

Order of St. Lazarus Study Guide

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



Study Guide produced by Magdalene Circle (www.magdalene-circle.org) an affiliate of Ecclesia Pistis Sophia in Austin Texas.



Sophian Orders

The Sophian Orders are designed to be in-depth teachings and study areas for Sophian Initiates so that they can delve deeper into the mysteries of Logos and Sophia. Each order is designed to help those with particular gifts and interests explore their calling and their path with others and individually. These Orders are as old as the tradition itself, but are living so that they grow and change with each generation. If you find yourself interested in an Order, please contact Brother Mark+ and he will get you involved with the other members of the Order.

The Order of Saint Lazarus



The Order of St. Lazarus, as its namesake implies, is composed of the teachings and practices surrounding the mysteries of dying, death and the afterlife in our Christian Kabbalah; hence, teachings and practices of the Sophian Gnostic tradition on conscious living and conscious dying, with a specific focus upon spiritual work with those who are dying and spirits of the dead.

The foundations of the teachings on dying, death and the afterlife from the Order of St. Lazarus are recorded in *Gnosis of the Cosmic Christ*, in the chapter exploring the mysteries of Yesod in the Tree of Life – those teachings will not be rewritten here in this forum, but we will rely upon the study and contemplation of the published work. Along with this, initiates of the Order may wish to study other materials that are available on the subject, such as *The Tibetan Book of Living and Dying*, by Sogyal Rinpoche, which is an excellent book on the subject and accords very well with Sophian Gnostic teachings; also works by Stephen Levine and Elizabeth Kubler-Ross on the subject, and the book, *Facing Death and Finding Hope: A Guide to the Emotional and Spiritual Care of the Dying*, by Christine Longaker. Coupled with *Gnosis of the Cosmic Christ* and the teachings and practices given in this forum, initiate should be well schooled for their spiritual work.

Our spiritual work with the dying and the dead does not require an actual involvement or physical presence in care for those who are dying; however, many initiates of the Order do take hospice training and do actually become involved in the care of terminally ill individuals – it provides the opportunity for more direct experience and spiritual assistance, and serves as a ground for a greater spiritual education founded in actual experience around dying and death. This, of course, is strongly encouraged whenever possible.

Spiritual assistance of the dying and dead is part of the Healing Way in the Tradition, naturally so, for all healing does not take place in the body, but often only takes place beyond the body, and ultimately, all true healing is in the soul and of the soul – the restoration of the soul to its innate union with the Divine Light, with God and Godhead. Thus, typically, initiates of the Order of St. Lazarus also study and practice in the Order of St. Raphael; likewise, in that spiritual work with dying and death requires a certain intuitive or visionary capacity, and is strongly linked with practices associated with sleep and dream, initiate of the Order are also usually familiar with the teachings and practices of the Order of St. Gabriel as well – teachings and practices associated with dream and vision and prophetic meditation.

The very heart of spiritual practice in the Order of St. Lazarus is Giving and Receiving, Union with Partzuf and the Transference of Consciousness – the practice of the Transference of Consciousness

being the most essential; thus, initiates of the Order will be intimately acquainted with variations of these practices.

Shrine for the Blessed Dead



In much the same way as initiates of the Order of St. Mary Magdalene, initiates of the Order of St. Lazarus often build and tend a shrine – a shrine for the dying and the dead; when an initiate of the Order of St. Mary Magdalene is also an initiate of the Order of St. Lazarus, the shrine for the blessed dead is most often an extension of the shrine of the Divine Mother and Holy Bride. (For a discussion of the skillful means of developing shrines or altars in your home, see the topic in the Order of St. Mary Magdalene forum.)

It is very common if a loved one or friend of a Sophian initiate dies that they will put up a small shrine for the person, there will be some Divine Image or symbol of the Divine in it, and there will be a picture of the person, and perhaps some small objects to which the person had a vital attachment, or representations of some things the person liked; then they will light candles and incense in the shrine, and perhaps offer flowers and such, and as they do this they will pray for the deceased person, and with conscious intention send them light and love in their transition. The reason an initiate will create a shrine is to ensure a full vital connection to the soul of the departed and to attract the spirit of the departed into their space, for when the spirit of the departed enters into the astral dimension of their space the practices that they do for the deceased are more effective. Essentially, a soul that has passed through the transition of death into the afterlife states is significantly more sensitive – the mind or soul-stream can hear our thoughts and feel our emotions when they draw near to us in the astral dimension of the earth; quite naturally, then, when taking up spiritual work for the dead we do whatever we can to attract them so they that might receive the fullest possible blessing, and a shrine dedicated to their memory and consecrated to the Divine is an excellent way. In much the same way, any time we are practicing for those who have died we speak their name – often their full name, and we envision them and invite them into the sacred space of our practice. Generally speaking, unless the Holy Spirit inspires us otherwise, or there is some special reason, as with all spiritual practices for the dead, the shrine remains in place for forty-nine days, and no longer; the removal of the shrine becoming a final practice for the spirit of the departed, a rite of release in which they are reminded that they do not want to linger so as not to become an earth-bound spirit or hungry ghost.

Quite naturally, an initiate of the Order of St. Lazarus will often be engaged in spiritual work with many souls in transition – building a shrine for every individual they may be working with is not very feasible; therefore they tend a larger shrine, a shrine for the dying and the dead, to which they can add pictures and such of the people they are praying and meditating for, removing the items when it is time, just the same. The basic structure of such a shrine will be the same as for a single individual – including some representation of the Divine and so on; but it will have reminders of impermanence and death in

it, reminders that death is a natural part of life and that life continues beyond death – indeed so, for they wish souls of the deceased to remember that they have died and be able to let go and move on.

Something distinct in the shrine for the dying and dead is the “box of remembrance.” Basically speaking, the name of every person who has died and that they have prayed for will be written on a piece of paper and be put into this box – they may also put into it pictures and other similar things that can be disposed of by way of fire. Then, every year, on the holy day of the Feast of St Lazarus, the Feast of the Blessed Dead, they will empty the box and remember everyone who died that year, and they will perform a Gnostic Mass for the Dead, or another similar rite for the dead, at the conclusion of which all of the contents of the box are put into a fire with the conscious intention that the Spirit of Yahweh receive all souls, the conscious intention that all might be blessed by the Divine and reintegrated into the Divine Light. This rite is distinct from the Feast of the Blessed Dead celebrated in circle, and typically the initiate of the Order will seek to perform it before the assembly gathers for the Solar High Rite; after all, if a spirit happens to be still lingering, then perhaps the Feast of the Blessed Dead performed by the community will help them move on – that would be our prayer and hope in so doing.

The shrine for the dying and the dead may be consecrated in much the same way as shrines of the Divine Mother and Bride in the Order of St. Mary Magdalene, and in much the same way, using the Union with St. Lazarus given on our website, an aspirant may perform a self-anointing ceremony as a form of self-initiation into the Order as an honorary member – if ever the aspirant encounters an actual lineage-holder of the tradition, then they may request actual initiation into the Order and the corresponding empowerments from them.

The shrine becomes important in the continuum of practice of initiates in this Holy Order because it is the “Place of Meeting the Spirits” and serves as a focal point of the energy they send to those who are dying and the spirits of the departed – because it is a focal point for sending light-power, often a “personal sized” generator crystal is included in the shrine to help with the extension of the Divine Light to the souls in need; when this is the case, the crystal is consecrated to this purpose and used in no other spiritual work or light-work, only in works for the dying and dead.

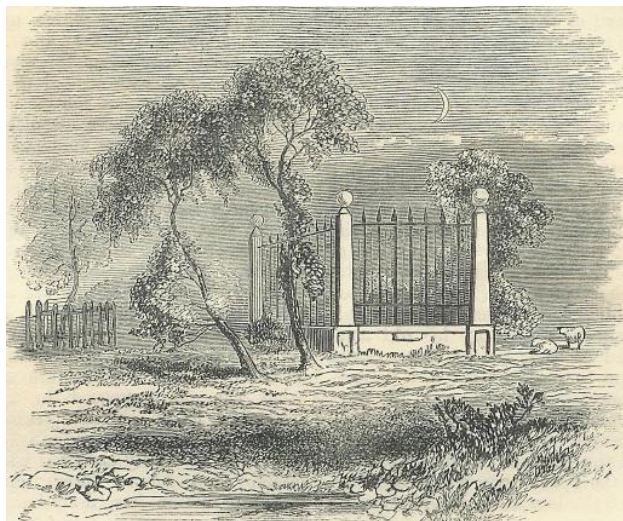
The shrine is tended every day and prayers are said for the dead every day, or meditations are performed for them each day; and typically, once a week a Wedding Feast is performed on behalf of the dead, often either on the Eve of Shabbat or during the Shabbat.

As is said in teachings on the building of shrines in the Order of St. Mary Magdalene, it is always a creative affair, so from one initiate to another shrines can differ greatly; it will naturally reflect the initiate and their continuum of spiritual practice, along with the inspirations they receive from the Holy Spirit, the Mother Spirit.

It is entirely possible that initiates of the Order of St. Lazarus may not use a shrine for the dead at all in their work – there is no rule that says that an initiate must do so; however, many initiates of the Order

do build a shrine, just as many initiates of the Order of St. Mary Magdalene do – we find it to be good skillful means and very effective on a theurgic level. In truth, our shrines and sacred spaces are less for our own sake, and more for the sake of the people and the world – all our relations, for they are talismans and vehicles of the Light-power made manifest in the world, in the astral and material dimensions.

Requiem Prayer: A Gnostic Mass for the Dead



initiate or as a group working.

An altar is set up as inspired and the bread and wine are laid out upon it – if this Gnostic Mass is being performed for a specific individual who has died, then the altar might include a shrine with a picture of the person, along with an item or two of theirs to form a sympathetic connection for the spiritual work to be done.

Any outward gestures or inward visualizations are performed as inspired in the process of the rite, or as known to initiates of the Order from private oral transmissions.

- This rite may be performed by an individual

The Opening Prayer:

This Mass begins with the intoning of the Shema: Shem Israel, Yahweh Elohenu, Yahweh Achad – “Hear O Israel, the Lord your God, the Lord is One.” (The Name Yahweh is intentionally intoned in the Shema rather than the usual Name of Adonai in this rite.)

Behold, O you spirits of the living and spirits of the dead, the pure emanation of El Elyon, the Supreme – the Spiritual Sun brightly shining in our midst;

Divine Light penetrating the Darkness, dispelling all shades and shadows,

The revelation of the True Light within dominion of klippot, shattering all husks of darkness, and uplifting all holy sparks in the Great Resurrection and Ascension;

Light upon Light, the cessation of all Darkness and Evil – the Risen Messiah;

The ascent of consciousness into union with God and Godhead,

The liberation of all souls in the Truth and Light –

We shall proclaim: Emmanuel – God is with us!

(23rd Psalm)

Prayer for Rest:

Eternal repose, give unto them, O Adonai,

And let perpetual Light shine on them.

A song of the Sacred Heart ascends to you, El Shaddai,

And the vow of the elect shall be fulfilled in New Jerusalem.

Hear our prayer in the true faith of Gnostic Being,

From You life flows forth, and to You life returns,

The Self-generating One, the Self-begotten One,

Self-existent, Self-conscious, Self-delight,

Ain Sof, the Infinite, the Eternal.

Amen.

Prayer for Mercy:

Yahweh Elohim, Father-Mother, have mercy upon us.

Yeshua Messiah, Spiritual Sun, shine upon us,

Yahweh Elohim, Father-Mother, have mercy on us.

O you spirits of the living and dead, receive the Supernal Grace and Mercy of El Elyon!

(Intone or chant the Divine Name of El.)

Prayer for Deliverance:

IO Adonai, Spiritual Sun, Anointed One,

Lord of Glory and Grace,

Extend Your Divine Light to the faithful and elect,

And deliver the faithful and elect from the dominion of the demiurge and archons,

The jaws of the unmaker and spell of forgetfulness,

Deliver us from our aimless wandering in the dire straights of realities in-between,

And from the immeasurable sorrow and suffering of the shadow lands,

The plight of souls bound to the gilgulim;

Let not the unholy beast devour or the destroyer consume,

Let not the fire or ice of hell realms arise against them.

Nor let them loose their way or spiral down into the Great Abyss –

Empower them to cleave to the Truth and Light and not to fall into the deception of Falsehood and Darkness, the Illusion of Separation;

O Adonai Messiah, deliver the faithful and elect, and all beings, guide and protect those who cleave to You and Your Holy Shekinah!

