

# Order of St. Mary Magdalene Study Guide

Taken from the teachings of Tau Malachi and the Sophian tradition ([www.sophian.org](http://www.sophian.org))



Study Guide produced by Magdalene Circle ([www.magdalene-circle.org](http://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 Mary Magdalene



While some of the practices may have corresponding empowerments and oral transmission shared within the context of a traditional Sophian circle, there is no formal initiation into the Order of St. Mary Magdalene. Rather, any Sophian who has received the outer form of initiation into the lineage can be an initiate of the Order of St. Mary Magdalene simply by taking up her practices – in essence, this Order is based upon a process of self-initiation that begins with the building of a shrine to Our Lady and a ceremony of self-anointing.

The theme of self-initiation found in the Order of St. Mary Magdalene directly reflects the truth of the Shekinah of Messiah, the Holy Bride: “She comes to all who call upon her, and always she is near awaiting the call – no one needs an initiation to know the Holy Bride, for she reveals herself to those who love her and call upon her name.” Thus, Sophians have never created a ceremony of initiation into the Order of St. Mary Magdalene, but rather have taught aspirants how to call upon the Anointed Bride for themselves and how to receive initiation from her. This is the only Order that this is true for.

According to Tau Miriam, one of the most noted masters of our branch of the Sophian tradition, no one needs to be taught the most essential practice of the Holy Bride, for it is known inwardly within one’s heart. It is an intimate communion with Our Lady through prayers of the heart and an awareness of life as the radiant display of her glory, so that one walks constantly in her presence. This, in essence, is the view of the Order, we receive all that transpires in life as the dance of the Holy Bride – and we live with the holy awareness that we, too, are a movement of the Shekinah of Messiah.

Whether a person is an initiate of the Sophian lineage or not, the practices of the Order of St. Mary Magdalene will be beneficial to anyone inclined to take them up – therefore we shall share them here for all who desire to receive and practice them.

## Building a Holy Shrine for Saint Mary Magdalene



The first practice taught in the Order of St. Mary Magdalene is the building and tending of a holy shrine or altar dedicated to the Divine and Sacred Feminine, and to St. Mary Magdalene. This becomes a focal point in your home for the energy of the Magdalene, the Divine and Sacred Feminine, and serves to create sacred space and as a constant reminder of Our Lady; likewise, building shrines and altars is common in devotion to the Divine Feminine, for the feminine is the immanent aspect of the Divine, “she who appears and reveals, and who makes manifest – embodied.”

Building a shrine is a deeply personal and creative affair – there is no “rule” for it, there is no “right way,” there is simply what inspires and uplifts you, and that serves to support and encourage your spiritual life and practice. Building a shrine and tending a shrine is, itself, a spiritual practice, for we think of Her while we are doing it and it becomes an active prayer and contemplation, and as we offer up lights, incense, flowers and various other offerings of food and drink and such, prayers of the heart tend to flow forth – often not as words but as deep affection or powerful emotion, perhaps simply the perfection of love.

Any flat surface in your home can be used – a bookshelf, a windowsill, the top of a dresser, a table out of the way. Perhaps you will purchase something specifically for this purpose, or perhaps you will use something already present; perhaps you will put a special rug in front of it demarking sacred space – perhaps the rug will remain in place all of the time, or perhaps only during formal sessions of practice. All as seems good to you.

Your shrine may be very simply, or it may be complex and elaborate – all as you are inclined. Essentially, building a shrine begins with gathering and arranging meaningful and inspiring objects, images and symbols, like pictures of people and places special to you, statues or icons, or other spiritual symbols, as well as objects gathered from nature, such as feathers, stones and the like. Frequently a shrine will begin simply and then grow over time as the devotee adds various objects that are sacred to her or himself – it is rather like the gathering of “medicine objects” into a medicine bag, a little something here, a little something there, all as is relevant to the spiritual experience and development of the practitioner.

Typically, a shrine begins with a central object – some image of the Divine Feminine, and with a candle and censor for the basic offering of lights and incense. That forms the most essential shrine, along with perhaps a cup or bowl, a most basic symbol of the Holy Bride, which allows the offering of water or other fluids – beyond this it all depends upon you and your own inspirations.

Perhaps you may be able to acquire an image specifically of Our Lady in Red, but the image does not necessarily have to be of St. Mary Magdalene. During times of persecution in the past, for example, images of the Virgin Mary were consecrated to Magdalene and used, the Holy Bride being worshipped

secretly by Sophians. In a similar manner, today, any image of the Divine Feminine or the Goddess could be used that reminds us of our Beloved Lady, Christ the Sophia. It could be an image of an Egyptian, Hindu or Buddhist Goddess, for example, or an image of Our Lady of Guadalupe, Kwan Yin or White-Buffalo-Cow-Woman; the Divine Mother and Holy Bride can be depicted in many and diverse forms, it is all a question of what reminds you of Her and what inspires your devotion to Her. Quite naturally, in the Order of St. Mary Magdalene we seek images that reflect something of the Holy Bride to us – Sophia, as Goddess and Saviour, “Priestess”.

Any color of cloth can be used in decorating a shrine, and often the chosen image or images may determine what colors are used, or it may be determined by colors that invoke a sense of the Holy Bride for the individual practitioner. Scarlet and crimson reds, black and gold are most commonly associated with the Bride – but then, truly, She is the “Rainbow Glory of Messiah”, so any colors could be used.

There might be one “great shrine” in your home, or there might be many little shrines subtly strewn throughout your home, with one “great mother shrine” set out of the way – or perhaps there might be many small shrines, with no larger shrine standing out. In the building of a holy shrine there could be one or many, for She is the “One and Many”.

There are a few symbols historically associated with the Holy Bride, and often Sophian initiates choose to use some of them in their shrines – the cup (or bowl), alabaster jar (or vial of holy oil), a book (or scroll) and a red egg.

All of these symbols have exoteric and esoteric meanings. The cup, for example, is a universal symbol of the Divine and Sacred Feminine, and reminds of St. Mary Magdalene as the Holy Grail, Christ the Sophia who is the Mother of Royal Blood – Mother of the Gnostic Apostolic Succession. The alabaster jar points to the initiation she imparted to Master Yeshua as a priestess-queen of the Divine Order, and also to the Shekinah of Messiah as the true power of the Christ-Anointing. The book represents her knowledge of the mysteries – the outer, inner and secret gospel, and to her embodiment of Sophia-Wisdom. The skull points to the truth of impermanence, as well as to wisdom, but also to secrets of the resurrection and ascension – specifically to the ability of the Gnostic adept or master to enact the transference of consciousness.

The red egg is a bit more unusual symbol. According to legends in orthodoxy St. Mary Magdalene had occasion to bear witness regarding the resurrection before the emperor of Rome, Tiberius Caesar. When he heard her story, in ridicule he said to her that a man could no more be raised from the dead than the egg in her hand could turn red, at which point the egg instantly turned crimson red, or so it has been said.

The skull and egg taken together, however, hold a much more profound and esoteric meaning: for the red egg represents the red mother seed “at the base of the spine,” the ascending force of the serpent power personified by the Holy Bride; and the skull represents the white father seed “in the crown on

top of the head,” the descending force of the serpent power personified by her Bridegroom. Thus, taken together they are symbols of the mystery of hieros gamos – the sacred marriage, not as anything outward but as an inward event that leads to the dawn of Christ Consciousness, as in the experience of Lord Yeshua and Lady Mary. In the Sophian tradition, frequently a red stone egg and a quartz crystal skull are used in shrines dedicated to Our Lady for this reason – crystal skulls also holding the implication of the Body of the Resurrection, the generation of the Body of Light.

These “traditional symbols” may or may not be used in your shrine – there is certainly nothing to say that they must be used. However it is good for initiates of the Order of St. Mary Magdalene to know about them and to contemplate their deeper esoteric meaning, as they do appear in various practices taught in the Order, along with other symbolism associated with Our Lady as the “Incarnation of Christ the Sophia”.

Having a vial of holy oil in your shrine (usually spikenard or rose oil) is important to initiates of the Order, because the ceremony of self-initiation is basically a ritual of anointing oneself, consecrating oneself to the Anointed Bride (Kallah Messiah). Likewise, all objects placed in the shrine are “baptized,” sprinkled with holy water, and are anointed with holy oil when dedicated to Our Lady. Thus, typically, a vial of oil is part of a holy shrine to the Magdalene; if the vial can be made of alabaster or a similar stone, so much the better in the Sophian view.

Coupled with building a shrine, prayer beads and prayer shawls are commonly used in practices of the Order of St. Mary Magdalene. Red or black beads are often used, so also are pearl beads; but very common are bone prayer beads, such as one finds composing Tantric Buddhist malas (the “guru bead” being replaced with a cross of some form, often a Coptic cross). Traditionally Sophian Gnostics use a tallit or Jewish prayer shawl, as ours is a Jewish Christian Gnostic lineage, but any shawl or piece of cloth consecrated for this purpose could be used by a practitioner. Typically, along with building a basic shrine the prayer beads and prayer shawl will be acquired before the aspirant performs the rite of self-initiation, dedicating her or himself to the Path of the Holy Bride.

(The string of beads needs to be able to be worn about the neck. Because as well as being used for the counting of chants or prayers in some practices, they are placed on your neck as part of the ceremony of self-initiation. Likewise, if not being used to count chants or prayers, wearing them is very common during practice – some practitioners wear them daily much of the time as an act of devotion and holy remembrance.)

Once all is gathered and the basic shrine is build, the consecration of the shrine is part of the rite of self-initiation and one is ready to enact one’s initiation into the Order of St. Mary Magdalene.

In building a holy shrine, do not let yourself be constrained by any of the ideas shared here, or any ideas that might not have been shared, but remember it is an “intimately personal and creative affair” – what has been shared is only meant as a bit of help to get you started if you happen to be unfamiliar with the practice of building shrines.

## The Rite of Self-Initiation: Chrism of the Bride



When you have built your basic shrine of the Divine Mother and Holy Bride, and have acquired your prayer beads and prayer shawl, you are ready to purify and consecrate your shrine, and ready for the rite of self-initiation into the Order of St. Mary Magdalene. In the Sophian lineage, if a person has received the outer form of the initiation into the lineage and then performs this rite of self-initiation, taking up the Path of the Holy Bride, they are considered an “initiate of the Order”; if a person has not received the outer form of initiation into the lineage, but they perform this sacred rite, they are considered an “honorary initiate of the Order” until such time as they receive the outer form of initiation into the Sophian Gnostic lineage.

The fruition of Divine Gnosis in any of the Holy Orders is the reception and integration of the inner form of initiation into the lineage – the actual experience of the Gnostic and Light Transmission; the adept is one who can receive and impart it, the master is one who has brought it to fruition in non-dual realization, embodying the Supernal Shekinah of Messiah. (This is the ultimate aim of initiates of the Order of St. Mary Magdalene, as with all the Holy Orders within the Sophian Gnostic lineage.) In this you may understand the distinction of the initiate, adept and master in the Holy Orders and in the Tradition. There are no outward degrees of initiation in the Sophian Tradition, save in the case of the recognition/ordination of lineage-holders; but rather, all degrees of initiation are inward, representing cycles in the unfolding of Self-realization in Christ (an evolution to Supernal or Messianic Consciousness).

The full moon is considered the ideal time to perform this sacred rite, preferably after the moon has risen in the evening, when the astral tide is the most potent and tangible. At the outset make sure your shrine is clean and well ordered, and make sure you have a vial of spikenard or rose oil and a cup of fresh water in the shrine, and place your prayer beads in the shrine and your prayer shawl nearby; place out your seat, whether a chair or some cushion on the floor, and light a candle in the shrine, but do not light any incense. Then go and take a ritual bath or shower with the intention of cleansing yourself physically, psychically and spiritually, and put on fresh clothing – perhaps special clothing for this holy occasion. (Remember, you are entering into communion with the Priestess-Queen of the Divine Order, so quite naturally you might wish to dress up.)

