); all gathered to receive the blessing of the Risen Savior. Intone Yahweh (or alternatively IAO), with the conscious intention that all beings be blessed and envisioning rainbow rays streaming out to them.

Then, continuing to envision the streams of blessings flowing out to all beings intone Yeshua (or alternatively Yahweh Elohenu), with the conscious intention for all beings to be liberated from negativity and darkness, and healed of all illness and dis-ease.

Then, intone El Shaddai, envisioning all beings radiant with Light and Glory as you are radiant with Light and Glory as the Risen Savior, holding the conscious intention of the Divine Illumination of all living spirits and souls.

Then, envision all beings joining with you as you intone Adonai, and worshipping God in Spirit and Truth with you. As they intone with you, see them dissolve into fluid flowing light and pouring into your Body of Glory, until all is gathered into you, as into the only begotten Sun of God.

Once all is gathered in, envision the Father in the form of the Dove, and as you intone Eheieh (standard intonement) envision yourself dissolving into fluid flowing light and shooting upward into the Dove of Light – when you fall silent abide in this Perfect Repose as long as you can.

Close with prayer and praise and thanksgiving, and then perform the Kabbalistic Cross. This is the Meditation of the Holy Grail and Dove of Light – also called the Meditation of All-Joy.

This is a delightful meditation that can be practiced at any time, whenever an initiate seeks to purify and consecrate her or himself to the Lord, or any time she or he seeks a deeper gnosis and communion with the Risen Savior and Holy Spirit. It is an ideal meditation for initiates preparing to impart the Threefold Rite of Initiation, and may be useful in many other situations as well. In the case of some initiates it has become their Heart-Practice. This is an inner practice generally given to experienced initiates, though under certain circumstances elders and tau may choose to teach it to novice initiates whom they believe might be able to perform it. This practice is deeply connected to the Threefold Feast of Perfect Joy, and some adepts have used it as an extension of that practice – arising in the Jeweled Body they then enact this Holy Mediation, within which is Gnosis of the Mystery of the Resurrection and Ascension.

*This practice is a wisdom treasury given to Tau Miriam by the Gnostic of the Holy Grail, as told by Tau Elijah. May their memories be blessed and may all living spirits and souls be blessed by this continuum of practice. In the Name of the Messiah, so may it be – Amen.

The Palace of Lord Yeshua Meditation (Essential form of the Palace)

The Partzuf Meditation with the Risen Christ is an essential version of this Palace of Light Meditation with Lord Yeshua, and is a good preliminary practice to this meditation of self-transformation and union. Likewise, on occasions that the full Palace of Light Mediation is not possible, one can use the Partzuf Meditation with the Risen Christ to maintain one's continuum of practice. (If even that is not possible, the chant of the Blessed Name is enough; or even the thought of the Blessed Name held in the mind, if need be.)

The intention of this practice is Union with Yeshua Messiah, and the transformation of Body, Voice and Mind into the radiant wisdom display of the Messiah; hence to walk in beauty and holiness, as the Anointed of God.

The Meditation: *Generating the Palace*

Begin with Primordial Meditation, following your breath into the Gap, and resting your mind in its intrinsic nature; let the Body of Vision arise from this state of Clarity, like a rainbow in the sky-like nature of the Mind.

Envision all-pervasive subtle light, like the light of the predawn sky, and with the thought of the Blessed Name of Yeshua, as though from the sound-vibration of the Blessed Name in the Mind, envision Five Essential Lights magically appearing: a seed of white brilliance in the center, surrounded by a golden, red, blue and green light seed.

Then, with the thought of the Divine Name of Adonai, envision the Palace of Light magically appears before you:

The Master is seated on a golden and jeweled throne, in the center on a dais of five steps (green, blue, red, golden and white brilliance, from bottom to top). He is seated beneath a canopy, like a starry night sky (Rakiya-Firmament), supported with four great pillars of solar fire. Above the canopy is a Sphere of White Brilliance, shining with rainbow hues in the Great Void of Ain (No-Thingness).

The Master is robed with an outer robe of amethyst, and an inner robe of white brilliance, and his body is formed out of what seems like sunlight; around him is a rainbow aura (red band nearest the body, violet band the outermost).

The Holy Bride is with him, and the twelve Holy Apostles surround him, the twenty-four Holy Elders are gathered around them, and all manner of Tzaddikim and Maggidim filled the Holy Palace of Light.