We pray, now, that the Great Archangels manifest about the soul of the faithful and elect in the other world –

Metatron in the height and Sandalfon in the depth,

Rafael before them and Gavriel behind them,

Michael to their right and Uriel to their left,

A band of fifty holy angels surrounding them,

Holy Light shining from within them and all around them;

In the Midst, may Your Glory and Grace be the secret center revealed as the Holy Star;

O Adonai Messiah, we pray for Your Light in Extension!

To you we pray, O Lord and Lady of Initiation, Our IO Adonai,

May Your blessings and grace pour out upon the elect,

May Your glory enshroud and pervade the consciousness of the faithful,

And so may the faithful and elect remember their unity in You, the Divine I Am.

O Spirit Sun, Shin-Tau,

Yeshua Messiah, Kallah Messiah,

Let Your Light flash forth as a Thunderbolt Illumination,

As a Holy Fire consuming fire, making all like unto Yourself,

Dispelling all negativity, darkness and evil,

Establishing the righteousness of the Spirit of Truth,

Severing all cords that bind and liberating the souls of the faithful and elect.

O Holy One, Bornless Spirit,
You Holy Ones and Righteous Ones,
Guide now the souls of the faithful and elect in ascension,
Lead them into Perfect Peace and Pure Joy,
And bring them into the luminous assembly of the Divine Order,
As you have guided and protected the faithful and elect in life,
So now in the hour of death help to liberate them from sorrow and suffering –
Take them into the Supernal Abode or into the Celestial Abodes, all as is ordained,
Or if not into the repose of the Pleroma or heavenly mansions, then lead them swiftly into an
auspicious incarnation,
Guide and protect them in the Way, Truth and Light,
And tend evolution of their soul-being according to the Divine Will.
To You who have established the Light Transmission on earth,
And who have brought forth the Messianic revelation and embodiment of Supernal Light,
To You, O Hayyah Elohim, Divine Consciousness-Force,
We give all praise and salutations –
Blessed are You, El Elyon!
Receive the souls for whom we perform this holy rite into Yourself,
Let them pass from death to eternal life, according to Your promise;
We pray that they be taken up in Divine Rapture, the Great Resurrection and Ascension,
We pray for a new heaven and earth, above and below,
The Divine Life of New Jerusalem.
O you children of earth,
May you remember yourselves as children of the stars, children of Light,
And may you receive the divine fullness of the Light Transmission, even as you are received in the Risen
Christ –

So may you awaken and know yourselves forever free in the Spirit and Truth!

Adonai is with you! Hallelu Yah! Amen.

Prayer of Holiness and Praise:

Kodesh, kodesh, kodesh Yahweh Elohim Tzavaot –

Holy, holy, holy, is the LORD God of Hosts,

Heaven and earth, and all worlds of the Entirety, are full of Your Glory,

Your Divine Presence and Power pervades all, above and below,

Your Divine Light streams forth as countless souls in Divine Becoming;

Hosanna in the highest, Truth Most High!

Blessed are they who come in the Name of Yahweh – Hallelu Yah!

(Intone Yahweh Elohim)

Prayer for Peace:

O Beloved Adonai,

Grant the faithful Your peace,

May they rest in perfect peace,

And abide in the delight of New Jerusalem,

Being raised up on the Day of Be-With-Us.

Shalom, shalom, shalom...amen.

(Intone Adonai Melekh)

Prayer for Divine Illumination:

May the Face of Yahweh shine upon the faithful and elect,

May the True Light illuminate them and perfect them,

The Spirit of Enoch and Spirit of Elijah, may they speak in them,

And may the Spirit of Messiah be revealed in them –

May they receive the fullness of the Holy Spirit;

Receiving and being received, may they know the Divine Light as the Light of their very own Divine Self, the Divine I Am;

So may they be blessed and empower to abide in Clear Light Union,

The union of the Mother and Daughter, the repose of the Son in the Father,

The attainment of the perfect Divine Gnosis of Messiah Melchizedek –

O Hayyah Yeshua, grant the faithful rest, and illuminate the elect,

Let Your Divine Light shine from within them and all around them forever and ever; amen.

(Intone IAO or Yeshua)

Prayer for Deliverance:

Deliver us, O Adonai Yeshua, from perpetual death and the second death on the Day of Reckoning; when you come forth in Your full glory and power, shattering the klippot of heaven and earth; when you come forth upon the world as a raging fire consuming and transforming; when fear and trembling lay hold of us before the display of Wrathful Emanation in the Apocalypse;

On the Day of Divine Wrath, when heavenly visions cease and unimaginable horror and disaster appears to smite, and the Great Darkness and Powers of the Pit arise in full force, we pray, let then Your Holy Spirit be with us, let your Supernal Mercy be upon us, that we shall not waver in faith nor give way to fear, but that we should be empowered to hold fast in our faith and gnosis – abiding in the Perfect Remembrance of Truth-Consciousness, and so remain undistracted, remembering the Divine I Am to be taken up in the Great Rapture.

On that Day of Wrath, when the Great Judgment moves in the world, and the world is consumed by a Holy Fire, grant us mercy, O Adonai, and grant us to rest in perfect peace, abiding in union with You; amen.

(91st Psalm)

Proclamation of Faith:

I abide in the awareness the Divine I Am, having faith in the Bornless Spirit,

One Divine Being-Consciousness-Force, the Holy One,

Heavenly Father and Earthly Mother,

The Generator of the heavens and earth, and all realms of sentient existence,

The Divine Mind, source and ground of all,

God, the True Light;

Having faith in the Spiritual Sun, the Messiah of God, who shines in the Darkness and dispels the Ignorance, and in the Spirit of the Holy Apostles and Prophets, the Holy and Righteous Ones, and having faith in the Divine Revelation of the Eternal Gospel they bring, the incarnation of the Divine, Supernal Realization embodied – the manifestation of Living Enlightenment upon the earth, as well as faith of that very Truth and Light as the nature of my Holy Soul;

So do I have faith in the involution of the Divine in Matter, and the development and evolution of the Divine Life on earth, the manifestation of a new heaven and new earth, and the emergence of Supramental Consciousness upon the earth, faith Messianic Consciousness as the true nature of my Soul and Self, and through this Divine Gnosis, faith in the resurrection and ascension of consciousness to Eternal Life;

Abiding in faith, I aspire and open myself to the Divine Light, and I surrender to the Light-presence and Light-power, and I invite the Divine Presence and Power to work with, in and through me to accomplish the Great Work;

I give all salutations to the Spirit and Truth and Light Divine!

Prayer of Reception:

O Soul of the Faithful, Soul of the Elect,

Joined to the Mystical Body of the Risen Messiah and putting on the Perfect Light,

May you pass up in the ascension beyond the dominions of the archons into true Celestial Abodes;

May the Holy Maggidim of God Most High lead you up into the Realm of Perfect Joy,

And may the Holy Tzaddikim receive you and perfect your initiation,

May the harmony of the Celestial Spheres resound as their blessing upon you,

And may you be led to the Jeweled Gates of New Jerusalem to enter and abide in peace with St. Lazarus and Christian Rosenacruz as a true and faithful Gnostic of the Most High.

We pray you have eternal rest in the Spirit and Truth! Amen.

(110th Psalm)

Prayer for Mercy:

Yahweh Elohim, Father-Mother, have mercy on us,

Adonai Messiah, shine upon us,

Yahweh Elohim, Father-Mother, have mercy on us.

Amen.

Wedding Feast:

An essential Wedding Feast (Holy Eucharist) is performed, sealing the movement of the rite, all as inspired in the power of the moment. (In this rite, specifically, you partake on behalf of the dead, as though by proxy.)

Prayer of Affirmation:

Glory be to the Supreme, transcendent,

And glory to the Divine Mother, transcendent and immanent,

And to the Divine incarnate, image of the Father and image the Mother –

O Light of Life, O Perfect Love – Merciful God, Compassionate God,

God of our salvation, our enlightenment and liberation,

We glorify You and worship You,

We praise You and bless Your Holy Name,

We adore You and give all thanks to You,

And we pray: Let You and Your Name be One among us!

O Heavenly Father and Earthly Mother, Spiritual Sun and Holy Spirit,

Soul of every soul, Self of every self – Holy One,

We give all praise and thanks to You,

Living God, Bornless Spirit,

Now and forever may we know Your Presence and Power with us!

O Lord of the Eternal Shabbat, the Resurrection and Ascension,

Great Spirit of the Apostles and Prophets,

Gnostic Being, Supernal Self,

Soul of my soul, Self of my self...you are the Glory and Grace of the Infinite, Ain Sof;

May you hear our praise and receive our prayers, O Light of the Infinite, Holy Savior!

Of You Adonai Yeshua Messiah we shall bear witness – You are Divine Being, Divine Consciousness, Divine Force;

You are the Lord of Initiation, the Way, Truth and Light,

The Glory and Grace of the Supreme who comes in the Spirit of Holiness!

Hallelu Yah! Amen.

Prayer of Holiness and Praise:

Kodesh, kodesh, kodesh Yahweh Elohim Tzavaot –

Holy, holy, holy, is the LORD God of Hosts,

Heaven and earth, and all worlds of the Entirety, are full of Your Glory,

Your Divine Presence and Power pervades all, above and below,

You Divine Light streams forth as countless souls in the Divine Becoming;

Hosanna in the highest, Truth Most High!

Blessed are they who come in the Name of Yahweh – Hallelu Yah!

(Intone the Divine Name of Eheieh)

Closing Prayer of the Anointing:

O Messiah of God, Gnostic Revealer, who delivers us from the ignorance and aimless wandering in forgetfulness, let Your Perfect Thunder Intelligence awakened in us;

O Messiah of God, Gnostic Revealer, who delivers us from the ignorance and aimless wandering in forgetfulness, let Your Perfect Thunder Intelligence awaken in us;

O Messiah of God, Gnostic Revealer, who delivers us from the ignorance and aimless wandering in forgetfulness, let Your Perfect Thunder Intelligence awakened in us;

Bless and empower us to receive the Gnostic and Light Transmission in full; anoint us with Your Supernal Chrism!

Amen, Amen & Amen.

- This is a common Requiem Prayer used to extend positive energy, Light-power, to the dying and dead by initiates of the Order of St. Lazarus – it is a method of spiritual assistance to the dead good for the novice initiate, as well as more accomplished practitioners. Many initiates of the

Order pray this prayer once a week as a form of general assistance to all who have died during that period – a pray for all beings in transition.

Light Wheel Ceremony for the Dying & Dead



The Light Wheel is a place for all manner of spiritual work, including prayer and sacred ceremony for the dying and the dead; if an initiate feels the call to do so they may go to the Light Wheel to perform a sacred ceremony for someone who has died, and in their spiritual work for the person they will take up prayers for all of their relations who are dying or who have died, praying for all beings in that great transition we

call “death.”

It is important that we take up spiritual work for the dying and the dead, for in the unenlightened society and culture, although memorials and funerals are done for those who are grieving, generally speaking there is little, if any, direct spiritual assistance offered to souls in their transition. Like our Vajrayana brothers and sisters, however, in the Sophian tradition we have a very well developed spiritual technology of invisible and spiritual assistance, including spiritual assistance of souls in transition; as this esoteric knowledge is relatively rare, especially in these times, it is important that we use it and extend our assistance at every possible opportunity – hence that we act as full conscious agents of the Divine in a spiritual labor for the people.

We would use the Light Wheel when we feel that there is a need for special help during a soul’s transition – when there is a feeling of difficulty in the transition, such as when a soul might be under the threat of a very inauspicious incarnation, or of a passage into an abode of shades and shadows (hell realm), or perhaps is in jeopardy of becoming an earth-bound spirit or a hungry ghost; we will also do so when we feel that a person’s death is somehow a call to take up a spiritual labor for all who are dying or who have died at the time, or following a catastrophic event that has cause a great number of deaths all at once.

Whatever we might do in the Light Wheel, of course, can be adapted to be done in a Circle of Great Standing Stones, or we could create a Sacred Circle of Five or Thirteen Stones, or a Circle Cross; at times, in fact, we prefer using other forms of the Sacred Circle for works for the dying and dead, because typically we use banishing for purification and counter-sunwise or moonwise walking of the Sacred Circle, which cannot be performed in a Light Wheel. However, when there is a need for the extension of Divine Light and Blessings in full force, countering extreme negativity, or a more radical generation of merit (positive energy) is needed, the Light Wheel is ideal, so then we will go and work in it for the people.