Having done this you are ready to begin the rite of self-initiation.

### The Sacred Rite

If there are more candles to be lit, light them, and also kindle some incense – a blend of frankincense, myrrh and rose is most traditional among initiates of the Order, but any pleasing fragrance will do just fine, all as seems good to you.

Go and sit before the holy shrine and allow yourself to settle and center within; then gaze upon the holy shrine, as though resting your mind upon it – contemplate the Divine Mother and Holy Bride. (Perhaps as you do this you might want to play some inspirational music, but following this part you would want to turn off the music.)

If the water in your cup has not been blessed previously, stand and take up the cup (or bowl) in your hands and pray to the Divine Mother that she might pour out her Life and Spirit into the water, and that it should be blessed and holy in the name of Yeshua Messiah and Kallah Messiah – putting the cup down, trace a cross over it and visualize a cross of golden light as you do, envisioning the cross dissolving and pouring into the cup, charging the water within it with divine energy. (You could also ask a Gnostic elder or priest/ess to bless the water before the rite if you wish – it is a common way of seeking a special blessing from a tzaddik of the lineage. Even when an elder or priest/ess blesses something for you, however, it is traditional to also bless it yourself, for all Gnostics have a priestly function, whether or not they have the call to recognition/ordination and the outward service of a lineage-holder.)

If the oil in your vial has not been blessed previously, take the vial into your hands and pray to the Holy Bride that she might pour out her fiery light into the oil and make it holy – as you do this envision the fiery light of the Shekinah of Messiah flowing with, in and through you, and out of your hands into the vial and oil within it. Then place the vial back in the shrine, knowing it contains the holy oil of chrism-anointing. (You could also ask an elder or priest/ess to bless your oil before the rite, if you wish, just as with the water.)

Now, take up the cup of water again, and baptize every object in the shrine, sprinkling everything lightly with the water, saying, “Be purified and baptized by the Living Waters of our Holy Mother – Her Spirit and Her Truth.” (Or using words to this effect, all as you are inspired.)

Then, take up the vial of holy oil, and anoint every object in the shrine, touching each object and saying, “Be consecrated and anointed in the name of the Holy Mother and Bride, filled with Her Light and Love, awakened in the Risen Messiah; amen.” (Or with words to the effect – as objects are anointed, envision them self-radiant with a brilliant aura of rainbow light.)

(Make sure your prayer beads are baptized and anointed also, and pray a special prayer when you do that they are a holy sign of your communion with Kallah Messiah, the Anointed Bride.)

If you have not consecrated your prayer shawl, once the shrine is baptized and anointed, purified and consecrated, sprinkle your shawl with holy water and anoint it as well – taking it up, pray that it becomes as the Tent of Meeting, the Mantle of the Holy Bride, and pray that the Shekinah of Messiah weaves it of her Light and Fire, so that wearing it the Holy Shekinah might come to rest upon you, and move with, in and through you, and manifest as you. Pray that no shades or shadows might draw near when you abide in this Holy Sanctuary of Her Presence, but that you might be filled with the Divine

Light, Healing Power and Peace of the Risen Christ, the Pure Joy of the Holy Bride. (Envision what you have spoken comes to pass.)

Once it is consecrated, put on the prayer shawl and pray that the Holy Bride takes you under her Mantle.

Now sit and abide, wrapped in your prayer shawl, as in the intimate embrace of the Holy Bride, and gaze upon the holy shrine, alive with her presence and power – feel her presence and power with you, within and all around you.

Then, envision a translucent image of Our Lady before you, as though the holy shrine is within her subtle body of light – she appears with an inner robe of white brilliance and an outer robe of crimson red, with a shawl over her head and rainbow glory all about her. She holds an alabaster jar filled with the power of her chrism and she smiles upon you, as she begins to turn in place, dancing before you – her feet not on the ground.

As you envision her, pray to her and commune with her, all as your heart inspires, and envision her glory growing brighter and brighter, as she shines upon you, blessing you and answering your prayers. Offer up your mind, heart and life to her, and speak of your love for her – offering yourself to her as a holy disciple and vessel, and pray that she indwells you, even as the Living Yeshua indwells you. Then take up her essential chant: Kallah Messiah.

When you conclude the chant, answering your prayer, see her pour out the contents of her jar over your head, and envision brilliant white light, sparkling with rainbow hues, pouring into you and over you – feeling her Perfect Delight filling you, as she takes you up in her Divine Rapture. Then see her extend her Holy Mantle, embracing you, and see her step into you and dissolve into you, your very own body having become her Light and Fire, and your aura radiant with her Rainbow Glory.

Receiving her blessing, anoint yourself with holy oil on your brow, your heart, your hands and feet – as a sign of your dedication to her, in remembrance of the bond of Divine Love that joins you and her, and all beings, in the Mystical Body of the Risen Messiah.

Once you have anointed yourself, take up her chant again and put on the necklace of prayer beads, saying, “I am yours and you are mine – listen and hear, you who have ears, you are hers and she is yours; let us abide in her Holy Company. Amen.”

With this the rite is sealed and complete, though you might be inclined to dance, or perhaps to sit in communion with her – all as you are inspired. When you are finished, give praise and thanks to the Divine Mother and Holy Bride, and pray that her blessings and grace goes forth to all her children, to all peoples, to all beings.

(Perhaps you might wish to play some inspirational music at the conclusion if it was used in the opening.)

This is one version of the rite of self-initiation into the Order of St. Mary Magdalene, but it is certainly not the only way to accomplish this self-initiation; based upon this you could very well create your own sacred ritual, using the keys provided in this version taught to aspirants – the key is the purification and consecration of your shrine, prayer beads and prayer shawl, and the dedication of yourself to the Gnostic Path of the Holy Bride – your anointing as a devotee of St. Mirya of Magdala. Quite naturally, this could be done any number of ways, though what I've shared here is a method that is said to have been taught by Tau Miriam.

Generally speaking, in Sophian practice there is much room for adaptation and creative inspiration, unless specific instructions are given otherwise by one's tzaddik.

## Practices of the Order of Saint Mary Magdalene

### Sky Palace of the Red Maiden of Light



When Union with the Maiden of Light is in place, Union with her Sky Palace is a natural evolution of the continuum of practice, so that practicing Union with her each day the initiate can take up Union with her Sky Palace every other day, running and returning between the two spiritual practices.

In preparation for taking up the practice of Union with her Sky Palace, begin to integrate the visualization of the double-tetrahedron palace surrounding your crystalline body of light in the main practice of Union with the Red Maiden, envisioning it magically arising simultaneously with your subtle light-body as you envision the Alef in the place of your heart – the light-body and palace correspond to Mem (“Ma”), the rose throne corresponds to Alef (“Ah”) and the emanation body of Our Lady corresponds to Shin (“Sha), the three Mother Letters generating the Body of Vision, the whole of which corresponds to the Glory-Emanation of the Sacred Tau – it is the “Light of the True Cross.”

The double-tetrahedron of the Essential Palace of Our Lady and is formed of crystalline light like your envisioned subtle body. Its apex is beneath the feet of your light-body and its base is at your crown, so that the center of the hexagram is on top of your head where the central channel-way meets your crown center; when your self-generation as the Red Maiden is stable and the visualization of the double-tetrahedron is in place you are ready to begin the continuum of taking up the practice of “Union with her Sky Palace.”

Continuum of taking up the practice of the Sky Palace:

Beginning on the new moon, every evening, you want to perform the practice of the Nectar of Her Joy and pray to the Holy Mother and Bride for the blessing and empowerment to take up the Sky Palace meditation. When you have partaken of the Nectar for yourself and all beings, focus your consciousness in your heart and then shift your focus of consciousness to the top of your head, and abide in the crown center in Primordial Mediation, with the conscious intention of receiving the influx of the Mother’s Force from above. This, in itself, is a powerful and profound practice – there is no visualization in it, only the intention to focus consciousness in the corresponding centers, first the heart, then the crown, joined with the conscious intention of receiving the Mother’s Force. That is the practice, “no more and no less”.

If you are blessed to be near enough to visit your tzaddik you can request a blessing and empowerment for taking up this practice, but if that is not possible you must listen within and seek to discern the timing that is auspicious for you to take up this practice. Perhaps beginning this continuum on the new moon, it will be time at the first full moon, or perhaps not; one must listen and hear to know. In this we must give a caution to the independent practitioner not to be too hasty and not too

assume an attainment of generation that is not in place – this is the most common error of the would-be Gnostic, especially in these dark times in which fear is defended by great pride and arrogance, and desire is most often lust and greed, even among spiritual people.

As it is said in the outer and unspiritual church, “Be ready for the coming of the Lord, for he shall come swiftly,” so we would say for the reception of the Holy Bride – “Make yourself ready for her entrance, open the way before her, for she comes like a thunderbolt with great force at any instant.”

Thus, living within, listen and hear what guidance the Holy Mother gives you as to how to prepare and seek her word on an auspicious timing to take up the practice of the Sky Palace – in all things learn to wait upon the Holy Spirit, the Mother Spirit, and let her move you, whether in the mundane or spiritual life, just the same, for there is no difference.

When the word of the Holy Mother comes, whether in dream or vision, or as an intuition or sense of “rightness,” the very next full moon, take up the practice of the Sky Palace of the Red Maiden and entertain her repose in Perfect Delight.

Here it must be said that as our Self-realization unfolds in devotion to Our Lady many different forms of dreams and vision are likely arise, some very powerful and intoxicating, whether by attachment (desire) or aversion (fear) – do not grasp at them or push them away, but recognize that they are the radiant display of the mind or soul-stream, nothing more and nothing less, and receive them in this way. Such things themselves are not Gnostic insight, but rather Gnostic insight is the recognition of the nature of the mind or soul-stream and the true nature of all that appears, the vision of experience that we seek to practice. Recognizing the nature of the mind, consciousness or soul, that recognition must be embodied – such is the true nature of Self-realization in Christ, whether in the form of Bride or Groom or Holy Mother (Emanation Body, Glory Body or Truth Body).

The Meditation:

Abide in primordial meditation and generate the body of crystalline light, along with the double-tetrahedron palace surrounding it.

In the center of your light-body, from root to crown, the base of the spine to the top of the head, envision the central channel-way formed of crystalline light, something like a clear straw. On either side of it, very close to it, envision two other channel-ways, the solar and lunar channels flanking the stellar channel in the center. The channel-ways of the sun and moon emerge from the root star (root center) and intersect at every interior star (center) from root to brow in this visualization. At these intersections envision the interior stars, from root to crown, red, orange, golden, green, blue, indigo and violet, respectively – Rainbow Glory.

At the outset, envision the centers relatively small, like seeds of light, and envision the central channel-way as empty, the circuit of energy flowing only within the solar and lunar channels-ways, bound in

between root and brow, not reaching the crown.

With the intonement of Ma Ah Sha Shekinah Ha Messiah envision Alef and Shin magically appearing within the seed of light that is your heart center (shin “seated” on alef), and then envision that they swiftly transform into the white rose throne and the Red Maiden – there she is dancing in your heart, within the central channel-way. (This image is, in truth, very tiny, yet having full detail.)

As she is dancing there, take up the “awakening chant”: Ah Ha Ya Ma, Peh Peh Peh. Intoning this chant, as the Red Maiden dances her feet send out flashing fire like lightening bolts down the central channel-way with each step of her dance, striking the red light seed at the root – envision this releasing a force of fiery light from the root and see it rise up through the central channel-way becoming like a stem to the white rose throne, then envision that this ascending force uplifts the throne and the emanation of Our Lady up through the central channel-way to the crown, she becoming enthroned in you crown star (or crown center) – enthroned on the mount of your skull. (As she is enthroned in her place, envision her grow larger, matching the size of the palace.)