To the East is the Kerub with four wings, with the Face of the Human One, its body formed of golden light; to the West is the Kerub with four wings, with the Face of an Eagle, its body blue sapphire light; to the South is the Kerub with four wings, with the Face of a Lion, its body ruby red light; to the North is the Kerub with four wings, with the Face of an Ox, its body formed of emerald green light. These stand before Gates of Light of corresponding colors, through which are the Palaces of the Four Archangels of the Sacred Circle: Raphael, Gabriel, Michael and Uriel, respectively.

The Kerub of the East holds a dagger and book, the Kerub to the West holds a cup and book, the Kerub to the South holds a wand and book, and the Kerub of the North holds a pentacle and book – four Holy Signs and four Holy Gospels, the Word of Yahweh.

This is the Palace of Yeshua Messiah.

Meditate upon the Shekinah of Messiah, and open your mind and heart to the Light-presence and Light-power of the Master; pray and invoke blessings, and envision streams of light flowing from the Master blessing you, and your own body-mind being transformed into a Body of Light.

Then take up the chant: **Ah Da Na Ya** – Yee Shu Ah. (Adonai Yeshua)

Envision the entire Palace dissolving into fluid flowing light and pouring into the Master, and then envision the Master dissolving into fluid flowing light and shooting into your heart just as you conclude the chant. Abide in Union, your mind, the Mind Messiah, your heart, the Sacred Heart of Messiah, your body, the Body of Messiah.

This is the first cycle of the Generation of the Palace of Light – the initial phase of the meditation. When this phase is stabilized, the second phase may be added, which is as follows:

The Meditation: Generation of Subtle Body & Fruition

Generate the Palace of Light in full, as in the initial phase.

Then, envision your body as though formed of clear crystal light, with a clear crystal-like central channel extending from crown to root, with two parallel channels joining the central channel at the crown, heart and root. At the top of the central channel envision a diamond-like brilliant white light seed, and at the base of the central channel a brilliant red light seed; in the Heart Center, envision of great red flaming Shin resting upon disc of moon-like white light, upon which are the four letters of the Tetragrammaton evenly dispersed, also in red like the Shin – the disc is spinning, the holy letters are in motion.

As you exhale, with holy intention, draw the light from above down the central channel all the way to the root, envisioning rays of the white light seed shooting down to strike the red light seed; as you inhale, with holy intention, draw the fiery light of the red seed up the central channel all the way to the crown, envisioning the holy fire in ascent into repose at the crown, aware of the Union of the Bridegroom and Bride in your Heart Center – the image there shooting forth brilliant light, the warmth of love and compassion, perfect peace and all-joy!

Continue with this Holy Breath until the Light of the Sacred Heart fills your whole Body of Clarity and blazes forth – then, take up the Chant: **Ah Da Na Ya** – Yee Shu Ah.

As you chant, merge your mind with the sound-vibration of the chant, and envision yourself in the Body of Clarity dissolve into fluid flowing light and shoot into the Sacred Heart of the Master – being received in Union with him at the conclusion of the chant.

As the Master, chant: **Ya Ha Va Ha** (Yahweh), and envision the entire Place of Light dissolving into fluid flowing light and pouring into your heart, as the Master.

Then chant: **Ah** (first seed sound of Eheieh), and envision yourself, as the Master, dissolve into fluid flowing light, directing the transference of your consciousness into the Sphere of Infinite White Brilliance in the Great Void of Ain above – as though dissolving into an Infinite Ocean of Light. (Abide in this Perfect Union as long as you can.)

This is the second phase in the development of this practice, which brings the practice to its fruition.

The Meditation: The Transformation & Integration

(or Holy Seal)

When you go out into the world, walk in the world as the Anointed of God: all that appears, the environment, see as the Palace of Light, the Light Kingdom; all sound-vibration hear as the Living Word of the Anointed, or as the Holy Chant; all thoughts and emotions arising in the mind view as the Innate Wisdom display of the Anointed. It is all good, all in the Light!

This is the integration of the Palace of Light Meditation into daily living, which is called the Holy Seal of Transformation. Whether one is working with the initial phase or second phase, one practices the Holy Seal – this is true of all Partzuf and Palace of Light Meditations in the Way of Transformation.

This completes the Meditation of the Palace of Light of Lord Yeshua.

Hallelu Yah! Amen.

(There is an oral transmission that may accompany these instructions, likewise there is a corresponding empowerment that may be imparted, but this represents the base of instruction for the practice and is sufficient to begin the practice. If one cannot receive the empowerment from an elder of tau of the lineage, then one can pray for an empowerment of Divine Grace – an empowerment from the Living Yeshua and Mother Spirit.)