The Sacred Ceremony

A sacred rug or blanket will be placed into the Inner Circle of the Light Wheel as an altar, oriented to the West Gate, and everything needed for the ceremony will be placed upon it, including bread and wine – everything being purified before being set into place. In a sacred ceremony for the dying and

dead in a Light Wheel everything is carried and out through the West Gate, and we enter and exist through the West, save that for some reason the Powers direct us to exist by another Direction, but that is very unlikely.

- The only things that are not placed upon the sacred rug or blanket are the Gate Key and a picture or talisman representing the person or persons who have died. (Often a power bundle, which is called a “soul bundle” when it is done for the dead, is made and used as the talisman, and either a picture or some other representation of the person is affixed to it – this is buried ceremonially after the rite, or else retained for a continuum of prayer for them and ceremonially buried in Earth Mother when that continuum is complete.)

Candles are set by all of the key stones, the Kerubic Stones and Divine Stone, and there will be some offering of light on the sacred rug or blanket. When everything is set into place all of the candles or lamps are lit before the ceremonial entrance into the Light Wheel.

Although we purify ourselves before entering into the Light Wheel to set up, once all is set in place, outside of the Light Wheel we perform a smudging ceremony – smudge is offered to our Heavenly Father, praying that the angels of our Heavenly Father receive, bless and guide the soul of the dead, and smudge is offered to our Earthly Mother, praying that she receive the body of the dead, and that her angels might receive, bless and guide the soul of the dead. This is done outside of the West Gate.

Then, you will walk outside of the Light Wheel moonwise, and beginning in the West you will offer the smudge to the Powers, praying for the dead, and you will go from West to South, to East and to North, returning to the West; then you will smudge yourself and anyone participating in the sacred ceremony with you, praying to be empowered to walk between worlds as a friend and guide to the spirits of the dead.

Then, having someone else hold the picture or talisman of the dead, you will call to the soul of the dead and invite them to come and enter into the Light Wheel with you – and you will smudge the picture or talisman, and as you do this you will smudge and purify the soul of the dead; then you will call and invite all spirits and souls of the dying and dead who desire to come to enter into the Light Wheel with you, to come into Sacred Circle – you will invite them to see the offering of lights and come and receive offerings and blessings, and to pass through the Gate of Light into the Light Realm or into auspicious incarnations through the grace of the Human One of Light, the Risen Messiah.

Anyone who is with you will enter before you, and they will go through the Sacred Center to the East Gate, and will walk the Sacred Circle eight times, then take up their places as you have assigned them. Then, with Gate Key in hand (most likely the holy staff) and the picture or talisman of the persons who has died, you will enter the same way and walk the Sacred Circle eight and a half times, then go to the Sacred Center.

- Because your intention is the generation of merit you will bring many offerings and make many offerings.

In the Sacred Center, in the presence of the blessed dead, you will call upon El Elyon and the Supernal Shekinah, and you will call upon the Earth Mother, making offerings on behalf of the dead; then you will go to each of the Kerubic Stones, call upon the Divine Powers and make offerings on behalf of the dead, West to East, and North to South, walking the Holy Cross to do so.

Then you will call upon the Powers of the Six Sacred Stones, and the Spiritual Sun with the Divine Stone, and make offerings to the Powers on behalf of the dead, and then you will do the same to the Sacred Stones of the Holy Cross, to the North, East, West and South, following the pattern of ascension through the Olamot, and then to all of the Sacred Stone of the Quarters in the Outer Circle, following the same pattern with prayers for the liberation of all spirits and souls. In other words, you will open all of the Gates of Light and call upon all Divine Powers, activating the Light Wheel in full.

When all of this is done you will go to the West Gate and you will make offerings to the dead and extend blessings upon the dead, and you will speak of the path of dying and death, and the path of the afterlife, giving instruction to the dead, envisioning the journey as you do so that they might look and see the journey in your mind; likewise, you will speak of the resurrection power of Adonai Messiah and of the Sanctuary of Grace in the Risen Messiah – you will extend the light of the Holy Gospel, guiding them into Holy Sanctuary.

You will invite them to come and be baptized and anointed by proxy, or to be confirmed by proxy, and one of the initiates who are with you will stand in for the dead, being baptized and anointed on their behalf. Holy water will be sprinkled on them using hyssop, cedar or another sacred herb, and they will be anointed with holy oil – then a Wedding Feast will be performed, and all will be invited to partake.

When all are sealed in this way, an essential Transference of Consciousness will be done by all who are present, guiding souls in the Way of the Ascension and Divine Rapture.

After this, for those spirits and souls that are not able to ascend and enter into repose, you will inquire of them where they are attracted in the Light Wheel, and you will go to that sacred stone, make a special offering to the corresponding Power, and inquire what is to be done on behalf of the dead to help them move on. You will also encourage those participating in the ceremony with you to list and hear in this way and to do spiritual work for the spirits of the dying and dead along with you – they may carry a magic or medicine bag with offerings in the ceremony for this very purpose, along with their Gate Key (In a ceremony like this, this may be done for many spirits and souls, for the dead will speak to us and the Divine Powers will guide us in what is to be done.)

Then, when all of the spiritual work is accomplished, all who are present will begin walking the Sacred Circle, calling upon the Powers for their help, and speaking to the dead, encouraging them to move on and not look back, to go to the abode of their repose or to their next life blessed by the Risen Messiah

and the Shekinah of Messiah, explaining how there is no turning back, but only going forward in space-time and the gilgulim.

- This reveals an important teaching in the sunwise only movement within the Light Wheel, it is the teaching that you cannot change the past, but only the present and future, so you must never try to go backwards or go live in the past, but rather live in the present, forward gazing, moving with the Spirit of Yahweh. This, exactly, is the message we are giving to the spirits and souls of the blessed dead, as well as to ourselves.

When this is done, when you have walked the Light Wheel until there is a feeling of release, then you give praise and thanksgiving to the Divine and the Powers, and pray for all your relations, making any final offerings you are inspired to make, and with conscious intention, the Gates of Light are saluted and sealed. Then you depart the Light Wheel by the West Gate and everyone follows you out.

The candles are left to burn out, save for the one on the sacred rug or blanket which you extinguish as you collect the sacred objects from within the Light Wheel (the extinguishing of the flames being a release of spirits through a conscious intention) – another smudging ceremony is performed to purify everybody and the sacred objects. When the candles burn out and the smudging is done, the sacred ceremony is complete, save for the rite of burying the soul bundle if one was used, or the burying of whatever talisman of the dead that was used – this will happen away from the Light Wheel, perhaps at that time, or perhaps another time.

- In the midst of such a sacred ceremony for the dying and dead during the ceremony participants may be directed by the Divine Powers to perform special tasks or offerings on behalf of the dead following the ceremony – it is very important that whatever is asked is done.

(As mentioned previously, another variation of Sacred Circle can be used for this – a Circle Cross can work very well. Alternatively, if a Circle of Great Standing Stones is used, typically there is a fire pit in the center, so all offerings can be made in the form of a “Fire Offering” in behalf of the dead – see the teachings on the Fire Offering in the Order of St. Mary Magdalene.)

This is a very powerful sacred ceremony for spiritual assistance of the dying and dead that was given as a wisdom treasure in luminous dream by the Divine Mother – significant help can be offered in this way and many souls can be liberated through it.

- This sacred ceremony may also serve as a method for celebrating the Feast of St. Lazarus or Feast of the Blessed Dead, November 1st.

(The Rainbow Body Healing & Blessing Ceremony can also be adapted for spiritual assistance of the dying and the dead in the Light Wheel – the orientation would just shift from North-South to West-East when performed for the dying and dead.)

Baptism for the Dead



“Otherwise, what will those people do who receive baptism on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?” (1 Corinthians 15:29)

In this passage we gain clear insight into a practice of baptism by proxy for the dead – a faithful person standing in for a person who has died, and receiving baptism and anointing on their behalf, which according to St. Paul is considered effective spiritual assistance for souls of the departed, essentially drawing souls into the Sanctuary of Grace and serving to uplift them in the Great Resurrection and Ascension. Thus, this is a common practice among initiates of the Order of St. Lazarus – going out together initiates of the Order will undergo the Threefold Rite of Initiation (baptism, chrism and Wedding Feast) on behalf of individuals who have died.

Before going out, any initiate who will be undergoing the Threefold Rite on behalf of another will attend to a continuum of prayer and meditation for that person, calling the soul of that person to them and extending blessings and light, and they will invite the soul to the Threefold Rite, speaking their intention and identifying themselves with that soul; from that time on, until the holy rite is complete, they will use the name of the person and go out as that person, and the initiates conducting the rite will use that name for them throughout the rite.

- To enact this sacred ceremony you wish to be called to it by the Mother Spirit and clearly feel the agreement of the soul of the person who has died – if there is much questioning or confusion about this, then this is not a method of assistance to be used for the person you are considering. Everyone involved in this sacred ceremony will pray and meditate about it, and must agree that there is a call to it. Quite simply, it may not be time for that soul-stream.

The Threefold Rite will be performed in the traditional way of the Sophian lineage – but an invocation of spirits and souls of those who have died and are dying will be included, and they will be invited to undergo the holy rite by proxy.

At the fruition of the Wedding Feast an essential Transference of Consciousness will be performed by everyone present – and then the ceremony will be closed with praise and thanksgiving, and with prayers for the enlightenment and liberation of all spirits and souls. This completes the sacred ceremony.

- Often initiates of the Order will ask an elder or lineage-holder to go out with them to perform the initiation, as they stand fully in gnostic apostolic succession and bear the empowerment to conduct this holy rite, and those facilitating the rite will not undergo baptism by proxy during that ceremony.

When we perform this sacred ceremony for a person it can help them enter into the Light Realm or send blessings to them in their next incarnation, helping to create auspicious circumstances in that incarnation – also, it may establish the necessary conditions for them to come into contact with and link with a lineage of the Light Transmission in their next incarnation, or in an incarnation not so distant in the future. Truly, this holy rite can be of great spiritual help – many souls have been uplifted and liberated through it over the generations.

The Place of the Crossing: Transference of Consciousness Meditation



Now that the hour of death arrives I will remember my
Lord, my Savior, Hayyah Yeshua,

And in faith and hope I will abide in the presence of
awareness,

Letting go of self-grasping, attachment and aversion,

I will gather my consciousness as a Spiritual Sun in my
heart,

And I will envision the image of the Risen Messiah shining

above my head,

As the Light of the Spiritual Sun I will ascend and pass into rapturous union,

Departing this body of flesh and blood I will not fall into fear or doubt,

For I know it to be as a passing shadow, a transitory illusion;

Not I, but the Light-presence and Light-power in me will accomplish this – Divine Grace.

Amen.

This is a most essential Transference of Consciousness practice – a prayer and meditation for a conscious transition at that time we call “death”. Essentially, death is the departure of the mind or soul-stream from the body, the shedding of the flesh and blood as the consciousness passes into more subtle and sublime states of existence; it is a time of transition from one abode to another, from one life to another. In truth we are travelers here and death is the gate through which we pass beyond, the culmination and fruition of our journey in this world.

In this, perhaps, we might recall the Gnostic Gospel of St. Thomas, Saying 42: Yeshua said, “Be passersby,” which is to say, “Recognize that you are travelers passing through here – sojourners of the in-betweens.”

Although the process of dying is most often fraught with much sorrow and suffering, grief and pain, in truth there are many possibilities in death and there is “hope in death” – rightly understood, accepted and embraced in faith, it is a time of “great possibility”. Understanding this Gnostic initiates seek to cultivate conscious living and conscious dying – the practices of the transference of consciousness representing methods Gnostic Christian adepts and masters have generated to help facilitate a conscious passage through this gate of transition.

The transference of consciousness can be brought about by an initiate through her or his own continuum of spiritual practice, or it may be brought about by an accomplished adept or master, a holy tzaddik or apostle, or by a good practitioner through the power of their faith, hope and love; ultimately it is the Light-presence (Christ) and Light-power (Holy Spirit) in us that accomplishes such wonders, so abiding in faith, hope and love anyone who knows the way of the transference of consciousness can render this spiritual assistance to someone who is dying or who has entered into death and the afterlife.