As the fiery light rises up through the central channel-way, as it passes through each interior star, envision then center growing somewhat brighter and larger, though not yet shining with full brilliance or completely opened; when Our Lady is enthroned in her place on top of your head, continue the chant and focus your consciousness in the heart center, gathering yourself into your heart, as into the central channel-way where Our Lady first appeared – envision yourself as a golden white light-seed there.

Now envision the force of flashing fire like lightening continuing to descend from the sacred dance of Our Lady above striking you gathered as the light-seed in the heart, just as it did the red light seed below – this causes the release of your consciousness in ascent, so that you as the light-seed shoot upward into the very heart of the emanation body of the Red Maiden, and merging with her you become her, her emanation body becoming your emanation body: “you are her and she is you in union”.

As you transfer your consciousness into the emanation body of Our Lady, cease from the chant, and envision yourself as Our Lady transform from a red light-body into a golden light-body, and from this solar body envision the emanation of six other maidens who magically appear at each of the points of the hexagram, each dancing upon a white rose throne with you as the Golden Maiden of the Spiritual Sun in the center of the circle. They are red, orange, green, blue, indigo and violet, and they are dancing with you as the Golden Maiden, looking just like you and wearing the same ornamentation – gold with jewels, and bearing the same “weapons.” However, with your transformation into the Golden Maiden, your ornamentation transforms into silver instead of gold, but the jewels remain the same.

As you are dancing with your emanated light maidens, envision a great luminous assembly of countless beings magically appearing in the space surrounding your sky palace – you and your emanations dance in the sky, and beings fill the endless space in all directions, seeking to bless and be blessed, to receive and give.

Above, in the pure light realms of the Perfect Aeon are the immortals and enlightened ones of the Divine Order, including the archangels of the Pleroma and their orders, as well as enlightened gods and goddesses, and such; on the same plane as you are all manner of human ones of the many world-systems, those who conceive of themselves as your enemies, strangers and friends alike, and below are the forces of the demiurge and archons, and hungry ghosts and demons – all beings bound up as shades and shadows.

When this body of vision is in place, the entire palace set in motion, take up the chant: Ya Ha Va, Shekinah Ha-Messiah, Kallah Messiah, with the conscious intention of offering yourself as the blessing and grace of the Messiah to all beings – the offering of your mind, heart and body to the Divine Order for the sake of the Great Work, and the offering of your life, light and love to all beings for the sake of their salvation, their enlightenment and liberation.

As you take up this holy chant of your Glory Body, envision the interior stars in your emanation body as the Golden Maiden and six maiden emanations shining brightly, and envision rays of Rainbow Glory going out from your Sky Palace into all directions of endless space, with the conscious intention that the extension of your Holy Light becomes the blessing that each being receiving it needs, all receiving according to their desire to receive and the need of their soul-being. Envision all beings as satisfied and fulfilled, all beings happy with your happiness.

With the holy chant all beings are blessed and the rainbow glory increases, growing brighter and brighter, and as beings are fulfilled they also shine with rainbow glory, releasing their light, like the stars in the night sky, giving their life, light and love to one and all alike – envision their attainment of the Rainbow Body, as you envision your attainment of the Rainbow Body, all entering into the perfect repose of Mother Sophia, Mother Clear Light.

Envision the six light maidens dissolving into fluid rainbow light and pouring into you, and as they do envision yourself transformed into the Maiden of White Brilliance – she who is the diamond-like light sparkling with rainbow hues, and ceasing from your holy chant envision your dissolution into the Great Primordial Mother, the spacious luminous awareness of the Clear Light Ground – intone a single prolonged “Ah,” and in the silence abide in Union.

Abide as long as you can in this repose, but when the soul-stream is set in motion again, envision yourself magically arising in Jeweled Body as yourself – the crystalline body with interior stars fully opened and brightly shining, so that your light-body is radiant with Rainbow Glory.

If you are willing, speak the holy vow that Our Lady spoke when she was taken up in the first ascension of Our Lord, the Risen Christ; the holy vow to continue to incarnate in the realms, worlds and universes of the Entirety until all is accomplished. (If there is a vow of the Order of St. Mary Magdalene, it is this; but truly, it is no vow, but rather is the innate love and compassion of Supernal or Messianic Consciousness – the Christ.)

Abiding in the holy awareness of your innate unity with Our Lady and Our Lord, the One Anointed with the Supernal Light of El Elyon, let go of the visualization of the Jeweled Body of Glory, and pray that tzaddikim and maggidim continue to incarnate in the world – and in all worlds, until the time of the Second Coming, the Reception of the Holy Bride, and pray for the salvation of all beings, the Great Resurrection and Ascension of the Entirety into the Pleroma of Light, the Perfect Aeon.

Then take up the chant: Yeshua Messiah, Kallah Messiah, Io Adonai, with the conscious intention that all beings receive the blessing and grace of the Risen Christ and Holy Bride.

Conclude the practice with praise and thanksgiving, and the dedication of merit – the Holy Seal. This concludes the practice of the Sky Palace of the Red Maiden of Light, also known as the “Rainbow Glory Offering of Pure Joy.”

(The continuum of spiritual practice with the Red Maiden is considered the inmost essential practice of the Holy Bride in the Order – the “heart practice” of the Order, if you will, and it represents an essential vehicle for full realization of Supernal or Messianic Consciousness through devotion to the Holy Bride, the Shekinah of Messiah. According to the oral transmission, this continuum of practice was generated by Tau Miriam as a direct expression of her realization; hence by a great woman master of our Sophian Gnostic lineage during the later period of the nineteenth century. It has been said that a disciple of hers, using this as his heart practice, attained the actual Rainbow Body at the time of his death; but whether this great disciple was actually in this world or not is subject to question, as many believe he was a pure emanation never of this dimension or world. Nevertheless, it is a grand play of Wild Gnosis or Crazy Wisdom!)

## Union with the Red Maiden of Light



Our Lord and Our Lady are enshrined in your heart – therein the Spiritual Sun of God shines, and their union is the Perfect Thunder Intelligence of the Spirit of Truth, the Spirit of the Anointed (Christos); knowing this you are among the perfect, for you abide in the awareness of the Human One of Light in you.

The Virgin Mother is the Clear Light Ground, the perfection of Primordial Sophia – Our Lord is the Logos-Word, sound-vibration, and Our Lady is the Sophia-Wisdom, the lights and rays arising as the radiant magical display internal and external; knowing this is Divine Rapture, for you abide in the awareness of the Light Realm within and all around you.

This is perfect Divine Gnosis and it is good; abiding in this Pure Radiant Awareness there is “no meditation”, for it is the state of Gnostic Being, enlightened being – the Christ.

However, this spiritual knowledge is not an intellectual concept in the mind, nor is it a vital sentiment in the heart, but rather it is the actual experience of the Light-presence (Our Lord) and Light-power (Our Lady) within and all around oneself, and transcendent of oneself – the One Anointed with the Supernal Light of El Elyon (God Most High).

If your mind is obstructed from direct recognition, abide in the innate clarity of Primordial Meditation; if your heart is obstructed from direct recognition, purify your heart essence, or else generate the Sacred Heart through Giving and Receiving Meditation; if your body is obstructed from direct recognition, then perform the Union with the Partzuf, and in fruition perform the Transference of Consciousness – in this way you will remember the Human One of Light in you and the Light Realm within and all around you, the Great Resurrection and Ascension.

Here we shall share the essence of all practice: The perfect do nothing, but Divine Grace accomplishes everything – having need of practice to dispel obstruction, abide in repose and let the Spirit of the Anointed fulfill the Divine Incarnation in you.

This is the oral transmission that serves as the introduction and empowerment when the practice of Union with the Red Maiden of Light is given; listening and hearing, looking and seeing, may you receive the Light Transmission and recognize Reality as It Is – all in the Divine Mind of Christ.

The following is the Self-generation of oneself as the Maiden of Light, the Pure Heart Essence of the Messiah.

The Main Practice:

Sit and abide in Primordial Meditation, as in the Holy Womb of Mother Sophia.

From this Primordial Ground of the Virgin Mother let the Holy Spirit conceive you as the Essence of the Sacred Heart in the form of the Red Maiden of Light – the Pure Mind self-generating the Pure Glory of the Heart Essence.

Envision your body magically appearing as though composed of clear crystalline light, like an empty shell hollow inside, yet brightly shining; and at the heart center envision the letter Alef, as though formed of brilliant diamond-like light, sparkingly with rainbow hues. Then take up the chant: Ma Ah Sha, with a conscious intention that all living spirits and souls experience the Pure Joy of the Risen Christ, the Perfect Delight of the Holy Bride, and with the holy remembrance of the Ain Nature of mind, voice and body, and all that appears. (In the advanced practice this subtle body is envisioned within the “double-tetrahedron palace of diamond brilliance,” which is like two three-sided pyramids joined at the base and apex, turned at a forty-five degree angle – apex pointing down and its base at the crown. If the base at the top of the head were viewed from above it would form a hexagram, the six-rayed star. This geometrical figure surrounding the light-body is said to be a perfect shield against all forces of negativity; likewise, it is said to be a vehicle for the extension of immeasurable blessings – set in motion it becomes as the Ofanim of Perfect Joy, the bliss wheel angels.)

As you intone the chant, envision the Alef magically transforming into a rose of white brilliance of forty-nine petals, with a ruby red letter shin standing in the middle of the holy rose; continuing the chant envision the shin magically transforming into a brilliant bundle of ruby red light, like a red egg. Envision rays of this ruby light streaming throughout your crystalline light-body, your subtle body becoming as this holy light.

Now, as you continue the chant envision and feel this bundle of ruby red light expand to fill your entire subtle body, aware of the purification of all negativity, the cause of all greed and anger; then envision this egg of red light magically transforming into the light-image of yourself arising as the Red Maiden of Light.

She appears in her youth, as though she is sixteen, with long hair and she is sky-clad, wearing only golden jeweled ornaments – earrings, necklace, bracelets and anklets, along with an ornamental belt. The jewels in her ornaments are rubies and diamonds, and she dances with a grail and dagger in her hands (or else the sword of wisdom). As she dances she gazes slightly upwards, into the mansions of the eighth heaven, the pure light realms of the Perfect Aeon. There is an aura a flaming fire surrounding her – an aura of passionate delight that transforms everything it touches into itself.

In her cup of the Blood of Christ, which is the Pure Bliss of Sophia, and with her dagger she cuts away, banishes and dispels all negativity, depression and doubt; when she brings her cup and dagger into union, like a flashing fiery light her blessings and grace are extended to all living spirits and souls – it is a cause of unimaginable delight!

You arise as the Magdalene, in the form of the Red Maiden of Light, dancing in the sky, the light image of the holy rose beneath you, though your feet do not touch the white rose, but you dance in the space

above it; your right foot in the sacred dance dispels all causes of anger and your left foot dispels all causes of lust – your body and being are Pure Desire for the Beloved, and for the experience of union with the Beloved in all beings.

Now let the chant extend, intoning Ma Ah Sha Shekinah Ha-Messiah.

As you extend the chant envision that the ruby light cannot be contained in your body, but bursts forth as rays of ruby light into all direction of endless space, purifying spirit-space and all elements of all forms of negativity, spontaneously liberating the mind, speech and body of all beings from the dominion of the demiurge (ignorance), uplifting all divine sparks into the Light Realm – your light-body dancing, your voice chanting and your mind in repose, with conscious intention of boundless compassion, all your gestures are a blessing upon beings, all your gestures are liberating beings: countless living spirits and souls are taken up in your Divine Rapture, the perfection of your Holy Love.

There are two ways to conclude this practice:

1) When the chant is complete, envision yourself as the Red Maiden of Light magically transforming into an egg-shaped bundle of ruby red light the size of your whole body, and the condensing into the red egg of light in the center of the white rose in the sanctuary of your heart – then envision this image transforming into the Spiritual Sun in your heart, abiding in the awareness of your union with the Risen Messiah and Shekinah of Messiah, and the awareness of the innate blessedness of all beings in the Union of the Messiah and Holy Bride – the Mystery of Bridal Chamber.

2) When the chant is complete, envision yourself as the Red Maiden of Light dissolving into the spacious luminosity of Mother Clear Light, the Holy Virgin Mother, and envision all beings and whole Entirety taken up in Divine Rapture with you: disappear into Holy Mother Sophia like a rainbow in the sky!

In either case, abide in the holy awareness of sacred unity – pure radiant awareness, as long as you can, then arising as yourself again give praise and thanks to El Elyon: The Living Father and Divine Mother, Spiritual Sun and Holy Spirit; and pray that the blessings and grace generated by your practice pours out upon all beings; pray for the extension of the Light of Shin Tau (the “Great Seth”) and for the resurrection and ascension of this Good Earth.

(If you wish to extend this practice, before the prayers of the Holy Seal in conclusion you can take up the chant: Yeshua Messiah, Kallah Messiah, abiding in the Holy Love of Our Lady and Our Lord.)

As an alternative to this version of the heart essence practice, without the visualization of the crystalline light-body, you can abide in primordial meditation, and then gather yourself within and behind your heart as the Spiritual Sun. From the Spiritual Sun in your heart envision a ray of light shoot forth, magically appearing as the Red Maiden of Light dancing on the white rose in the space before you. Open your mind and heart to her, and invite her into your life; pray to her and commune with her, and then take up her full chant. While you are chanting envision her smiling upon you and blessing you

with streams of ruby light emanating from her body – your very own body-mind being transformed into her Holy Light. At the completion of the chant, envision her dissolve into fluid light and pour back through the top of your head down into the spiritual sun in your heart – aware of your union with her, pray for all beings to be blessed just the same.

As an alternative visualization, when the light shoots forth from your heart you can envision it magically appearing as her image dancing upon a clear crystal Mount of the Skull (which is colored with her light shining down into it), with yourself and all beings gathered about receiving her blessings and grace – as though countless beings surround Golgotha, and she is the out pouring of the blessing of Christ upon them. The dissolution and conclusion with this visualization is the same as above.

In this four practices of Union with the Maiden of Light are given, and they are all good; and we have hinted at a fifth practice of “immeasurable blessing.”

Taking up any version of this practice, as you walk in the world abide in the awareness of the whole of life as the dance of the Holy Bride, the appearance of beauty or horror just the same – so view all that appears as her holy body and divine palace, and hear all sounds as her divine voice in holy chant, and receive all thoughts and emotions arising in the mind as her innate wisdom display: commune with the Holy Bride throughout the days and nights of your life in this way. It is all good, all sacred as it is!

The threefold rite of baptism, chism and wedding feast is the outer empowerment for this continuum of practice; the inner form of the threefold rite communicated by mystic word, radiant holy breath and the laying on of hands is the inner empowerment – the essential empowerment is a direct transmission from the Holy Tzaddik based upon experience of this Divine Illumination. If there are no Sophian initiates to enact the outer form of the threefold rite with you, pray for the Grace of the Holy Mother, and enact a threefold rite as a self-initiation with yourself; this is enough to prepare an aspirant for this practice, and if their heart is good the Mother Spirit will surely empower them.

There are several other practices that are joined to this as an initiate gains experience and skill with this practice. Here we may give two of them that may be of immediate benefit.

Drinking the Nectar of Her Joy:

Make some tea and pour it into your holy cup, and as the water boils and you are making the tea contemplate Our Lady in Red and her Pure Joy in the Risen Christ; then, praying for her blessing upon yourself and all beings, take some sugar that has been blessed in her holy name and in the name of the Risen Christ, stirring it in with your sacred dagger, pray for the people, for all sentient beings. With the intonement of Ma Ah Sha Amin three times let the “nectar” be blessed (along with the holy sign of the cross within the circle traced over it as you intone). Then, with the chant Yeshua Messiah-Kallah Messiah, offer it up to the Holy Bride and invite all living spirits and souls to partake as you partake – then drink the tea receiving her blessing for yourself and all beings. Do this at least once a week, if not more. (Remember to clean your sacred dagger after using it in this way.)

- It is wonderful if one can have sugar blessed by one's tzaddik, for the practice of Union with the Holy Tzaddik is an integral part of this continuum of practice of Union with the Anointed Bride; if one does not have a root tzaddik, then invoking one's heart tzaddik (typically Lord Yeshua for this purpose), one can pray for sugar to be blessed and it will be blessed – either way, it is good. (Blessed sugar is kept in a special container, perhaps in your holy shrine of the Magdalene.)

#### Union in Sleep & Dream:

When you are going to sleep envision yourself as Our Lady in Red, and envision that you lay your head down in the lap of our Lord, the Beloved – the Perfect Tzaddik. Holding this visualization gently in mind, go into dream-time in the love of Our Lady and Our Lord.

It is also common for initiates in this continuum of spiritual practice to take up the practice of “Taking Sanctuary” taught elsewhere in our forums, which is based upon the Threefold Sanctuary of Melchizedek.

This is the basic continuum of the practice of Union with the Red Maiden of Light in the Order of St. Mary Magdalene, and it forms the foundation of all other practices associated with the Red Maiden of Light – all are founded upon the essential principles taught in this continuum of practice.

#### Union Upon Awakening from Sleep and Dream:

Before arising from your bed, if you have practiced the Union of Sleep and Dream – remember the practice and hear holy angels sounding their trumpets, and hear tzaddikim and angels taking up the chant of Kallah Messiah, and arise as an emanation of the Holy Bride, remembering your innate unity with her and with the Risen Christ. All that you do following arising do as an emanation of the Holy Bride, the Shekinah of Messiah; for this is the Way of Realization.

#### Taking Sanctuary: Palace of the Holy Sanctuary

In the Order of St. Mary Magdalene the Holy Mother is the central figure of the Palace of Holy Sanctuary because she is the ground from which all arises and the space within which all transpires – thus, the Holy Sanctuary arises from her, abides in her and returns to her, Mother Sophia, Mother Clear Light. Praise the Holy Mother!

If you wish to “take sanctuary” the following is a way for initiates of the Order:

Sitting before the shrine of Our Lady light candles and kindle incense, and abide in Primordial Mediation, then envision the Palace of Holy Sanctuary.

Envision the Holy Mother, Queen of Heaven and Earth, enthroned in the center, with Lord Yeshua on her left and Lady Mary on her right, and John the Baptists before her facing you – on either side of this central image, envision two great kerubim with four wings and four faces each: face of a human, face

of a lion, face of an eagle, face of an ox. Surrounding this envision the twelve saviors, the twelve holy apostles with their consorts (twelve female apostles) and encircling these envision the twenty-four elders, male and female. (In this palace John the Baptist represents your Root Tzaddik.)

The Holy Mother bears an orb and scepter, and Lord Yeshua bears the book of seven seals, and Magdalene bears the grail and sword; John the Baptist gives the gesture of blessing, as in the singing of the Shema.

Surrounding these envision a great luminous assembly of tzaddikim and maggidim – holy ones and angels. Nearest the center see Enoch and Elijah, and the matriarchs and patriarchs, and then other prophets and apostles and all holy ones of the Light Transmission, and then the archangels and orders of angels in the assembly, as well as other divine beings, such as gods and goddesses and the like – all through whom the Gnostic and Light Transmission rays out into the Entirety. (This palace is envisioned at the level of your brow and is formed of translucent light, like a rainbow in the sky.)

Now, envision surrounding you a gathering of countless sentient beings, you being at the center of them all. To your right see your father and a great host of male beings; to your left see your mother and a great host of female beings. In front of you, with everyone facing the palace, see your enemies – to the left of them envision strangers and to the right of them envision friends. (This visualization includes all manner of beings, such as unenlightened gods and goddesses, titans, animals, hungry ghosts and even demons – all sentient beings that have not attained the realization of Supernal or Messianic Consciousness.)

With this visualization in place, contemplate the need for the Holy Sanctuary, and the need for divine grace and divine assistance – remember the sorrow and suffering in the Entirety, and the great plight of all sentient beings bound up in it. Gazing at the Palace of Holy Sanctuary and objects of sanctuary, contemplate the reality that apart from the Holy Tzaddik and the Threefold Sanctuary – the Continuum of Light Transmission, no mind or soul-stream would be saved, enlightened and liberated. Contemplating in this way, generate the deep yearning for all beings to be drawn up in the Great Resurrection and Ascension – the desire for all to be enlightened and liberated, and the desire to help in this Great Work, the harvest of souls.

Then, with conscious intention of taking sanctuary, in remembrance of the Holy Tzaddik, Gospel of Truth and the Great Luminous Assembly, take up the chant: Ah-Ha-Ya, Abba-Imma, Yeshua Messiah, Kallah Messiah, Ruach Ha-Kodesh.

As you chant, envision the Palace of Holy Sanctuary growing brighter, shining with greater and greater brilliance, and concluding the chant pray:

Gathering all living spirits and souls into my heart, I take sanctuary in the Living Yeshua, Holy Gospel and Sacred Circle – I give salutations and praise, and I bow down;

I take sanctuary in the Apostle of Light, Great Angel and Holy Bride – I give salutations and praise, and I bow down;

I take sanctuary in the Threefold Body of Messiah Melchizedek, Truth Body, Glory Body and Emanation Body – I give salutations and praise, and I bow down;

I offer up all good things in the Entirety and Pleroma, and I offer up my mind, heart and body to El Elyon and the Divine Order, in service to the Divine Will and Divine Sovereignty; Ah-Ha-Ya, amen.

(This prayer is spoken three times, and as it is spoken the initiate's hands are raised on either side of their head, palms facing out and slightly up – when it is said, "I bow down," the brow of the initiate is brought to touch the ground.)

When this self-offering is complete, envision three rays of light streaming from the Holy Mother's heart-womb: blue, white and red. The blue ray strikes your brow, purifying fear and anger, and all negative thought; the white ray strikes your heart, purifying self-cherishing and all lack of awareness and negativity that goes with it; the red ray strikes your belly, purifying lust and greed, and all negative emotions arising from impure desire; in place of the karmic manifestation of the mind, heart and life, the Mind, Heart and Body of Christ is established in you – the holy awareness of the Human One of Light.

Receiving this blessing and empowerment from the Virgin Mother, envision rays of blessing and grace flowing forth from the entire luminous assembly, countless rays of Divine Light pouring out upon you and upon all beings with you – yourself and all beings becoming radiant with Divine Glory.

Then, envision the Palace of Holy Sanctuary dissolve into fluid flowing light and pour into you and all beings – the Union of the Glory of the Pleroma and the Entirety.

Concluding this practice, pray that all beings might receive this blessing and grace, that all beings might be happy, and then seal it with the Kabbalistic Cross. This concludes the practice, "Taking Holy Sanctuary."

("Ah-Ha-Yah" is an intonation of the divine name Eheieh, "I Am," and affirms our innate unity with this radiant display of the Palace of Holy Sanctuary.)

During certain cycles of the continuum of practice with the Red Maiden initiates may perform Taking Sanctuary, Heart-Wish, Union with the Holy Tzaddik and the Nectar of Joy as their morning session, and then Union with the Red Maiden as their evening session. During other cycles, they may perform these practices associated with Taking Sanctuary on the Holy Shabbat, along with Union with the Red Maiden, and perform only the main practice of Union throughout the week – in other words this continuum of practice can be structured in various ways, depending on the capacity and need of the Gnostic initiate.

Sometimes during this practice luminous inner offerings may be visualized in more detail; likewise, on some occasions special outer offerings might be put in the shrine, supporting the inner offering of “everything good.”