The practice of the transference of consciousness is not isolate to Christian Gnosticism, but methods for the transference of consciousness are taught within Hindu Yoga traditions and Buddhist traditions, among others – there is something universal about the practice of the transference of consciousness, and we may say something very natural, for it arises from the observation of the experience of consciousness itself on gross and subtle levels. Basically speaking, such practices take hold of a movement of the mind or soul-stream and consciously direct it rather than leaving it to the play of the unconsciousness and the habitual patterns of the karmic continuum in the unenlightened condition.

There are many different forms of the transference of consciousness, representing different gradations of attainment or realization – some of which can be most subtle and sublime, such as the complete dissolution of Clear Light Union in which an initiate merges her or his consciousness with the very essence of consciousness, the Clear Light or Bornless Nature, in a state of Pure Radiant Awareness. This may be brought about by the transference of consciousness into a Body of Light in the form of a Partzuf – a personification or emanation of Divine or Enlightened Being, and then dissolving the Body of Light into its Clear Light Essence, “like a rainbow vanishing in the sky”; it may also be effected more directly by a transference of consciousness from the physical body into the Clear Light, bypassing, as it were, the need for the generation of the Body of Light in the form of a Partzuf. This latter, of course, requires a greater purification and sublimation of one’s energy and consciousness – greater skill and experience with the transference of consciousness.

Generally speaking, for most individuals, the transference of consciousness into a Body of Light and Union with a Partzuf is the most effective and appropriate method, as this is the method most individuals will relate with and be able to envision, and likewise, using a Holy Partzuf – a Divine Image, something of that Divine Presence and Power of the Partzuf is invoked to help in the process, hence a flow of mercy and grace, “Divine Intervention”.

There is a natural development of a capacity for the transference of consciousness through a continuum of daily spiritual practice and spiritual living – a self-empowerment, as it were, and generation of positive merit, positive energy. Thus, tending to our continuum of spiritual practice, not only do we benefit ourselves, but we are empowered to be of greater assistance and benefit to others – empowered to effective invisible and spiritual assistance. In the process of developing our capacity for the transference of consciousness there are natural steps, beginning with basic meditations of Union with Partzuf.

Essentially, in a meditation of Union with Partzuf we envision the generation of one or another of the Partzufim in a Body of Light (radiant translucent light), either hovering in the space before us or above us, and this Body of Vision may include a radiant environment of Divine Light, a Palace of Light, with other apparent Partzufim in it. We focus our attention, our heart and mind, upon this Divine Image, and we pray and invoke blessings, and meditate upon it, and as we do so we envision rays of Divine Light streaming from the Holy One, pouring out upon us and transforming our very own body-mind into Divine Light – in fruition of the practice we envision the Divine image dissolve into fluid flowing light that pours into us, merging with us so that we become the embodiment of the Light-presence and Light-power we have envisioned. This is a natural step towards the development of the capacity for the transference of consciousness, which basically speaking is the same practice, but reversing the fruition of the practice – in the transference of consciousness, rather than the Partzuf or Divine Image dissolving into fluid flowing light and merging with us, we envision our own body dissolving and merging with the Partzuf. Thus, first we practice Union with Partzuf, gaining some experience and skill with it, and then we practice Transference of Consciousness – this representing a sound process of spiritual development, one that is well founded on an experiential level, that may lead to actual progress in self-realization, the enlightenment and liberation of the soul in Christ.

We do not have to wait until we are perfect in Union with Partzuf to practice the Transference of Consciousness; it is very unlikely that anyone is going to be perfect in Union when they take up Transference – the practice of Transference is, in fact, a process of the further development and refinement of Union. It is just that to some degree, realistically speaking, we must develop our capacity in Union to actually engage the Transference. Thus, initiates of the Order of St Lazarus take up various Union with Partzuf Meditations to develop their capacity and skill with the Transference of Consciousness.

Initiates of other Holy Orders in the Sophian lineage may very well focus on one or two Partzufim for the purpose of their spiritual practice and spiritual work, however initiates of the Order of St. Lazarus usually familiarize themselves in Union with many different Partzufim, for focusing on a spiritual work helping other souls through transition they must know practices with various Partzufim in order to use a Partzuf the person they are helping might resonate with and receive. Anytime we are working with another person we must seek to discern their faith and heart connection, and seek to use a Divine Image that they will accept and feel comforted by; and at times, this may include Divine Images drawn from other wisdom traditions, or may require a bit of creativity on our part, seeking to generate some image of Light-presence and Light-power that might be most beneficial to the soul of the person.

When Union with Partzuf is known and understood in its essence, and Transference is known and understood in its essence, practices may be adapted and may be generated to meet the needs of individuals in all manner of situations and circumstances.

Always in our spiritual work with the dying and the dead we are seeking the best possible option – the most effective and skillful means, and always on the ground of their faith, of their unique being and

situation. Quite naturally, if any Divine Image from an authentic wisdom tradition can be used it is ideal, for such images carry a greater force of Light-presence and Light-power, and are directly vehicles of Divine Mercy, Divine Grace; however, the very essence and natural of all is Divine Light, the Supernal Light and Primordial Light, so any image of Divine Light may serve as a vehicle of blessing and grace, even if only a simple mundane image of the sun in the sky or a most generic image of Light-presence. Basically speaking, the entire evolution to Supernal Realization is the reintegration of the mind, consciousness or soul to the Divine Light, as we witness in the ascension of Adonai Yeshua, as well as similar stories with other great adepts and masters in the fruition of their realization. In most cases, while our ultimate aim and intention is to facilitate a complete reintegration of the soul into the Supernal Light, the essence of which is Clear Light, the actual labor is to uplift souls to the furthest extent that we can – to help uplift them to the highest possible gradation of Light Transmission they are able to receive, and thus to facilitate the most positive experience of the afterlife and the most auspicious possible conditions for the next life, relying on Divine Grace and Divine Providence.

Although we co-labor with the Holy Spirit, Divine Grace, and we serve as conscious agents of the Divine in the Great Work, it is not we who accomplish the wonders or the good works that are done, but rather it is the Light-presence and Light-power within us, and the Light-presence and Light-power beyond us, that accomplishes everything good; hence it is the Supernal Shekinah of the Supreme, the Divine Mother and Holy Bride.

This, exactly, is the wisdom of Union with Partzuf and Transference of Consciousness – we are taken up by the Divine, and to the extent that we become transparent to the Divine Light, open and sensitive to the Divine, we enter into conscious union with the Divine, the Divine Light moving with, in and through us, and perchance even becoming manifest as us.

There is something to be said of the teachings on the nature of the Holy Sefirot, the Divine Emanations, as belimah, “without-what.” Essentially, what belimah means is that in reality, in truth, there is nothing but the Divine, God and Godhead; the only reality is the Divine and only the Divine is Real – all else is illusory, all apparent dualism, division or separation is illusory; there is only Yahweh: That which Was, Is and forever Shall Being, the Light Continuum, the One Being-Consciousness-Force, the Holy One. The practice of Union with Partzuf and Transference of Consciousness is founded upon this fundamental and universal truth – the recognition and realization of this truth; unity with the Divine, with God and Godhead, is the essential truth of our being, the inmost part of the soul.

This, exactly, is the truth of the Divine Incarnation, whether in Yeshua Messiah or in the person of any other realized individual, any other great adept or master; the very revelation of the Risen Messiah is that “sin and death have never substantially existed,” but that only the Divine exists, only the Divine is Real – the very essence of the Divine and the very essence of the soul is Infinite Light, Clear Light, Supernal.

Our faith and gnosis in the Divine Incarnation and revelation of the Risen Messiah empower us with forgiveness, and with hope and love, and in our spiritual work with the dying and the dead, as with the living, it is this we have to share, it is this we wish to communicate, invoking souls to remember this Truth and Light within them. Quite naturally, the more we abide in this Holy Remembrance, the more we abide in our faith and gnosis, and live by our faith, the more we are empowered to be of benefit, the more our light will shine to illuminate the world – the Divine Light of Christ and the Holy Spirit will shine from within us.

There are three things that the dying and the dead need most of all – they need forgiveness, they need hope and they need love, which is the empowerment of faith; and indeed, not only those near death, but all living souls, all sentient beings, are in need of this – we all yearn for this, the fruition of which is “Union”.

Of course, in the process of helping others we help ourselves, for rehearsing the truth for the sake of others, we recognize and realize the Truth, the Real, the Divine.

Now, in speaking of the development of our capacity for the transference of consciousness, the very same process that occurs in transition of consciousness through the experience of dying, death and arising in the afterlife happens every night in our going to sleep, passing into dreamless sleep and arising in dreams; the only difference is that in what we call death the energetic connection to the body is severed and the mind, consciousness or soul can no longer reenter the physical body – on account of this the experience of death and the afterlife states is far more intense than the experience of dreamless sleep and the arising of dreams. Thus, gaining some experience and skill with the transference of consciousness during meditations in waking consciousness, we can practice it while going to sleep – basically speaking, practicing while going to sleep is the same as practicing in dying, though in significantly easier conditions. Sleep and dream can be radically transformed in this way – various states of lucid dream and realization may occur; and if our sleep and dreams are transformed, then it is very likely that our experience of death and the afterlife will be transformed – it will likely become a conscious experience of the Great Resurrection and Ascension, the enlightenment and liberation of the soul in the Messiah of God.

In closing we can say, from the very moment of birth, in living, we are dying – life flows into death, as surely as death is a transition to another life; thus, in effect, whether conscious or unconscious, we are all dying, all passing to that gate of transition we call death – the entire movement of life is towards the Transference of Consciousness and Union, each and every night we pass through the “Place of the Crossing,” and the fruition of each and every life is in the Holy Cross. We simply recognize this and we practice to be conscious in our living, conscious in our dying, relying upon Divine Grace to uplift us to Eternal Life, the fruition of all in the Risen Messiah; in this way, as initiates of the Order of St. Lazarus, we take up our Cross and follow in the Way, Truth and Life Divine.

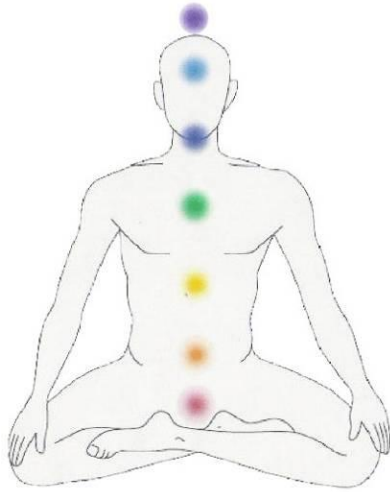
A most essential transference of consciousness is this: Recognition of the middle channel as the Way; recognition of consciousness as the traveler, the Truth; and recognition of the environment of the Messiah, the Light Realm, as the destination, the Life Divine.

- In this we may understand the esoteric meaning of the teaching of Yeshua Messiah when he said, “I Am the Way, Truth and Life; no one comes to the Father except through me.”

There are various practices for the transference of consciousness that we can and will share, but this should be enough for a beginning, a general introduction; according to masters of the tradition, Union with Partzuf and the Transference of Consciousness are among the best possible spiritual practices we can do for the dying and the dead, the Transference of Consciousness being the most helpful in actual transition – something important to give if we have knowledge of it, for relatively few have such knowledge, especially in our part of the world, here in the West.

If we know of someone who is dying, or hear of someone dying – as initiates of the Order of St. Lazarus we are called into this service of the Divine.

Essential Transference of Consciousness



If you study and contemplate the various continuums for Union with Partzuf you will find that often there is a method for the transference of consciousness taught in them – an envisioning of the Divine Presence blessing you with light streams and your body transforming into light, then dissolving and pouring into the Divine Presence, merging with the Holy Partzuf. This form of the transference of consciousness is called Union with Glory Body. Likewise, if you look into various continuums for Union with Partzuf you will find that often another form of the transference of consciousness is given – having merged with the Divine Presence, as the image of the Partzuf, you envision your Body of Light or Glory Body dissolving into the Clear Light Nature, like a rainbow vanishing in the sky; this form of the transference of consciousness is called Union with Truth Body or Clear Light Union. The transference of consciousness first into the Glory Body of Partzuf, and then into the Truth Body or Clear Light Essence of Partzuf, invokes the blessing and empowerment of the Holy Partzuf for the attainment of the more subtle and sublime Union with the Truth Body or Clear Light Dissolution. In the case of an accomplished practitioner or a realized individual, of course, Union with the Glory Body may not be necessary, but they may directly transfer their consciousness into the Truth Body or Clear Light, which is called the “Path of Pure Divine Rapture.”