#### Heart-Wish Practice: Taking the Threefold Body as the Way

If you practice Taking Sanctuary, after receiving the blessings, it is good to perform a brief practice of assuming the Threefold Body of Melchizedek, which is the “secret” dimension of the Holy Sanctuary. This reflects the heart-wish of Magdalene’s vow to remain in the realms, worlds and universes of the Entirety until all beings are uplifted into the Pleroma of Light.

To do this, let your body of blood and flesh dissolve, and abiding in Primordial Meditation, and generate confidence in your being the Truth Body of the Holy Bride – the body of actual enlightenment which is your true essence and nature. Then contemplate the immeasurable sorrow and suffering of beings bound up in the dominion of the demiurge and archons, the Entirety, and generate love and compassion for them, opening your heart to them, and let the awareness of the need to arise in a Glory Body dawn, recognizing that in the Truth Body only the immortals and enlightened ones of the Divine Order can perceive you.

Recognizing the Truth Body is recognizing the Ain Nature of the mind and all apparent phenomena, whether internally appearing or externally appearing; this engenders confidence in your being the Truth Body.

Generating the Holy Desire of the Sacred Heart to arise in the Glory Body of the Red Maiden, envision yourself magically arising as a white rose throne and pillar of ruby red light – this is you arising in the form of the Glory Body of Our Lady.

Aware of this Glory Body that will naturally and spontaneously arise upon your realization, recognize that relatively few sentient beings can perceive you in the Glory Body to receive the Gnostic and Light Transmission from you, and therefore generate the Holy Desire to arise in the Emanation Body that all might perceive your appearance, whether or not they can discern the Light-presence within the Holy Tzaddik.

Then envision yourself as the pillar of ruby red light magically transforming into the image of the Red Maiden – this is you arising in the form of the Emanation Body of Our Lady.

Sealing this practice, pledge yourself to the spiritual life and practice – the Gnostic Path, until the fruition of Divine Illumination for the sake of the Great Work, for the sake of the Divine Order and all sentient beings; and then, if you are willing, speak the holy vow of Our Lady to continue in incarnation until the full harvest of souls is accomplished – the fruition of the Great Liberation. Then intone Ah-Ha-Yah three times, completing this practice. This concludes the Heart-Wish Practice that extends and fulfills Taking Sanctuary.

- Taking Sanctuary is a cultivation of spiritual humility, and this Heart-Wish practice is the cultivation of spiritual self-worth and compassion; these two typically precede the practice of Union with the Tzaddik – whether with Root or Heart Tzaddik.

Essential Union with the Holy Tzaddik:

Envision your Root Tzaddik arising in the form of the Heart Tzaddik – the Living Yeshua. Envision a ray of light going out of your heart and magically appearing as the Holy Tzaddik in the space before you. (A standard meditation image of Magdalene could also be used for this practice, akin to the image used in the outer practice for her given on our website; however, usually, the image of Yeshua Messiah is used, which is also given on our website.)

Open your mind and heart to the Holy Tzaddik, and offer yourself to the service of the Holy Tzaddik, and pray for blessings and empowerment from your Tzaddik; envision streams of light flowing from the body of the Tzaddik in answer to your prayers, as the Holy Tzaddik smiles upon you.

Envision yourself becoming the Light-presence and Light-power of the Holy Tzaddik, self-radiant like the Tzaddik. Take up the chant: Yeshua Messiah, Adonai Messiah Ah Ha Yah, and as you do envision the image of the Holy Tzaddik grow very brilliant, like a great star, and then dissolve into fluid light; see that light pour down through the top of your head into your heart center, merging with you – ceasing from the chant abide in the awareness of Union.

(If one's heart connection with their Root Tzaddik is strong and gross dualism has been purified, the "Angel of the Tzaddik" may be used instead; hence a Glory Body in the form of one's Root Tzaddik. This, however, requires something of the experience of the Light Transmission with one's Tzaddik and a strong spiritual connection. In other words, the inclination must come naturally – it should not be conjured. If Union with the Holy Tzaddik is performed directly with the Root Tzaddik, then the chant Ya Ha Sha Va Ha Ah Ha YA is used, followed by the chant of Adonai as a seal.)

(After Union with the Holy Tzaddik, frequently the practice of the Nectar of Joy is done if the initiate is inspired to do so.)

Purifying and Extending Blessings – Active Love & Compassion:

Tending the continuum of practice with the Red Maiden of Light, the Risen Messiah and Shekinah of Messiah abide in Union in the Sanctuary of your Heart, and you walk in the world as an emanation of the Holy Bride, the Shekinah of Messiah. Thus, remembering this continuum of practice, at any time you can act to purify beings and the environment around you, and act to extend blessings – to extend the Divine Light.

Wherever you go and whomever you encounter, whether in this world, dream-time or the afterlife, seek to purify and extend blessings – here is how:

Remembering yourself as the emanation of the Holy Bride, envision red ruby light filling your body and streaming out the pores of your body, filling all space surrounding you with this Holy Light, purifying and blessing all. Likewise, if you wish to extend a special blessing, smiling upon someone before you and drawing upon the light of your white rose throne, let your body be filled with white brilliance and envision that it streams out your eyes as you glance at them or gaze upon them, knowing that they are blessed in that very instant.

In a similar manner, if you practice the Rainbow Glory dissolution of the Sky Palace of Our Lady, if you wish to uplift the vibration or energy of any place or person, filled with Rainbow Glory, envision it streaming forth from you, granting every wish and uplifting all. (You may also bless objects in this way, through touch and breath with conscious intention.)

Quite naturally, as much as the labor of invisible assistance, let your thoughts, speech and actions reflect the good you intend, and as well as invisible assistance render actual service to others any time that you can – in every possible way seek to purify and bless all sentient beings, and serve Our Lady and Our Lord in them. This is true Self-realization in Christ.

A Thunderbolt Prayer: Essential Union

Liberating from self-grasping, attachment and aversion by Our Lady,

Free from all preconception, precondition and expectation,

Our Lady dwelling in my Sky-Channel;

Taken up in Divine Rapture through the Holy Crown,

I Am the Rainbow Glory in Union with the Sky –

May I entertain the Pure Joy of the dance of Our Lady!

Amen.

This is the inmost essential Union, and it is very good – it is perfect!

Vehayah...and it shall come to pass.

Amen.

The Holy Vow of Our Lady:

Relatively few individuals attain Divine Illumination in this world,

Therefore, I shall continue to incarnate until the fruition of the Second Coming;

Until the dawn of the Perfect Aeon, when all shall be uplifted in the Great Resurrection and Ascension:

Abiding in repose, may I be set in motion!

Amen.

- The traditional vow of Our Lady it is said that she stated that few as yet attain illumination in a woman's form, and that she vowed to continue to incarnate specifically in a woman's form – the version given here is for men and women alike, but generally speaking sisters of the Order of St. Mary Magdalene use the traditional version, vowing to return in a woman's form to continue their spiritual labor for the full revelation of the Human One of Light.
- The above practices provide the complete essential continuum of the practice of Union with the Red Maiden, the practice of the Sky Palace of the Red Maiden representing the fruition of the continuum. Since the time of Tau Miriam this continuum of practice has been called the "Heart Practice" of our beloved Order; also it has been called the "cornerstone and essence of all devotion to the Holy Bride."

## The Palace of the Holy Mother and Child



The Order of St. Mary Magdalene is composed of teachings and practices of the Holy Bride, as well as teachings and practices of the Holy Mother and Sophia – the Divine and Sacred Feminine in all her forms. Thus, practices such as the Woman of Light and Union with the Holy Mother and Child are among the practices taught in the Order. (Instructions for both of these practices are given on our main website.)

The Palace of the Holy Mother and Child is founded upon the practice of Union with the Mother and Child, using the same visualized image of the Holy Mother and Son; developing a continuum of practice with the Mother and Child, many initiates of the Order eventually take up the practice of their Light Palace.

The Holy Virgin is Mother Sophia, the primordial ground of Clear Light from which all arises; the Divine Son is Christ the Logos, the sound-vibration, lights and rays that underlies all that appears, the Pattern-That-Connects. The Holy Mother is the space in which all transpires and all that transpires is the Messiah of God and Shekinah of Messiah; all is the Pleroma of Light that shines in the Holy Matrix of Divine Being, the Mother – She is the All-In-All. This is the view of Union with the Mother and Child and it is the view of their Light Palace. Thus holding this view, first in faith and then in gnosis, is the very essence of the practice.

### Primordial Meditation: Resting the Mind on an Object

If you wish to gain insight into this view, take up Primordial Meditation, resting your mind on an inspiring object, such as the image of the Divine Feminine in your holy shrine; if your mind becomes distracted or veers, gently return it to the object of meditation and rest it there again.

Once you have acquired some skill at this form of Primordial Meditation, resting your mind on an inspiring object, become aware of the space surrounding the object and let your mind rest in that open spaciousness, this being the Virgin Mother and all that appears in it being her Divine Son and Shekinah Consort.

- When awareness and emptiness are joined in this way it is perfect meditation.

### The Palace of Light:

Begin with Primordial Meditation, resting your mind on an object, and then shift your focus from the object to the open spaciousness surrounding it – aware of the openness of space, be aware of your body in it, as though in the womb of the Holy Mother, abiding in her Divine Grace.

When you are ready, envision that your body magically transforms, appearing as though formed of subtle light that looks like clear quartz crystal, pure and without any flaw and hollow inside; and in the very center of your chest, the heart center, envision a golden sphere of light, the Spiritual Sun – rest your mind on the golden sphere of light, becoming aware of the inner space surrounding it within your crystalline light-body.

As you meditate upon the open spaciousness within your light-body, become aware of the light of the Spiritual Sun flowing out and striking your crystalline light body and becoming refracted, see it create a great rainbow aura of light surrounding you – let your awareness of inner space and outer space merge, one open spaciousness in which your light-body appears, the Virgin Mother.

In this way release all tension, stress and negativity – dissolving it in spacious radiant awareness, allowing all shades and shadows to pass away; abide in this innate peace and joy of the Mother and her Holy Child, you.

Now envision the central channel-way in your light-body, composed of the same light as your light-body and about as thick as a straw going from root to crown, and as you take up the chant: Abba-Imma, Yah Ha Sha Va Ha Ma Sa Yah, envision rays of light shooting up and down the central channel-way from the Spiritual Sun in your heart, magically appearing as a center of white brilliance at your crown and ruby red brilliance at your root, with the golden orb in the midst.

Then take up the chant: Yo Ho Vo Ho, and envision four rays of jeweled light going out to the four direction around your light-body and magically becoming the four holy letters of the Great Name in Hebrew (Yod-He-Vau-He).

With the chant: Ya Ha Sha Va Ha, envision that these holy letters magically transform into the four archangels of the sacred circle – Raphael, Michael, Gabriel and Uriel, as in the Palace of Lights of the Holy Master, with their corresponding colors and kerubic faces. At the same time, as this transpires, envision a ray of ruby red light shoot up the central channel-way through the heart up to the crown, magically becoming a red letter shin shining in the midst of the sphere of white brilliance.

Intone: Ba Ra Ha Ka Ah Ha Sha Ma, and envision the Palace of Lights appearing on top of your head above you, the holy letter shin magically transforming into it.

In the center, at your crown, is the image of the Holy Mother and Child as envisioned in the Union practice, surrounded by six golden living pillars of light, supporting a great canopy of red light cloth trimmed in gold, above which is a great sphere of white brilliance, diamond-like light shining with rainbow hues in the midst of infinite space. To the left of the Mother and Child is St. Miriam of Magdal and to the right is St. Martha, St. Elizabeth, the Mother of the Prophet, is before them and Anna the Prophetess behind – John the Baptist stands by Anna, St. Lazarus by Elizabeth, Enoch by Miriam and Elijah by Martha; surrounding these are seven holy virgins in robes of white brilliance with golden cords, and surrounding them are the twelve saviors with shekinah consorts, then there are the

matriarchs and patriarchs, and all manner of holy women and men – apostles and prophets, tzaddikim, along with all manner of hosts of heaven, maggidim.

- Four Great Serafim stand near the Mother and Child – six wings and fourfold kerubic heads, and four Great Kerubim stand just outside of the canopy – four wings and fourfold kerubic faces.

This Light Palace fills infinite space on its plane, and abode is the Great Sphere of White Brilliance shining in infinite space beyond; just the same below you and the archangels shine into limitless space. (This entire image is formed of translucent light, like a rainbow in the sky.)

- If the geometrical form of the Light Palace generated in the Four Base Rituals is known, this too is often envisioned by Sophian initiates as part of the Palace of the Holy Mother and Child, magically appearing with the Palace – the six living pillars of golden light standing at the points of the hexagram formed by the double tetrahedron and the archangels standing at the corners of the pyramid, the Mother and Child enthroned where its apex of the pyramid touches the center of the hexagram at the crown.

Take up the chant: Ha Yah, Yah Ha Sha Va Ha, and envision a stream of white brilliance comes down from the Divine Son, passing through the top of your head and central channel-way to your heart, and as it strikes the heart envision four rays go out to the four archangels, the archangels dissolving into fluid flowing light and pouring back into the Spiritual Sun when struck by this light. Then envision the white father seed and red mother seed at the crown and root, respectively, dissolve and pour into the Spiritual Sun at the heart – and with them your light-body and consciousness gathered into the Spiritual Sun.

Then with the chant: Yah Ha Ma, envision yourself as the light of the Spiritual Sun streaming up into the emanation body of the Holy Mother and Child – you arising as Mother and Child in the midst of the Palace of Light, the Great Luminous Assembly.

As the Holy Mother, become aware of the Sacred Heart, which is her Divine Child, and filled with her love and compassion for all beings remember the bondage of sentient beings in the Entirety – all who are ignorant of the Pleroma of Light and El Elyon (God Most High). With the Holy Desire for the Divine Rapture of all beings, envision that in the infinite space below the Palace, as though it were perched on a vast cosmic mountain, countless sentient beings appear, all seeking your blessing as the Holy Mother and the blessing of your Sacred Heart, your Holy Child.

Imagine that the Great Luminous Assembly and all beings take up the chant: Yah Ma Ha Ma Sa Yah, Yah Sha Ma Yah Ma Ah, Yo Ho Ma. (At first this chant may be intoned outwardly to gain familiarity with it, however ultimately it is meant to be intoned inwardly, heard only in the mind.) As the assembly takes up this chant, as the Holy and Divine Mother feel yourself moved with love and compassion, and see light streaming out of your Heart and the Holy Child in your arms pouring out upon all beings; as they are touched by the Divine Light envision them growing brighter and brighter, and filled with peace and

joy – see all shades and shadows dispelled, and the Pleroma of Light revealed within and all around them.

Then take up the chant: Ah Ha Yah, and envision all the beings of the assembly below drawn up into your Sacred Heart in Divine Rapture; and then envision the entire Palace, with the exception of the great sphere of white brilliance dissolving into fluid flowing light and pouring into your Sacred Heart – with the dissolution of the Palace envision the Holy Child in your arms also dissolves and pours into your Sacred Heart.

Now chant: Yah Ha Va, envisioning the great sphere of white brilliance above your head dissolves and pours down through the top of your head as the Holy Mother, striking your heart; in that instant envision that you magically transform into the image of yourself in crystalline light-body with a great rainbow aura, but in the place of the golden sphere, envision a sphere of white brilliance as the Spiritual Sun – be aware of yourself as a pure emanation of the Holy Mother, as her Divine Child.

As at the outset, join inner and outer space as a single holy space in Primordial Meditation – abiding in spacious radiant awareness as long as you are able; then as an extension of blessings and grace to all beings, with the Heart-Wish of the Virgin Mother, chant: Kodesh Imma, Imma Ha-Messiah.

As the Holy Mother, speaking from Pure Being – the Divine I Am, bless the world and all beings in it, and speak blessings upon beings dwelling in all realms, worlds and universes of the Entirety; then, letting go of all visualization and no longer speaking from the Divine I Am, give praise and thanks to El Elyon, the Living Father and Great Mother, the Spiritual Sun and Holy Spirit, and dedicate the merit of the practice to all beings. This concludes the practice of the Palace of the Holy Mother and Child.

Integration of Practice to Daily Living:

The essential integration of this practice to daily living is the same as with others of its kind: Walk in the world as an emanation of the Holy Mother; see all that appears as her Holy Body and Palace; hear all sounds as Her Holy Voice and Chant; view all thoughts and emotions as the radiant display of her Wisdom Nature.

Yet, we can say something more of the integration of practices of the Holy Mother with daily living, for often initiates who actively mothers take up practices of the Holy Mother; thus, serving as a mother to their children and household, they take up their motherhood as the Holy Mother, seeking to nurture the humanity and divinity in their children and extending blessing through all that they do in their household.

Similar to this, even apart from being an actual mother, those who practice with the Holy Mother seek to be the Mother to all beings – this may be taken up by women and men alike, for all have a Heart-Womb in Christ, the Sacred Heart of Love and Compassion.

Dream Union:

Going to sleep, envision the Mother and Child, and gathering yourself as the Spiritual Sun in your heart, merge with the Mother and Child.

Union of Awakening:

Upon awakening, the trumpets of the holy angels sound, and the holy ones and angels in the eighth heaven take up the chant: Kodesh Imma, Imma Ha-Messiah; arising remembering yourself as an emanation of the Holy Mother, your Sacred Heart the Holy Child, and go about all you do after awakening as the Holy Mother and Child.

- Taking Sanctuary, Generating the Sacred Heart and Union with Tzaddik are commonly included in this continuum of practice, as is the periodic celebration of the Wedding Feast. Taking sanctuary is fundamentally the same as with other practices of this kind, though the vision of the Holy Sanctuary is the same as the Palace of the Holy Mother and Child, but without pillars, canopy and the sphere of white brilliance; likewise, Union with Tzaddik is also the same, with the Tzaddik arising as either Our Lord or Our Lady.

## The Rite of Fire Offering: Opening the Way



According to legend St. Mary Magdalene taught many sacred rituals integrating the mind, heart and body to the path and invoking blessings into the world. Among the many rituals she taught was the Rite of Fire Offering, which is used as a ceremony of opening the way to new movements in the Continuum, generating an auspicious flow and creating the cause of good fortune and long life. Although this sacred rite is designed to be performed in the wilderness, it can also be

adapted to be performed in a brick or stone fireplace, or another appropriate place in which offerings into a fire can be made. Likewise, although this is intended as a group ritual, it could be adapted to be performed by an individual initiate.

Essentially, a fire offering is this: the fire is consecrated as a physical manifestation of the Divine, the Holy Shekinah, and the Great Luminous Assembly is invoked, and offerings of all manner of good things is made to the Divine and to the holy ones of the Divine Order. This may be done in any number of ways, but the following is a traditional method taught in the Order of St. Mary Magdalene within the Sophian Gnostic tradition.

### The Sacred Rite

#### Gathering:

The continuum of the sacred ritual begins with the gathering of things to be offered in the fire – dried flowers, spices and incenses, dried fruits and vegetables, nuts and grains, breads, dried meats, alcohol (as a drink offering that can burn), sweets and all manner of good things that can be offered in the fire, the bounty of life.

Along with these things, seals, talismans and scrolls representing various prayers and invocations can be made, as well as various symbolic representations, for what is offered into the sacred fire represents a physical manifestation of prayers and invocations that are being spoken. (A sacred seal is placed in the bottom of the fire pit, drawn on a large piece of paper – the most common symbol drawn upon it is a hexagram with a solar sign in the middle, but other symbols can be used and the seal may be far more elaborate.)

Wood is also acquired or gathered for the specific purpose of the fire offering. (If one already has wood, then a portion is taken from the woodpile ahead of time and set aside for the rite.)

The rite includes a Wedding Feast (Holy Eucharist), so bread and wine is also acquired, and after the ceremony there is a feast and celebration, so a meal is prepared.

Throughout all of the preparation and gathering there is a continuum of prayer and meditation, and initiates walk in a sacred manner while they gather together everything necessary – if anything is taken from nature, some offering is made in exchange and it is taken with respect, asking in prayer. We pray over everything gathered, giving thanks, purifying and consecrating it for the fire offering.

During the cycle of gathering, we contemplate all as the Body of the Divine Mother, all as the manifestation of the Holy Bride – all is in Sophia and is Sophia, and we contemplate the holy sparks being gathered into the Mystical Body of the Risen Messiah. The rite of fire offering is a prayer for the people – for all beings, so all the while we are praying for the people, seeking the extension of blessings and grace to all living spirits and souls.

Preparing the Fire Circle:

Once a place is chosen for the fire circle we pray to the Heavenly Father and Earthly Mother, the Spiritual Sun and Holy Spirit to bless the place, and in prayer we ask the spirits of the place, the angels of our Earthly Mother, to join with us in our celebration, making symbolic offerings before beginning to dig the pit and gather stones for the circle. (In North America we often adapt the Native American smudging ceremony for this purpose, as well as for the opening of the sacred ritual – thus we smudge ourselves and the place, and offer libations and a sweet fragrance.)

- All brush that needs to be cleared away is cleared away in a sacred manner, and all necessary precautions for fire safety are taken.

On the ground, where the pit is to be dug, an equal-armed cross within a circle is traced, and where the outer circle of stones will be placed another circle is traced – these are usually traced with either a consecrated sword or staff. Then the pit is dug with prayer and contemplation, remembering Sophia as the ground from which all arises and honoring the Earthly Mother who, receiving the influx of our Heavenly Father gives birth to us in the material dimension. (The earth taken from the pit is placed on the edge of the pit in a circle, either that or if a “sacred tree” is to be used it is placed in a mound outside the sacred circle in the west.)

Once the pit is dug, stones for the inner circle of the fire pit are gathered, as well as stones for the outer circle – first the inner circle is formed and then the outer circle. The stones are gathered in a sacred manner, communing with the spirit of the stones and the place, praying for the people, and some symbolic offering is left where each stone is taken from – it is all a play of giving and receiving, and the generation of mindfulness and completely positive energy. Our desire is for all beings to be happy. (Larger stones are often put in the four directions of the inner and outer circles, designating the four directions and corresponding elements; likewise, sometimes small stone altars are built at the four quarters and symbols of the corresponding elements are placed on them.)

- If a fire pit is already present then it should be purified and blessed in an appropriate manner, and the same is true of the sacred circle if one is already in place from previous rites.

Then all of the stones are anointed with holy oil and blessed.

When all of the stones are gathered and the fire circle is formed, the holy seal for the fire pit is placed into the pit, and the starting material and some wood is placed upon it, everything arranged as inspired – and when this is done sage or another sacred herb or incense is sprinkled over it with prayer.

The same sacred herb is offered to the six directions and sprinkled on the ground within the great circle, making that ground sacred and holy with prayers and invocations.

The offerings are laid out in the north of the fire circle – well arranged and with prayer. (Often they are put on a sacred blanket or rug.)

Then the rug of the tzaddik or leader of the rite is laid out in the west, and traditional symbols of the five elements are placed on it – pentacle, cup, wand, dagger and crystal sphere (or another symbol of spirit-space), along with the sword and the staff. (In modern times our Sophian lineage has adopted the vajra bell and vajra scepter as symbols of Christ the Sophia and Christ the Logos, so the bell and scepter are also used in this rite). A stone altar may be built for the bread and wine, or it may also be on the rug of the tzaddik – space being left for the tzaddik or leader of the rite to sit.