Glory Body Union corresponds with Tiferet; Truth Body Union corresponds with Keter. Alternatively, it is also taught that Glory Body Union corresponds with Yesod and Truth Body Union corresponds with Da’at; there is no contradiction between these two teachings, but each communicates certain metaphysical truths. Thus, the practice of the transference of consciousness corresponds to the Middle Pillar on the Tree of Life, the “Path of the Arrow,” the body being as the bow and the soul as the arrow.

The Clear Light Union is the ultimate aim of the Gnostic initiate, for the Clear Light is the very essence of Supernal or Supramental Consciousness – the fruition of enlightenment and liberation, perfect “repose with Christ in God”; yet, generally speaking, in karmic vision, the vision of ignorance, we tend to cling to name and form, and dissolution into the Ain-Nature or Clear Light Essence is difficult for us, therefore we focus upon Glory Body Union first and foremost, understanding that through the Glory Body Union we create the necessary conditions for Divine Grace to act and bring us into the perfect repose with of the Risen Messiah in God and Godhead.

If this is true for the trained and experienced initiate who has practiced Union and Transference of Consciousness on a regular basis throughout their lives, then, naturally, it is even truer for many non-initiates we may be called to help – identified only with name and form, and the material dimension, they are unlikely to relate with or connection with the idea of Clear Light Union, so typically our spiritual work with the dying and dead focuses upon Glory Body Union, for even an ordinary person

can relate with the idea of a Body of Light having a human semblance and with a Light Realm (or heaven) having an earthly semblance, as there is some ground of familiarity. This is true based upon their life experience in an apparent form realm, as well as in the remembrance of their mind or soul-stream from previous transitions between lives, for although most souls have little or no recollection of their experience of the Clear Light, having fallen unconscious in this union during transitions between previous incarnations, they do have recollection of the glory of the Pleroma of Light, which is to say their previous existence in subtle light-bodies and light realms. Thus, when working with others using Glory Body Union serves to invoke this holy remembrance of the Divine Light and usually will prove most helpful to them.

The following are three essential practices of the Transference of Consciousness that may be adapted to spiritual work with the dying and the dead.

First Practice: Glory Body Union with Prayer

Abide in primordial meditation, invoking the presence of awareness and abiding in the moment, completely relaxed, and yet wakeful, alert; be present here and now, where you are and where God's presence is, and abide in the awareness of Sacred Unity and the Shekinah of God, the Divine Presence and Power of God, within and all around you.

Then, pray to the emanation of the Divine Presence and Power that you feel most intimately connected with – the Holy Partzuf that touches your heart and comforts you the most, and that brings a deep sense of holy sanctuary, mercy and grace; pray to El Elyon and the Shekinah of Elyon for Supernal Mercy and Grace, and pray to the emanation of the Divine Presence and Power you wish to call upon, asking them to be present with you.

Envision that the Holy Partzuf magically appears in the space before you in answer to your prayer, as though by grace, and receive them as an emanation of the mercy and grace of El Elyon; the Holy Partzuf appears in a radiant body of translucent light, like a jeweled rainbow in the sky, but dazzling in brilliance – their feet do not touch the ground, but they hover in the air in their Glory Body.

- If a person felt no connection to any divine, enlightened or holy being, then simply a presence of light could be envisioned, or something like the sun in the sky.

Open your mind and heart to the holy emanation of the Divine Presence and Power with you, and if you cannot visualize them well do not be concerned, but let yourself feel their presence and have faith that they are with you – complete confidence in the mercy and grace of El Elyon, the Divine Most High.

Then, pray and commune in the presence of the Holy Partzuf, cleaving fully with your heart and mind, and request the blessings and empowerments you seek, aware of them as the embodiment of the mercy of God, the embodiment of love and compassion, truth and light.

(As an example: Adonai Yeshua, holy Messiah, please bless me, let your mercy and grace pour out upon me – shelter me and guide me; through the power of your loving and holy sacrifice, purify and cleanse me of all sin and negative karma, all shades and shadows of negative thoughts and emotions, all that hinders or obstructs my union with you. Adonai Messiah, bless me and uplift me, and empower me to forgive others, and to know that I am forgiven in you – forgiven for all harm I have thought and imagined, and all harm I have done; where I have caused harm I pray for healing. Standing in the gate of death I pray to you, Yeshua Messiah, guide me in the way and empower me in the transference of consciousness – lead me in the Great Resurrection and Ascension that I might die a good and peaceful death, and know repose in you; and so may it come to pass through my victory in death that I may be able to benefit all beings, living or dead, serving as a light-bearer, healer and peacemaker in your Blessed Name. Amen.)

When you have prayed, take up a chant of the Holy Partzuf, and as you do envision that the Holy One is moved by your sincere and heartfelt prayer and that she or he responds by smiling upon you, and that they sends out their blessings of love and compassion in the form of streams of light from their face and heart, and even from their entire body. As these touch and penetrate you, know that they purify and cleanse you of all shades and shadows, all negativity – dispelling all sin or negative karma, all causes of sorrow and suffering, instantly; and envision that you are pervaded with their light, filled and surrounded by their light, and that your very own body is transformed into a body of light, just as their Glory Body.

Now that you are purified and cleansed, and completely healed by the Light-presence, consider that your very body is a manifestation of sin and karma, and as the chant comes to an end envision that your body dissolves into radiant light completely.

Then, envision this light that you are flowing into the Holy Partzuf, merging with this emanation of Divine Presence and Power completely.

Abide in this Holy Union as long as you can – then, arising again as yourself, give praise and thanks, and pray for all beings, then dedicate the merit as a blessing upon all beings.

Second Practice: Glory Body Union in an Instant

To engage the transference of consciousness even more simply, begin as in the first practice, and then invoke the Holy Partzuf by a simple chant, whether intoned outwardly or inwardly in the mind, and envision the Partzuf magically appearing in the space before you, just as in the first practice.

Then, envision your consciousness as a Spiritual Sun in your heart, and envision that it flashes forth like a burst of lightening, shooting into the Sacred Heart of the Partzuf.

In an instant it dissolves and merges completely – abide in this Holy Union.

Be confident and have faith that you have received all blessings, the fullness of the mercy and grace of God, in this way – go forth in your freedom.

Third Practice: Holy Remembrance

The most essential way to do this practice is as follows: In remembrance of the Divine I Am, merge your mind or soul with the Divine Mind or Soul of the Holy One; for example, focus and contemplate: “My mind and the Mind of the Messiah are one in God.”

With full kavvanah and devekut, this is enough and it is good, very good.

When considering what method to use we must simply consider our present capacity with openness and honesty – whatever we actually can do it what is to be done.

Any of these three methods can be shared with a person who is dying who inquires about spiritual practices they might be able to do; likewise, they can be adapted to use as a guided meditation, facilitating prayer and meditation with a person who is dying, or with loved ones of the dying who may need some comfort.

A practice of transference of consciousness such as these may also be performed on behalf of the dying and the dead – rather than praying for yourself and envisioning the interaction with yourself, you would pray for the person who is dying or who has died, and envision the interaction with them instead. If it happens that you are present during the actual death of a person, practicing transference of consciousness in the atmosphere of the dying can be especially powerful and effective – but nevertheless, even at a distance, and even after the fact, it can be powerful and effective. If at a distance or after the fact, you simply call the soul of the person to you at the outset of the practice and envision their presence; or alternatively, in the case of a person dying at a distance, you can also envision going to them and performing the practice in the subtle environment in which they are dying.

- Always be certain to use an image of Divine Light that will resonate with the person you are working with – something they will relate with.

If and when you practice the transference of consciousness for someone and you do not feel confident in your ability – remember, everything is accomplished by Divine Grace and have faith in the Spirit of Yahweh; through the power of your faith Divine Grace can use you as a vehicle to accomplish what needs to be done.

If you pray and meditate in the way on a regular basis, then at the time of death it will be much easier for you – if you have immersed yourself in prayer and meditation like this in life it may even arise naturally and spontaneously; ideally, we want to practice in such a way that it becomes second nature to us, for then our experience of the Great Resurrection and Ascension is assured.

Giving and Receiving for the Dying and the Dead



Giving and Receiving Meditation is a practice of self-purification and the generation of the Sacred Heart, the generation of spiritual love and compassion; in our spiritual work with the dying and the dead, this, of course, is very important – we require a certain openness and sensitivity, and the power of active love and compassion. Essentially, we cannot help others unless we first help ourselves; we cannot help others reintegrate themselves with the Divine Light apart from our own labor of reintegration. However, Giving and Receiving is not for ourselves alone – it begin with ourselves and then extends to others, friend, stranger and enemy alike, all our relations, all beings.

This basic practice, which is typically among those taught to every novice in the Sophian lineage, is, in truth, one of the most powerful healing practices in the lineage, and one of the most powerful practices that can be used on behalf of the dying and dead; there is amazing healing and liberative power in it, great “Light-power”.

In the midst of the process of dying, Giving and Receiving can be used to help relieve something of the suffering of the person, whether physical, mental-emotional or spiritual; likewise, as the time of death draws near it can be used to remove any obstructions to Union with Partzuf and the Transference of Consciousness.

As said in the post on the Transference of Consciousness in this forum, what those who are dying often desire the most is forgiveness, hope and love; all three of these are embodied in Giving and Receiving – it is all about forgiving, all about the hope and love embodied in the Yeshua Messiah.

In the process of dying and death, essentially a person is in a process of integrating their life experience, and very often a person may get caught up in self-judgment, caught up in guilt and regrets, and focus too much on their failures and inadequacies, on their mistakes and things left undone; through Giving and Receiving we can help a person let go of these shades and shadows, and integrate them, and help them to restore their focus upon the good and the light that is within them, and the good they have accomplished in their lives – it is exactly this we wish to help the dying person draw out and remember as they are passing through this great transition, the good that is in them, the Divine Light that is in them.

Complete instructions for Giving and Receiving are provided on our website – you merely take up Giving and Receiving as outlined with the soul of the dying or dead in need, perhaps joining your work with them to a spiritual labor for all beings, which will generate greater merit or energy for the individual you are working with. (See Giving and Receiving Meditation under “spiritual practices” on our main website.)

It is often good to perform Giving and Receiving before visiting a person who is dying, or before visiting those who are in grief, preparing and strengthening your own energy before entering into their environment; likewise, it is often good following a visit, for when visiting a person who is dying and their family we become aware of specific needs and can pray and meditate for those needs when we depart – of course quietly, inwardly, Giving and Receiving can be good during a visit itself, when and if an opportunity presents itself, as it often does.

If in any situation in which we are unclear what practice might prove best or most beneficial for a person we can always rely on Giving and Receiving, as it is good for everyone, and through using it we will often find another practice we can perform on their behalf, one very well suited to them.

- On the occasion that a person who is dying inquires into a spiritual practice – a prayer or meditation they might do, it is not uncommon for Sophians to share the practice of Giving and Receiving with them; in my work in hospice it was a practice I had the opportunity to share with many people, and one that was typically well received.

In closing we can share this: Some initiates have experienced Supernal Realization through the practice of Giving and Receiving Meditation exclusively; likewise, frequently a Transference of Consciousness has occurred purely through the practice of Giving and Receiving Meditation for dying individuals, the Transference naturally and spontaneously transpiring when all obstructions are removed.

The Dedication of our Death



Although as Sophian Gnostics we are inclined to speak out against the idea of a collective and vicarious salvation as put forth by the atonement theology of the outer and unspiritual church, that does not mean that we do not believe in the mystery of the passion and crucifixion of Christ, as much as the resurrection and ascension, or that we do not believe in a sanctuary of grace manifest through the cross, dispelling sin or negative karma through a talismanic action of atonement; it simply means that we believe there was more to the mystery of the Divine Incarnation than an atonement for sin, and that we believe that something more than blind faith is needed for salvation, or for the enlightenment and liberation of the soul – hence our aspiration for gnosis.

In truth, the sanctuary of grace manifest by way of the cross is integral to our capacity to receive the Gnostic and Light Transmission, and the passion and crucifixion hold deep spiritual significance and wisdom for us – Giving & Receiving Meditation representing the essential teaching of the passion and crucifixion in the form of a spiritual practice that we can take up.

Although it does not typically appear in our written teachings on Giving & Receiving, there is an oral transmission that goes along with the empowerment that can be imparted for this practice – the heart essence of this oral transmission is to fully identify yourself with the Christ-bearer on the cross when engaging Giving & Receiving; in other words, the initiate is instructed to take up the spiritual labor of Christ on the cross, seeking to actively liberate beings from their sin or negative karma, the cause of their sorrow and suffering.