(If the sacred tree is being used it is put up at this time – this is a branch from a tree [usually a dead branch] that is gathered in a sacred manner, which is stuck into the mound of earth and supported in its place by stones so that it stands like a little tree. Oil is poured out on this mound at the base of the sacred tree with prayer and on this sacred tree items are hung, along with pieces of colored cloth which are tied with prayer – it represents prayers and offerings for the dead and the dying.)

When everything is prepared the entire place is purified with prayer and meditation (often by smudging), all as the tzaddik or leader of the rite is inspired, then the matrix of the rite is left to settle and gather strength while the celebrants wait upon the sunset when the fire will be lit.

(All celebrants participate in the process of set up and preparation, tending to whatever part of the labor is given to them.)

- An initiate is designated as the “keeper of the fire” and is the person who tends the fire throughout the rite.

The Sacred Ritual of Offering:

In one way or another the tzaddik or leader of the rite begins with a purification of banishing and an invocation of the Divine Light, and then with the fire keeper lights the sacred fire, with prayers and invocations that the fire be sacred and holy – the physical presence of the Divine in the sacred circle, as though the mouth of the Divine and all divine or enlightened beings.

Then, the tzaddik goes out and greets the celebrants (usually bearing the holy staff), and calls them into the sacred circle, and with joyful song and dance, or chant and playing their instruments, all enter

into the circle in a sacred manner. (Tambourines, rattles, drums and other such instruments are used than anyone can play, but if there are musicians they may use their instruments.)

Entering into the sacred circle the tzaddik takes up the bell and scepter, and begins to ring the bell as the celebrants retire from their initial jubilation and are seated within the circle – while ringing the bell and pointing the scepter at the fire the tzaddik walks three times around the fire pit counter-sunwise, intoning Yah repeatedly.

Then coming to stand west of the fire, ceasing from ringing the bell they intone Yah-Ha-Va once, and return the bell and scepter to their place.

Going to the east of the fire and facing east, they perform the Kabbalistic Cross and everyone intones it with them, and then the turn to the fire and sing the Shema, giving the traditional gesture:

Shema Israel, Adonai Elohenu, Adonai Achad

And then they say, “Blessed is the Divine Will and Divine Sovereignty forever and ever; amen.”

Then they call upon the Holy Name, invoking the divine names of the Tree of Life as in the opening invocation of the Holy Shabbat, and pray that the fire is blessed by the Holy Name and that the fire becomes an emanation body of the Holy Shekinah.

At this point the tzaddik or leader of the rite will call upon John the Baptist as the Opener of the Way, typically reciting the traditional scripture regarding the prophet.

When this is done, the Blessed Name of Yeshua Messiah and Kallah Messiah are invoked, and the fire is consecrated as the manifestation of the divine passion in their love-play through which the Light of the Gospel shines forth.

Once this is accomplished, the Shekinah of Messiah is invited and welcomed into the sacred circle, the fire in the center of the circle becoming as her emanation body.

Then the six archangels and powers of the six directions of the sacred circle are invoked, and the names of all the archangels of the Tree of Life are invoked. (This may be done in any number of ways, and typically the tzaddik will take up the holy staff during the invocations, or use other sacred objects such as the wand and cup.)

This opens the way for the invocation of various tzaddikim and maggidim of the Divine Order, and the assembly is invited to participate in the invocations, calling upon those holy ones that are inspired to call upon – it may also include the tzaddik leading the assembly in cycles of chants invoking various tzaddikim and maggidim. (These invocations of the holy ones are not necessarily isolate to those of the Judaic-Christian stream of Light Transmission, but “tzaddikim” and “maggidm” may be from any stream of Light Transmission.)

The fire is viewed as the presence of all that are invoked – the fullness of the Divine Presence and Power being made manifest as the fire, so that offering to the fire is a direct offering to Divine or Enlightened Being.

- At this point, all sentient beings are invited to come and celebrate the rite of fire offering with the assembly.

A rite of the Wedding Feast is celebrated, opening the way for the cycle of offerings.

Once the Great Luminous Assembly is invoked and the Wedding Feast is performed, the tzaddik or leader of the rite begins the offerings, first offering the remainder of the bread and wine, then taking something from all that is present to offer and they cast it into the fire with prayer; when they have done this they invite the assembly to make offerings with prayer and meditation.

During the offering cycle various songs and chants may be taken up, the instruments may be played, prayers may be spoken aloud – it is a time of Gnostic Worship in the Divine Presence and Power. (Some of the speaking at this time often occurs in the Divine I Am, as often participants are taken up in the rapture of union; also, the tzaddik or leader of the rite may conduct various theurgic invocations during this cycle of the rite.)

When everyone has made their offerings, and the cycle of worship is beginning to ebb, whatever is left of the offerings is cast into the fire by the tzaddik or leader of the rite with prayers for the people. (If the sacred tree is used, it is cast into the fire with prayers for the dying and the dead at this time, just before the final offerings.)

Then the assembly, along with the tzaddik or leader of the rite begins a cycle of praise and thanksgiving to the Divine and to the holy ones of the Divine Order. (This includes prayers that tzaddikim and maggidim remain ever with us until the fruition of the Great Work – that the Continuum of Light Transmission remains manifest in the world.)

This is followed by prayers extending the blessings generated by the rite to the people, and the dedication of the merit generated to all beings – prayer for the happiness of all beings.

At this point, the tzaddik or leader of the rite will perform a banishing of some form, blessing the spirits in their departure and praying that they bear forth the Divine Light into their realms, worlds and universes of the Entirety, extending the Light of the True Cross, the Risen Messiah into their domains.

Then, taking up the bell and scepter, the tzaddik will proclaim the rite complete, and ringing the bell will walk three times sunwise around the fire pit with the scepter pointing out of the circle, as though fulfilling the extension of blessings and grace.

The Kabbalistic Cross is performed as the close of the rite, all intoning it together with the tzaddik or leader of the rite. This concludes the Right of Fire Offering.

A joyful feast is celebrated following the rite in remembrance of the abundance of the Divine Life, and often with the feast we will sit around the fire and entertain sacred discourse.

- After all of the offerings are consumed by the fire, it may be extinguished with water and with the dirt taken from the pit. However, it can be very auspicious for a vigil to be kept of watching the fire with prayer and meditation until it goes out of its own accord – a vigil kept until dawn by those who feel inspired to do so.
- The ash from a fire offering is considered sacred and charged with divine power. It may be left in the earth as a blessing to the earth and all creatures, but some may also be preserved for theurgic purposes, such as extending blessings or healing and such. Also, sometimes some of the ash might be collected and taken to running water, with further prayers for the blessing of all beings as the ash is released into the waters.

In this sacred rite with our offerings to the fire we are offering up the whole of ourselves and our lives, and the whole of the world and the Entirety, to the Divine, and we are taking up a continuum of prayer for all peoples, for all beings. The circle of Sophia Fellowship has been going out into the Nevada desert to perform fire offerings for many years, and at times we have modified the rite and performed it in fireplaces within member's homes. We have found it to be a very powerful and joyful form of Gnostic Worship.

We do not need to be bound to a rigid or set form of the ritual of fire offering, but based upon the basic pattern it can be a very creative form of Gnostic Worship – the rite given above is intended as more of an example, rather than a fixed form. Thus this rite can be modified in any number of ways. For example, we could perform a fire offering completely focused on the Divine and Sacred Feminine – something quite common to women's circles that often form within Sophian circles. So there is a great deal of room for inspiration and creativity, all surrounding the essential movement of using a fire as a vehicle of offering and devotion.

## Union with the Virgin Mother: Mother Miriam



If we are to speak of Immaculate Conception and the Virgin Mother then we are speaking of Mother Sophia, the Divine Mother of all of the holy ones, all enlightened ones – she who is the Clear Light Nature of the Divine Mind, primordial. She is the Holy Matrix, for all comes into being in her and through her; she is the Creatrix, for in her is the generation of all creatures and the whole of creation, all in its innate goodness and purity as it is in Divine Being, God and Godhead.

Who is the Holy Virgin? She is the nature of the mind, consciousness or soul that is like a mirror, which regardless of what is reflected in it, whether good or evil, remains the same in its essence and nature, the same as it is in itself within Divine Being, God and Godhead: without beginning or end, bornless, without obstruction, taint, stain, mark or corruption, ever pure, ever virgin, and changeless in the midst of continual change.

What is the Holy Child born of her Divine Gnosis? Pure emanation, without father, without mother, without genealogy, without beginning of days or end of life, bornless being, priest-king or priestess-queen according to the Divine Order forever, Messiah Melchizedek.

Indeed, her Holy Child is the natural and spontaneous arising of all – the Entirety, according to its true essence and nature, self-liberated, the Pleroma of Light, and she is that very essence and nature of the all and in the all, yet transcendent of the all, the Being of the Becoming, inseparable from the Living Father, the infinite, the nameless, the unknowable, the Holy One of Being.

She is the Virgin of Light from whom Pistis Sophia and her divine consort, the Human One of Light, emanate; and she is Pistis Sophia who sends forth Zoe Sophia as the Fiery Intelligence that illuminates Mother Eve and her consort, Adam; in the gospels she of the Holy Virgin, Mother Miriam, who conceives and gives birth to Yeshua Messiah by Immaculate Conception, her own self-conception, self-begetting, self-generating glory in the Gnosis of the Living Father: the Mother and Child, pure emanation of the Holy Spirit – Divine Mother of us all.

And so it is that we adore the Virgin Mother, the Divine Mother, just as we adore the Holy Bride, the Magdalene, seeking her Divine Gnosis; she is the Mother of God (enlightenment) and God the Mother (enlightened being), and she may rightly be called The Goddess by those who know and love her.

We shall pray: “Mother, may we know you in all your forms,” and so also, “Mother, please give birth to Messianic Consciousness in us.”

Light From Above: Essential Union with the Virgin Mother

The Holy Mother manifests as the influx of Light from above, the Supernal Light, Divine Grace; pray to the Divine Mother seeking to receive her, pray as the Master taught us to pray to be reborn of the

Mother Spirit from above – adoring the Divine Mother and Holy Bride, and keeping a continuum of prayer to the Mother, seek to receive the flow of blessing from her:

Hail Miriam, full of Divine Grace, Yahweh is with you,

Blessed are you among women and blessed is the fruit of your womb, Adonai Yeshua;

Holy Mother of the Messiah, anoint us with Divine Light now and at the hour of our death. Amen.

With this prayer and with prayers of your heart, keep a continuum of prayer and devotion to the Virgin Mother, opening your mind, heart and life to the flow of Divine Grace, the Supernal Light from above.

As you tend this continuum of prayer offer up lights and incense daily in your shrine as prayer to the Divine Mother, and make other offerings as you are inspired; so also, at least once a week, lay out wine and bread in your shrine, and celebrate the Wedding Feast, remembering the Holy Mother as the space in which all transpires, all in a Mystery. Likewise, in all things think of her and love her, allowing your mind and heart to turn to her throughout the day – abiding in her presence continually.

The essence of this continuum of prayer is a holy meditation: Go within the sanctuary of your heart and abide without attachment or aversion, waiting upon the Mother Spirit with conscious intention to receive the influx of Divine Light from above – the Mother as Supernal Grace. Indeed, go within and live within in all that you do, and open your mind, heart and life to the Holy Mother as Divine Grace, the Supernal Light; when the Divine Light descends upon you, let it move with, in and through you, enacting a dynamic surrender of your mind, heart and body, and your entire life, to the Divine Mother – in this way enter into union with her, and let the Light-presence (Christ) and Light-power (Holy Spirit) take up your life. This is enough and it is good; Self-realization in Christ is nothing more or less than this – it is the “Essence of the Way”.