In the fruition stage of Giving & Receiving this is the genuine desire and activity of giving away our good and our joy to others, and in place of it taking upon ourselves the burden of their sorrow and suffering – being willing to exchange places with them, and having a greater interest in their welfare and well-being than in our own self-interests. The full generation of the Sacred Heart in this way, of course, takes time and practice, and it cannot be conjured or contrived – it must be sincere, genuine, arising from within our soul-being and the indwelling Messiah in us; as a mere vital sentiment or mental concept it is meaningless and ineffective. Thus, in the generation stage we do not arbitrarily attempt to contrive or conjure such unconditional love or boundless compassion, but rather we enact Giving & Receiving according to our present capacity – we may not be willing and able to bring ourselves to exchange our good and joy for the sorrow and suffering of others, though we certainly aspire to do so, but in the meanwhile, any time we encounter sorrow and suffering in life, or experience pain and grief, we can make our sorrow and suffering an offering to the Divine, and dedicate it to the benefit and ultimate happiness of others.

This life and this world are pervaded by immeasurable sorrow and suffering – at times to an unimaginable extent; thus, quite naturally we will experience sorrow and suffering, just as surely as we will eventually experience physical death – it is unavoidable. It does not have to be without purpose and meaning, however, because when we make an offering of our sorrow and suffering to the Divine, and dedicate it for the sake the liberation of others from their sorrow and suffering, when we open our mind and heart to God and to others in this way, we will find a source of great strength and encouragement in the midst of tumultuous times, the power of love and compassion – with this will come a certainty, beyond any possible shadow of doubt, that our suffering is not in vain and will not be wasted, but that it has amazing meaning, and that through Divine Grace, wonders may even transpire through it.

As yet, perhaps, we may not be able to exchange our good and our joy for the sorrow and suffering of others – that might be beyond our present capacity; but we can offer up our experiences of sorrow and suffering to God and dedicate it to the benefit and ultimate liberation of others – in the midst of sorrow and suffering we can identify ourselves with Christ on the cross.

We can do this with any form of sorrow or suffering in our experience – and identifying ourselves with Christ on the cross, most importantly, we can do this with the pain in our process of dying and our death.

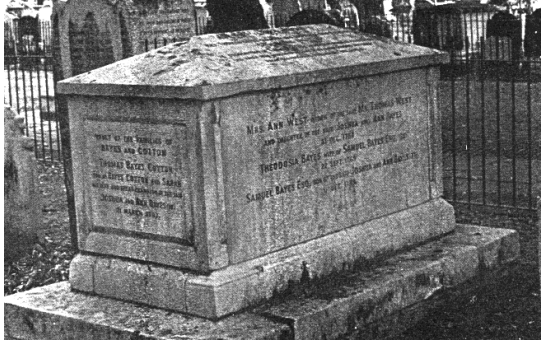
This can be done through simple prayer and conscious intention. Essentially, we may call upon El Elyon and the Shekinah of Elyon, and call upon Yeshua Messiah and Kallah Messiah, and offer up our suffering in remembrance of the passion and crucifixion of Adonai Yeshua, and we may ask the Holy One to take up and use our sorrow and suffering for the benefit of others, that others might be blessed through it and that others might be liberated from their sorrow and suffering through it.

Offering our sorrow and suffering up in this way, we can then bring to mind all of the beings in the world who are suffering with us, experiencing pain like our own, and consider those who are suffering even greater pain – and opening our heart to them, we can fill our heart with compassion for them, and pray that in some way our own sorrow and suffering might help to alleviate their pain and grief. In the midst of our sorrow and suffering, again and again we will offer it up and dedicate it in this way, and we will pray for help and empowerment from the Holy One to carry through with this good work – if we are willing to this we will discover an incredible force of love and compassion in us, and experience a very deep sense of healing, if not in the body, then in our soul.

In working with the dying, and with their family and friends, very often individuals express feelings of hopelessness and powerlessness in the midst of the pain and grief involved in death, and they often express that it all seems to be without any purpose or meaning; in many ways that is the greatest sorrow and suffering of all – the utter sense of futility that frequently arises. If and when a person is open to it, and can hear it – sharing this practice of the dedication of one's pain and death can be of amazing help; there is hope and empowerment in it, and a sense of purpose and meaning can be

restored through it – but more than anything, there is the potential for the spiritual healing that comes with the generation of the Sacred Heart (love and compassion). If and when there cannot be healing in the body, then healing beyond the body is always possible.

The Threefold Sanctuary & Prayers for the Dying



If you wish to extend blessings to a person who is dying you can go and take sanctuary on their behalf, akin to the baptism of the dead by proxy - in fact, taking sanctuary on behalf of the dead can be a prelude to the baptism of the dead.

(See Gnosis of the Cosmic Christ and elsewhere on our website for the discussion of the Threefold Sanctuary of Melchizedek or Faith-Wisdom.)

This can be done indoors or outdoors at an altar or shrine – prepare offerings of lights, incense, as well as other offerings, all as inspired.

- If possible, place some talismanic representation of the person you are praying for on the altar or shrine, along with a scroll bearing their name, some verse from the Holy Gospel of hope and a prayer for them.

At the outset sit in primordial meditation, waiting upon the Spirit of Yahweh, and when you are centered and grounded, and moved by the Holy Spirit, call upon El Elyon and the Holy Shekinah of Elyon – light the candles and incense, making offerings to the Supreme and Shekinah of the Supreme, bowing down to God Most High, and praying for the dying and the dead.

Then, envision the Spiritual Sun in your heart center and envision that your body is radiant with the glory of the Spiritual Sun; from the Spiritual Sun envision a ray of light shoot forth, magically appearing as the Luminous Assembly of the Holy Sanctuary.

The Risen Messiah appears in the center, and the four Archangels of the Sacred Circle appear in their Kerubic forms with the faces of the human being, the lion, the eagle and the ox (representing the Holy Gospel); the radiant supernal glory of Metatron is in the height and the rainbow light wheel emanation of Sandalfon is the ground, with the image of Hua in the heart center of Adonai Yeshua. Above the Messiah is the Holy Mother as the Queen of Heaven uplifted, and to his left is Kallah Messiah and to his right is St. Lazarus, with Yohanan the Baptizer before him and below him – surrounding is the Circle of Twelve, and filling the endless space of this Holy Palace are countless tzaddikim and maggidim, all holy saints, and all archangels and their orders of angels being present.

There, right before Yohanan the Baptizer is your Holy Root Tzaddik in Glory Body.

When this Holy Sanctuary appears, envision the dying or dead person in light-body to your right, calling them by name to be present with you – all that transpires with you envision transpiring with them.

Now, pray to Yeshua Messiah requesting the blessings of being received, and give praise and thanks, and then make an offering and bow down three times, and envision the person with you in astral body also bowing down; then pray to the Living Word of the Messiah, requesting blessing and do the same; then pray to the Sacred Circle, the Body of Messiah, requesting blessings and do the same.

This is then done for the inner and secret sanctuary as well: Holy Apostle or Tzaddik, Great Angel and Holy Bride; then Truth Body, Glory Body and Emanation Body.

As this is done envision that the corresponding emanation of Divine Presence and Power rejoices and answers your request, smiling upon you and blessing you with light streams from their Glory Body, and as with you so with the soul of the dying or dead. Your body becomes more and more radiant, becoming translated into pure energy and light, and so also with the astral body of the person dying or dead.

When all is accomplished, envision the fruition and sealing of taking sanctuary and receiving blessings as the magical display of the Holy Sanctuary dissolving into fluid and flowing light and becoming streams forming a seed of Holy Light over your head and the head of the person who is with you, then pouring down into you both – you and the dying or dead becoming one with the Holy Sanctuary.

- If the person has not died it can be good to take some of the offerings, such as some flowers to them, extending these blessings through a talisman. Likewise, whether or not they have died, you may wish to ground this practice on their behalf by taking a scroll and a sacred offering to your root tzaddik and requesting their blessing and prayers for this person – thus, through you they may have a link to a living tzaddik and receive a corresponding blessing.

This practice on behalf of the dying or dead can help to generate the cause of direct contact with a living lineage of Light Transmission in a future life – especially if grounded by seeking the blessing of a living tzaddik under auspicious circumstances.

Dwelling Places of the Father: Kingdom of the Heavens



“Do not let your hearts be troubled. Believe in God, believe also in me. In my Father’s house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go to prepare a place for you, I will come again and take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going” (Gospel of St. John 14:1-4).

The essentials of the reality in-between of dying, death and the afterlife are given in Gnosis of the Cosmic Christ in the discussion of the Sefirah Yesod, the Foundation; following the life review or “judgment” there are many possibilities, dependent upon the faith of a soul and its capacity to receive Divine Grace, or upon the balance of the karmic continuum of the soul, whether positive, admixed or negative – there are all manner of realms and worlds into which a soul may sojourn in the afterlife states, whether heavens, hells or realms of admixture in-between, all reflecting the soul’s karmic conditioning. Generally speaking, before reincarnating the mind or soul-stream will pass through various realms and worlds that exist in the inner dimensions just as this world exists in the physical or material dimension.

According to masters of the tradition, if we cleave to Yeshua Messiah and the Shekinah of the Messiah in our death, we will not come to the judgment but will be taken up in ascension into the Supernal Abode, or to an abode corresponding to our faith and gnosis. If we are not able to cleave at the time of our death, but are able to attain realization in the initial in-between of the afterlife, when the radiant display of the Clear Light Nature dawns for those who have lived according to their faith and engaged in spiritual practice throughout their lives, then, too we may be drawn in an ascent of consciousness and not come to the judgment. If we are not able to recognize and realize our divine and supernal nature, or recognize all that appears as the intrinsic radiance of our own mind, consciousness or soul, then we will wander in the in-between of ghosts until we remember that we have died, at which point the experience of the life-review or judgment will transpire as our soul integrates the experiences of our previous life. Nevertheless, however, even if we come to the judgment, and through the judgment we pass into realms or worlds of the inner dimensions, whether heavenly or hellish, or something admixed, at any time we remember the Risen Messiah, and cleave to the Messiah and Shekinah of Messiah, our soul may be uplifted in the ascension and drawn into an abode corresponding with our faith and gnosis – throughout the entire experience of the afterlife there are many possibilities for the soul to be blessed, upgraded and taken up in ascension, and for the enlightenment and liberation of the soul from compulsory transmigration; death and the afterlife is a time of great possibility for those who have faith, just as auspicious incarnations in which true faith dawns are times of great possibility. As it has been said, with God, in Christ, anything is possible, and throughout his earthly ministry Adonai

Yeshua demonstrated this truth, performing many wonders, the greatest of which was the resurrection and ascension that revealed the illusory nature of sin and death and all appearances.

There is something to be said of faith in Yeshua as the Messiah of God – faith in the Holy Gospel, even faith apart from the acquisition of gnosis or self-realization as it may occur in the outer and unspiritual church, for where there is true faith and a person lives according to that faith, they abide in a sanctuary of grace, and cleaving to the Risen Messiah with faith in their living and dying, when they die Yeshua Messiah will come to them and receive them, and will bring them into his palace of lights in the Supernal Abode, New Jerusalem (Supernal); therein souls abide in the blessedness of holy sanctuary and may unfold their self-realization in Christ, Supernal or Messianic Consciousness – such is the fruit of complete and perfect faith in the Messiah, the love of the Messiah and God.

Thus, of all practices in the tradition, union with Yeshua Messiah is the heart-essence in faith, for it creates the perfect conditions for Divine Grace to act at the time of our death so that we might be uplifted in the Great Resurrection and Ascension, and likewise, it may serve as a vehicle of Divine Grace at the time of dying and death even for souls that have not taken up the practice of union in this life – for such is the power of Divine Grace in the Risen Messiah for those who open their heart and mind to him, and who are willing to cleave, if but for a moment. The masters of the tradition have said, “If an initiate learns no other practice than this, but they pray and take up this practice each day, and sincerely seek to live according to the Gospel of Truth, according to their faith, it is enough; when they die they will be received and taken up in ascension by Yeshua Messiah.”

This is the promise of Yeshua Messiah to us, so that still, even if gnosis does not dawn for us in this life, there is hope for the salvation of the soul – the enlightenment and liberation of the soul; in the sanctuary of grace manifest by Yeshua Messiah all are included who desire to be received, and no one is excluded – salvation is “universal”, open to all who cleave in faith.

There are seven heavens, and beyond them is the Supernal Abode of the Pleroma of Light, which has been called the “eighth heaven” in Christian Gnosticism; and within these heavens are many dwelling places, many luminous realms and worlds – souls are drawn in ascent according to their faith and gnosis, the perfect in faith being drawn into the eighth heaven, and all who have faith being taken into the abode that corresponds to the power of their faith. The eighth heaven is the abode of repose with Christ in God – Union with the Soul of the Messiah, and is the heaven of enlightenment and liberation; although the seven heavens are not the full enlightenment and liberation of the soul, nevertheless they represent gradations in the evolution of the soul towards that peak of supreme attainment and are as great blessings and respites in between incarnations, establishing auspicious conditions for the next incarnation of the soul, or becoming vehicles of progress for the soul that may be realized and embodied in a future incarnation. Thus, even if we cleave with an imperfect or partial faith our soul may be drawn in ascent and blessed – truly “in our Father’s house there are many dwelling places,” and through the Messiah our soul is well received in them.

Now, the house (Bet) of the Father is the Mother – Elohim, Imma, the Great Matrix, and so the heavens are the Divine Body of the Bright Mother, Or Imma; she is the space of all the heavens – the space of all creation, the Father and Son are the light and sound-vibration, and the Mother and Daughter are the radiant space and radiant display of all that appears. As the Father and Mother, Son and Daughter are inseparable from one another the heavens are called the glory of Yahweh Elohim – the light-power of all of the heavens having its root in this Supernal Glory.

In the perfection of faith and perfection of devekut-cleaving the soul seeks and cleaves to nothing but the Messiah and Yahweh or Eheieh – hence El Elyon; the single thought and desire of the soul is for knowledge of God and conscious union with God and Godhead, and therefore it becomes what it most loves and is drawn in ascent to this Divine Rapture of Union. Thus, such a faithful and holy soul does not turn aside and cleave to anything in the lower or upper abodes of the seven heavens, but seeks its fulfillment and illumination in the eighth heaven, the Supernal Abode; if and when souls turn aside and cleaves to anything in the lower or upper abodes of the seven heavens then, in a manner of speaking, that is their reward in heaven and the soul enters and takes up its abode in that heaven, according to its desire, according to its faith and gnosis.

Essentially, the seven heavens represent various gradations of nearness to the Holy One and various gradations of higher consciousness, the eighth heaven representing conscious union and the dawn of Supernal or Messianic Consciousness: “non-dual realization”.

On a spiritual and psychic level nearness is similitude – the more a soul is the image and likeness of God, the nearer the soul is to God; the perfect image and likeness of God is the experience of Union with God. In this we may understand the teaching of Adonai Yeshua when he says, “I am the way, truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you know him and have seen him,” and also, “Whoever has seen me has seen the Father” (14:6-7, and 9).

Basically speaking, the various heavens are gradations of the soul’s likeness to the Messiah or Christ, the eighth heaven being self-realization in Christ; so truly, the Messiah or Christ (Divine I Am) is the way, truth and life divine, for the Messiah is the Human One manifest as the image and likeness of God and Godhead, the Human One in Union with the Divine.

Here it must be said, in the practice of union with the Messiah in mystical prayer and meditation, the realization and embodiment of union is living in a Christ-like way, living according to our faith, and living according to the truth and light revealed in our experience – in so doing the resurrection and ascension of the soul in the Mystical Body of the Risen Messiah is assured, all through Divine Grace. So Adonai Yeshua says to us, his disciples, “You know the way to the place where I am going.”

Having spoken of the ideal, the attainment of the eighth heaven, the Supernal Abode, we may say that all souls are destined to it in the fruition of their journey, yet all souls are not necessarily predestined to it in this lifetime or in the afterlife experience that will follow – there is something of a natural

development and evolution of souls, various gradations of spiritual progress, and the blessing a vast majority of souls will receive in the afterlife will be a respite in one of the seven heavens between incarnations, most likely a passage through the lower heavens below the causal veil, the Veil of Paroket. This may help to create auspicious circumstances in the soul's next incarnation, facilitating the development and evolution of the soul towards the Highest of Life, Messianic Consciousness, and the experience of union with Christ in God. Thus, spiritual knowledge of the Path of the Ascension, the soul's journey through the seven heavens to the eighth heaven, may empower an individual to ascend to the inmost abode possible, allowing them to receive the greatest blessing and mercy.

In speaking about the seven heavens we speak about them in terms of a soul's journey through them in ascent from one to another, beginning in the first heaven and passing in their natural order to the seventh heaven; hence we speak of them in a linear fashion, as with all of the provisional teachings on dying, death and the afterlife. Yet, as the masters of the tradition tell us, death and the afterlife is akin to sleep and dream, and as we experience in our dreams, the experience in the afterlife is far more fluid and flowing than in the ordinary waking consciousness of the incarnate state, or our typical experience of the physical or material dimension. As in other points within the experience of realities in-between within the afterlife, if at any time we remember the Risen Messiah and cleave to the Messiah and Shekinah of Messiah, we could very well be drawn instantaneously in ascent into a significantly higher heaven, or even directly into an experience of the eighth heaven; likewise, it is possible for the mind or soul-stream to experience radical leaps or shifts in the experience of the heavens in a completely non-linear fashion – after all, the reality of our experience is a radiant display of our own mind, consciousness or soul, and therefore a shift in our consciousness can produce a radical shift in the reality of our experience, especially in dream and the afterlife states. Thus, though we may speak of the heavens in a rather sequential and linear fashion, our experience may, in fact, be nonlinear or non-sequential; but speaking of them in a linear way in provisional teachings helps empower us to direct our consciousness with awareness in the midst of the experience and provides a context for clear recognition of the gradation of our experience, providing us with some measure of orientation.

The following represents the experience of the soul in ascent through the heavens passing from the first to the seventh according to the order of their corresponding grades on the Tree of Life – Malkut to Hesed:

The Ascension through Shamaim (The Heavens)

In the ascent of the soul following the life-review or judgment, if and when the positive karmic conditioning is present, or by way of faith through grace the soul is uplifted, the soul may pass into the experience of the first heaven, which is called Vilon, and also Tibel. Vilon means veil, and Tibel is the paradisiacal earth; as this is the first and lowest of the seven heavens it is as a "veil" before them, and as it is the appearance of the earth in the uppermost atmosphere of the astral dimension, it is the earth manifest as paradise. In the outer and unspiritual church, and most outer forms of religion, this is

the heaven that is most often spoken about, as this is the heaven most ordinary individuals will easily relate with – an idealized manifestation of the earth or the life with which they are familiar.

This earth is radiant with heavenly glory and is delightful, and just as there are many different realms and lands and environments within the material earth that we can experience, so also in Tibel; but all of these domains of Tibel are luminous and unimaginably beautiful, such as cannot be compared to anything upon this earth – this earth is as a shadow land or “winter,” Tibel is as a world of light or “summer.” There is perpetual day in Tibel, there is no night or darkness, and all dwell together in peace, there is no conflict or consternation, nor pain or grief; all abide in peace and joy, and it is good.

Everything on earth exists in Tibel as it would in heaven, and the Garden of Eden is in the center of Tibel; everywhere in Tibel it is perpetual day, with the sun shining in the blue sky, but in the Garden of Eden, or in that holy region by whatever name it might be called, the sun shines in what appears to be a most beautiful and luminous starry night sky – entering into that holy place, the veil before the second heaven, Rakiya, the firmament, is parted. Thus, if and when souls enter there, and if they do not cleave to anything in that holy place, angels may come to them and lead them in ascent, or else, if they remember the light-power in them, they may envision a passage way to one of the stars shining above and go to it, passing out of Tibel, or they may choose to fly out into the greater astral universe, or setting their focus upon a star, by simple conscious intention, they may transport themselves to it; this, in one way or another, is the passage to the second heaven, which is the entire universe in the upper astral. In the second heaven the soul is able to travel among the star-systems and world-systems of the universe in the upper astral, and it is filled with immeasurably greater beauty and delight than is experienced in the first heaven, Tibel-Vilon.

There are countless stars, countless worlds, with countless realms in Rakiya; it is as though every star and planet, every celestial body, is a place of light and life – all filled with sentient beings, living spirits and souls. Whatever might be possible in the entire duration of the great aeon, the great cosmic cycle, exists in Rakiya; its delights and wonders abound, and there would be no end to speaking of them.

A soul that passes into Tibel, but no further will, certainly reincarnate in the human life-wave on earth, but souls that pass into Rakiya, though perhaps continuing to be oriented to the human life-wave on earth, might also pass into another life-wave, in another world system; hence they may be incarnate in another world in their next life. If and when souls cleave to the “paradise” of any world, and forget their freedom to travel among the various abodes of Rakiya, or they tire of their wandering and seek to continue their evolution through incarnation, then their soul will enter into an incarnation in the corresponding world to which they cleave in their desire – this could be a world equivalent to this earth in evolution, earlier in evolution than this earth, or far more advanced in evolution. Anything is possible.

Now, if in the midst of the experience of Rakiya a soul remembers God, or recalls their faith in the Messiah – in holy and enlightened being, angels, or other holy and divine beings, may come to them

and lead them towards the center of this astral universe, to a great and holy star that shines in the midst, greater than all other stars altogether; that, or else, their very desire will lead to a sacred quest and they will find their way or be drawn to this center – in one way or another, however, they will come to this holy star, which is the threshold of the third heaven, Shehakim, clouds of grace.

The celestial solar fire of this star is as a river of burning fire surrounding the third heaven, and a soul must be able to abide in faith and not fall into fear and self-doubt as they pass through it, lest instantly they will enter into another incarnation, or they will return to the judgment, and may even pass into inauspicious realms, such as a titan realm, a hungry ghost realm or a hell realm.

According to the tradition, this river of fire flows from the “perspiration” of holy seraphim worshipping in the inner presence of Yahweh just beyond the seventh heaven – it is the light of the heavens and fire of the hells; passing through it, entering Shehakim, the soul experiences the most incredible realm of subtle but very brilliant light, thousands and thousands of times more subtle and brilliant than anything in the previous heavens. It is an infinite expanse of light, with countless heavenly light realms in it – this light being the Light of the Messiah reflected and expressed in the lower heavens. This is the manifestation of the kingdom of heaven in the mental dimension, beyond the astral dimension.

In the center of this heaven of the mental universe is the City of God – the light-image celestial New Jerusalem in the lower heavens, which is a far more subtle and brilliant manifestation of Divine Light than Shehakim; this image of the celestial City of God is the fourth heaven, Zebul, dwelling.

Souls that remember the Holy One, and who seek communion with the Holy One, are drawn to this City of God so as to enter it; in the center of this City of God is that celestial temple or cathedral in which Archangel Michael presides as the high priest: hence One-Who-Is-Like-Unto-God.

This is called the “heaven of martyrs” – those who have offered up the whole of their life and being to God Most High, and therein St. Michael presides over a Gnostic Mass offering up the body and blood of the holy and righteous ones as the Body and Blood of Christ; if a soul seeks to pass out of this heaven of the higher vital dimension, crossing through the causal dimension into the heavens of the spiritual dimensions, then they must be offered up in this holy sacrifice – as pure energy, pure spirit, they will pass into the fifth heaven, Ma'on, dwelling place.

The fifth heaven is the appearance of the universe – all creation, in the spiritual dimension; and all is immeasurably more beautiful, delightful, self-radiant and glorious than in any previous heaven, such as there are no words for it; a soul could conceivably wander in this heaven forever and ever, and profoundly, something of the presence of Ha-Shem is in it, and inconceivable great divinities and holy beings are in it. At some point, however, the vision of the end of the great aeon or great cosmic cycle will dawn – the great apocalypse of the cosmos; if the soul can abide in the midst of this in the presence of awareness, without attachment or aversion, cleaving to God, they will pass into the sixth heaven, Makom, meeting place.

Who can speak of a heaven that is an apocalyptic experience, save to say that it is heaven when a soul abides in the awareness of “no-difference” and seeks only the knowledge of God and union with God; then, indeed, it is a most lofty heaven, filled with great peace and joy. The capacity to abide in the midst of this is passage into the seventh heaven, Arabot, clouds or plains.

The seventh heaven is like an infinite ocean and space of the most subtle, and yet most brilliant and dazzling light and color – a completely formless heaven of interpenetrating being; if and when a soul recognizes this as the radiant display of its own intrinsic nature, and realizes the complete inseparability of formlessness and form (experiences full non-dual realization), then they enter into the eighth heaven, the Supernal Abode of the Pleroma of Light.

Of course, it must be said that all of these heavens, as with any reality in-between we experience, is all a radiant display of our own mind, consciousness or soul; thus, they may assume a plethora of forms or appearances, and at any point if we recognize the inseparability of our soul and the reality in-between that appears we may pass into the “eighth heaven,” which is called “no-more-heaven”, but rather is divine or enlightened being, Supernal or Messianic Consciousness.

There is much more than may be said about the seven heavens and the Supernal Abode, but this represent the most basic teachings on them. These teachings are important to initiates of the Order of St. Lazarus, for sharing aspects of them may provide hope for the dying and knowledge of them can assist in the guidance of the dead through the reality in-betweens of the afterlife – there may even be a sacred ceremony of reciting or reading the guidance of the soul in ascent through the heavens as a means of blessing and offering assistance. Thus, initiates of the Order of St. Lazarus are well acquainted with teachings on the realities in-between and the ascent of the soul through the heavens; they are the foundation of much study and contemplation, and prayer and meditation.

In time we can share something more of these teachings, but for an introduction and beginning, this is enough.

- Coupled with this, you may wish to contemplate the correspondence of the heavens (Shamaim) with the Holy Sefirot of the Tree of Life – for those who know how to contemplate, this can prove very revealing.

(Likewise, you may also wish to contemplate this in conjunction with our basic Gnostic cosmology of the upper and lower aeons of the Entirety, and the Pleroma of Light within and beyond.)

Divine Protection & Purification of the Elements of Consciousness



In the case of a person who is dying who is plagued with extreme negativity and fear, or who appears to be dying in an atmosphere of shades and shadows (klippotic forces), practices invoking guardianship and purification from the Order of St. Michael employed on their behalf can be good, so also the Lesser Banishing Ritual of the Pentagram from the Order of St. Uriel can also prove helpful.

When one of these practices is to be done we will envision ourselves in a body of light going to the place of the dying person, and then perform the movement of the practice in the subtle atmosphere of that space. As an example, if we are performing the Lesser Banishing, we will assume the form of Yeshua Messiah in our body of light and envision ourselves magically appearing in the space of the dying person, and then we will perform the sacred ceremony in the astral dimension of that space, just as though in the material dimension. When invoking the archangels, however, rather than saying “before me Rafael,” and so forth, we will say “before you Rafael,” and so on, envisioning the archangels assuming their places around the dying person. Once the ceremony is complete, as Yeshua Messiah, we will smile upon the person and send blessings to them in the form of light streams, and we will pray that the archangels bless them and stand watch over them, and envision the archangels blessings them in the same way. In the case of extreme negativity, this may become something of a Giving & Receiving practice, envisioning ourselves and the four archangels of the sacred circle breathing in the shades and shadows of negativity and breathing light upon the person; in this process we will envision the dying person becoming self-radiant, free from all shades and shadows. When all is accomplished we will ask the archangels to keep vigil with the person until their death, and to serve as guardians and guides when the soul departs the body; then we will return to our place, and will continue in pray for the person who is dying and for all who are dying, praying for their liberation from all negativity, all klippotic forces.

- Prayers for the guardianship and guidance of the archangels of the sacred circle on behalf of the dying are common, even apart from the use of the Lesser Banishing: In the Blessed Name of Yeshua Messiah, Rafael, go before N. N., Gavriel go behind N. N., Michael go the right of N. N., Uriel go to the left of N. N., Metatron abide above N. N., and Sandalfon abide below N. N. – in the Holy Name of Adonai Messiah, guide and protect them in the Way, bless them and uplift them as a daughter (or son) of El Elyon, a living one; amen.

At the time of actual death, or after a person has died, another variation of Lesser Banishing is performed for the purification of the elements of consciousness. Essentially, the sacred circle is done in reverse, beginning with the intonement of AGLA as we go to the north, then continuing around the circle moonwise (counter-clockwise) in the opposite direction than it is typically done; as we do this we

hold the person in mind and do so with the consciousness intention that the elements of their consciousness are purified of all sin or negative karma, so that their mind or soul-stream might be free to go into death and the afterlife free from any cords to archonic or klippotic forces. When the archangels are invoked we will pray that each archangel purifies and blesses the element of consciousness that corresponds to their dominion.

We will ask Archangel Uriel to purify the earth element as it dissolves into the water element, blessing and empowering the soul to let go of attachment to form, the material body and material world, and to go forth without looking back or grasping.

We will ask Archangel Gavriel to purify the water element as it dissolves into the fire element, blessing and empowering the soul to release all negative feelings and emotions, and to go forth uplifted with positive emotions and feelings in the fullness of faith with a purified, sanctified and luminous vital.

We will ask Archangel Michael to purify the fire elements as it dissolves into the air element, blessing and empowering the soul to let go of all false and illusory perceptions, and to go forth free of karmic vision, without fear of shades and shadows, uplifted in the Divine Light.

We will ask Archangel Rafael to purify the air element as it dissolves into the space element, blessings and empowering the soul to be free from all negative thoughts and doubts, and to go forth confident of their healing beyond the body into the Divine Light.

We will ask Archangel Metatron to purify the white father seed as it passes to the heart center, granting the soul the peace of the Messiah, and we will ask Archangel Sandalfon to purify the red mother seed, granting the soul the joy of the Messiah.

Then we will pray, asking Adonai Yeshua Messiah to bless and forgive the soul, to have mercy upon them and to receive them, giving them repose in Hayyah Abba, the Living Father.

The final Kabbalistic Cross will be the seal upon these prayers – and then we will pray for all our relations who are dying, praying that all are blessed and received in this way.

- In the case of an initiate who has practiced throughout their life, when soul arises from the Clear Light the first appearance will be the increase of the Glory of Light and the Five Essential Lights of these pure primordial elements, which in turn will arise as the Palace of Yeshua Messiah and the Great Luminous Assembly; thus, this purification of the elements is especially good for initiated practitioners who have died, helping to prepare them for recognition and realization in the initial afterlife states. (See the description of this cycle of the in-between in Gnosis of the Cosmic Christ, the chapter on Yesod.)

If there is a need for further purification of the elements because of more severe obstructions, then the Greater Ritual of the Pentagram may be employed using a similar method – the sacred ceremony would be performed as a banishing of the elements with the conscious intention of their purification.

At the moment of death there are really two principle things that matter: Whatever we have done during our lifetime; and the state of our mind when we die. Even if we have accumulated a great deal of negative karma, if we are truly able to bring about a change of heart at the time of death, it can have a decisive impact on our future, bringing about a radical transformation of our karmic continuum. Thus, in truth, the moment of death is an exceptional opportunity for self-transformation and redemption; hence the purification of sin or negative karma. Understanding this, quite naturally, Gnostic initiates recognize the importance of purification at this time of dissolution – through purification the Way of the Great Resurrection and Ascension is opened to the soul and they may pass into rapturous union, attaining repose. Therefore, it is very common that we pay special attention to works of purification on behalf of the dying and dead, just as we constantly attend to our own self-purification in our ongoing journey in the Way.

Sacred Circle & Ceremony for the Dying & the Dead



It is very common for initiates to go out into the wilderness to create a sacred circle and to perform a ceremony for people who have died – gathering stones in a sacred manner, and purifying and consecrating them, they will set them in place, creating a sacred circle beginning in the West, the direction of old age and death, the place of transition.

- Alternatively, a circle may be traced upon the earth, either scratched into the earth with a staff or by using some organic powdery substance, like flour.

When the sacred circle has been formed, and the sacred rug or blanket is set in the center, with offerings and sacred tools on it, then the initiate will begin their invocations, calling upon Ha-Shem, the Shekinah and the Powers.

Invoking the Powers of Sacred Circle in a ceremony for the blessed dead, the focus of the ceremony is to the West – and this is especially true in the first forty-nine days following the death of a person; at the first year's anniversary of a person's death, however, or when works are performed for those long since dead, the focus of the sacred ceremony is to the North, the direction corresponding with the afterlife and elder races.

- There may also be a focus towards the East when a soul has come to the time of their next incarnation, with offerings and prayers for a fortunate rebirth and abundance in a new life.

In ceremony the initiate will invoke the spirit of the dead into the sacred circle, and they will make offerings on behalf of the dead and pray for the blessings of Ha-Shem and the Powers upon the soul of the departed – as part of the sacred ceremony they may also perform a guidance for the spirit of the dead into an appropriate heaven or into the Divine Light, guidance for full reintegration with the Light Continuum, or they may perform a transference of consciousness with the spirit of the dead.

- Another ceremony in circle for the dead is to walk the sacred circle moonwise for the purification and liberation of the spirit of the dead, akin to the use of the reversed form of the Lesser Banishing Ritual of the Pentagram for the purification of the elements of consciousness of the dead.

The fruition of the sacred ceremony is a wedding feast, the culmination of which are prayers for the peace of the spirit of the dead and praise and thanksgiving to the Holy One, our Mother, our Father, the True Light.

Naturally, when an initiate creates a sacred circle and performs ceremony for the dead as they take up the work they will let the Holy Spirit and Powers guide them, enacting the sacred ceremony as inspired, and doing whatever is asked of them by the Divine Powers on behalf of the dead – needless to say

many different ceremonies can and are performed in sacred circle for the dead, all manner of spiritual works on their behalf.

Give Away for the Dead: Memorial Charity



In our tradition the practice of give away and making of offerings is common in spiritual work – constantly in sacred ceremony we make offerings on behalf of others, and likewise, at significant times, we enact the practice of give away to generate positive energy or merit, such as when we wish to consecrate and take up a new sacred tool, or initiate a new continuum of spiritual practice.

Sharing or giving – actions of charity, dispel negative energy and generate positive energy, uplifting our level of energy and the frequency of vibration in our consciousness; quite naturally, if we perform give away on behalf of a person who has died we can generate merit for them and uplift them, sending blessings to them in their transition through the afterlife.

It is simply a matter of enacting give away with the conscious intention of uplifting and blessing the dead.

Even in our unenlightened society and culture we witness something of this practice via memorial charity, donations to various causes or good works, by family and friends in the name of departed loved ones – but when there is conscious intention and an invocation of blessings for the dead, greater light-power or positive energy is generated for the spirit of the dead.

Give away for the dead is often performed with the resources of the person who has died – their possessions and funds, but it may also be a gift of our own resources given on their behalf. The most beneficial gifts are those that might facilitate spiritual works or light transmission in which we can make a gift in the name of the person who has died and request prayers for them; then, in terms of give away for the dying and the dead, gifts that serve to preserve and save life, and gifts that serve to help those who are ill and the poor, are most beneficial, for they have a natural resonance with sending blessings to the dying and the dead.

Using the resources of the dead to generate blessings in this way is especially powerful, for the spirit of the dead has a powerful vital and psychic link with their former possessions, thus potentially facilitating a greater receptivity of the energy or blessing generated by give away or memorial charity. However, anything given in their remembrance, in their name, joined with an invocation or prayer for them, will generate a blessing, and even more so when on account of such a gift those who receive it turn to God, giving praise and thanks to the Holy One, and perhaps praying for the person who has died.

Most often, when an initiate of the Order of St. Lazarus enacts a give-away on behalf of the dead they will perform a sacred ceremony, calling upon Ha-Shem, the Shekinah and Powers, and offering up the give away on behalf of the dead; and then, enacting the give away, inwardly they will abide in a continuum of prayer for the person who has died.

Naturally, works that we perform on behalf of the dead are most powerful during the first forty-nine days following their death, and then in the first year, but nevertheless even years later works we perform for the dead continue to have a positive influence and effect upon their soul – thus there is no “time limit” for such spiritual works on behalf of the dead.

Although usually give away on behalf of the dead is performed for a specific person, on occasion an initiate might enact a give away for all their relations who are in the experience of dying or death as part of a larger work for the spirits of the dead – this might be done, for example, around the Feast of St. Lazarus, a time of the year we take up greater spiritual works on behalf of the dying and the dead.

This spiritual practice to send blessings to the dead is very simple, and yet, performed with conscious intention and awareness of the great blessing power in it, it is a very powerful practice – it is especially good when a person has experienced a struggle to let go at the time of death or has experienced much negativity surrounding their death.

- It might be added that we can also perform give away on behalf of the living to send blessings to them.