Here we must say: The Light that is seen is not the True Light, but it is the Glory of the Light; abiding without attachment or aversion when the Divine Light enters, seek to recognize the Essence of the Light, the Source of Light, and you will acquire the Gnosis of the Virgin Mother.

There is nothing to do, there is nothing to become – ours is a Union of Grace, just be in the Divine Mother, waiting upon the movement of the Mother Spirit; when she is in repose, abide in repose, when she is in motion, move with her, all in the Mother and the Mother in all. This is the practice; this is the Way, Truth and Life Divine.

The Partzuf: Union with the Virgin Mother

Sitting before your holy shrine to the Mother and Bride, and making offerings of lights and incense, abide in Primordial Meditation – let spacious radiant awareness dawn and abide in it as in the Virgin Mother.

Then, envision the Spiritual Sun within and behind your heart, and envision your whole body transformed into subtle translucent light – intoning Ah-Ha-Yah, envision a Holy Dove of White Brilliance descends upon you, diamond-like light sparkling with rainbow hues, entering through the top of your head and pouring down into the Spiritual Sun in your heart, transforming the golden sun into a sphere of white brilliance.

Taking up the chant: Im-Ma-Mi-Ri-Am, envision a ray of light shooting out of the Sun of White Brilliance, and envision that it magically appears in the space before you as the divine image of the Virgin Mother:

She appears standing on a red rose throne, surrounded by whitish-pink luminous roses, with an outer robe of blue light and an inner robe of white brilliance, a veil over her head and her face radiant, as though with solar or heavenly glory; there is a great aura of light and love about her, and she stands in a gesture of giving blessings – beyond her immediate aura there is rainbow glory. (This entire image is formed of translucent light, like a rainbow in the sky, and she does not stand with her feet on the ground.)

Open your mind and heart to the Holy Mother, and pray to her and commune with her, and invite her and welcome her into your life, praying that she bless you and empower you as her Holy Child, a child of the Divine Light – when you have prayed and communed as inspired, then with the conscious intention of receiving her blessing take up her prayer, the “Hail Miriam,” repeating it for one round of your prayer beads. (If time does not allow for one full round the count of the prayer can be modified as necessary.)

As you do this, envision her smiling upon you and blessing you – streams of light flowing from her face, heart-womb and body of light pouring upon you, your own light-body shining with brighter and brighter glory: you becoming pervaded and filled with the warmth of her light and love.

When the prayer cycle is complete, take up the chant: Im-Ma-Ha-Ma-Sa-Yah, and as you are chanting, envision that her image becomes more and more brilliant, so brilliant that the image of the Divine Mother can no longer be seen, only a brilliant light presence; and envision this light-presence dissolves into fluid flowing light that streams to a point directly on top of your head, forming something like a seed of intense light there, as though the light of thousands of stars gather into the tiny point of light. Then envision that holy light-seed descending and merging with the Spiritual Sun in your heart as you fall silent from the chant.

Now, envision this Spiritual Sun expanding in all directions, filling your entire body, and envision that you are magically transformed into the divine image of the Virgin Mother – you becoming the emanation body of the Holy Mother.

Arising as the Virgin Mother, envision yourself as though hovering in the sky with countless beings below and all around you seeking the flow of your blessings and grace, and envision a sphere of white

brilliance above you, pouring through you and extending from your face, heart and light-body to all beings – as the Holy Mother pray for all beings and envision blessings flowing out to them. (If there are individuals with special needs, pray for the fulfillment of those needs as the Holy Mother – speak blessings from Pure Being, the Divine I Am, as the Mother.)

When the prayer cycle is complete, as the Holy Mother, intone: Yah-Ha-Va-Ma-Sa-Yah, and envision yourself as the Mother with brilliant light filling you and enshrouding you, as though becoming the Light-presence of White Brilliance – it is as though this Divine Light is your Sacred Heart that instantly expands to hold all beings of the Entirety in it, taking all beings up in your Divine Rapture as Holy Mother Sophia.

Taking up the chant: Yah-Ha-Ah, envision yourself as the Holy Mother and all beings – the Entirety, as this Divine Light becoming more and more subtle, and that you as the Holy Mother and all beings disappear like a rainbow in the sky, dissolving into Clear Light like the predawn sky – abide in this union of spacious radiant awareness as long as you can.

When your mind and heart move again, envision that you arise again as yourself in Jeweled Light-Body, as though a Diamond Being with the Sun of White Brilliance as your Sacred Heart; then take up the chant: Kodesh Imma, Kodesh Kallah, Kodesh Shekinah Ha-Messiah, with the conscious remembrance of the Light-presence and Light-power within and around all beings.

Then shift to the chant: Yah-Ha-Sha-Va-Ha, with the conscious intention of blessing all beings, envisioning the Divine Light going out into all directions and enshrouding the entire world and all who are in it – hold the world in your heart in this way.

When the chant cycle is complete, pray for the world and all who are in it, and pray that all beings receive the Mother's Force, her blessing as the Divine Light from above; and pray for the reception of the Holy Bride, the Second Coming of Christ – the emergence of a Divine and Supernal Humanity, the dawn of Messianic Consciousness in humanity.

Then let your practice be sealed by the dedication of merit to all beings. This concludes the Union with the Virgin Mother; amen.

Union in Daily Activity:

You are a pure emanation of the Virgin Mother and all that appears is her emanation body and Light Realm; all sound is her sweet voice and holy chant; all thought and emotion in the mind is the pure emanation of her Wisdom-display, all self-liberating as it arises.

Union of Sleep and Dream:

As you go to sleep envision the Holy Mother above your head and gather your consciousness as a Spiritual Sun in your heart – then imagine that as the light of the spiritual sun you stream out the top of your head into the Mother’s Sacred Heart, merging into her.

Union of Awakening:

When you awakening, remember your practice of going to sleep and envision that your mind or soul-stream flows out of the Mother’s Sacred Heart, reentering your body through the top of your head – and getting out of bed, in all that you do, remember yourself as a pure emanation of the Virgin Mother; most especially the emanation her Sacred Heart.

Taking Sanctuary:

When you take sanctuary, remember the Holy Sanctuary as the Light-Body of the Virgin Mother, and the Clear Light as the essence of all objects of the sanctuary.

Union with the Holy Tzaddik:

When you perform Union with the Holy Tzaddik, remember the Tzaddik as the emanation of the Heart-Womb of the Virgin Mother – her Sacred Heart, the Anointed of God.

Celebrating the Wedding Feast:

Partaking of the bread and wine, remember the Body and Blood of the Risen Christ as a pure emanation of the Virgin Mother – her outpouring as the Fiery Light of Supernal Glory.

Extending Blessings:

If you are in a place or with people in need of a blessing, envision the image of the Holy Mother magically appearing in your heart and filling your body with Divine Light – then smiling upon the people and the place, through your glance and gaze, let the Light of Blessing shine upon them.

Alternatively, self-generate in an instant as the Holy Mother, and with conscious intention or thought in the mind, bless them as the Mother – blessed them as the Divine I Am presence in that place.

Remembering the Chant:

At any time you can remember and take up the chant of the Holy Mother in your heart and mind – it need not be intoned outwardly.

The View:

Be the Divine Mother to all beings, in all that you do – receive all beings as children of Divine Light, and nourish and nurture the Light-presence and Light-power in them.

- Any form of the Great Mother could well be used to generate a similar continuum, the practice being modified correspondingly.

This is the continuum of Union with the Virgin Mother.

## Rite of Standing Stones: Union of Heaven & Earth



According to the teachings of Lady Mirya in any place that we take up sacred discourse, spiritual study or contemplation, prayer, meditation or sacred ritual, it is as though “heaven and earth meet” in that place, and yet more, something of the Light Realm is made manifest and the blessing of Divine Light is extended in the world. Thus it is said that Our Lady taught many different ways through

which we can create sacred places and ground the Divine Spirit and Light in the world – many ways for the extension of blessings and grace in the material dimension. Among them is the Sacred Rite of Standing Stones, of which there are several variations.

### The Sacred Ritual:

To perform the most basic rite of standing stones take a sacred herb of some kind, incense, holy water and holy oil, along with some bread and wine, and go outdoors into nature, out into the wilderness, and seek a “place of power,” a place that naturally feels sacred and good to you.

Then, pray and meditate in that place, communing with the spirits of that place, the angels of Our Earthly Mother, and ask for a divine blessing upon that place and the spirits that are in it – upon the land and upon the people, all beings.

After your prayer and meditation, gather five large stones in a sacred manner, communing with the spirit of the stones and leaving an offering of your sacred herb in the place you take them from – you are asking the stones if they wish to pray with you for the land and the people, taking only those that seems to resonate with what you are doing. (Some intuition is necessary for this, as with many things in Sophian Gnostic practices.)

Let each of the stones be baptized with holy water in the name of the Living Father and Earthly Mother, the Spiritual Sun and Holy Spirit, and then let each stone be anointed with holy oil – the chrism, praying that they are anointed with the Divine Light and that the Fiery Intelligence is activated in them. In this way purify and consecrate the stones, sanctifying them to the Continuum of Light Transmission. (This reflects the basic form of baptism and chrism in Sophian tradition, which coupled with the Wedding Feast, represents the outer form of the “Threefold Rite of Initiation.”)

When this is accomplished, set the center stone in place with prayers for the union of heaven and earth in the remembrance of the Risen Messiah and Shekinah of Messiah, and then set the stones in place in the cardinal directions, first the stone in the east, then the west, south and north, with prayers to the extension of the Light of the True Cross – the Risen Messiah, the Great Seth (Shin-Tau).

Then lay out your bread and wine (on paten and in cup) on the south and north sides of the center stone, contemplating the mystery of the Wedding Feast, and light incense and offer it on the east side of the center stone as an offering to the Divine and blessing upon all spirits and souls.

Chant the divine names of the Middle Pillar of the Tree of Life: El Elyon, Eheieh, Yahweh, El Shaddai and Adonai, envisioning the Divine Light descending down through you and being directed through your hands and heart into the central stone, and envision that streams of light go out from the center stone to the four stones of the cardinal directions, forming a great Cross of Light upon the earth. (Chant each divine name three to seven times.)

Then take up the chant: Yeshua Messiah, Kallah Messiah, Io Adonai, envisioning yourself in your light-body as an emanation of Our Lord or Our Lady, whichever seems good to you. (Typically, male initiates will envision themselves as Our Lord and female initiates will envision themselves as Our Lady, but that is not always the case, for our Soul of Light transcends any gender association.)

As the Anointed, whether as Our Lord or Our Lady, uplift your hands and your gaze and bless the Name of the Living Father, and then gazing down, with a gesture of your hands towards the earth, bless the Name of Our Earthly Mother, and pray that the angels of Our Heavenly Father and angels of Our Earthly Mother might be sent forth to commune with you and be join to your Body of Light as Messiah, the Anointed of God.

Then, invoke Archangel Metatron by the name Torahkiel Yod-He-Vau-He, praying:

O Prince of the Great Face, Spirit of Enoch (the Initiate), in the name of the Holy One send forth your emanation body to this place, and extend the blessings and grace of the Divine I Am through this sacred space – come and be presence among the people and the land, and empower our prayers. (Envision a sphere of white brilliance, diamond-like light above the sacred place.)

Invoke Archangel Sandalfon, praying:

O Angel of the Holy Shekinah, Great Wheel, Spirit of Elijah (the Prophet), in the name of the Most High send forth your emanation body to this place, and extend the blessings and grace of the Divine I am through this sacred space – come among the people and the land, and uplift our prayers. (Envision the sacred ground burning with a fiery-light, and the cross of light still clearly visible in it.)

Invoke Hua, the Archangel Emanation of the Risen Messiah, praying:

O Hua, Great Angel of the Divine I Am, let the Light of the True Cross be extended into all directions of limitless space, driving out darkness from the people and the land, healing all illness and dis-ease, illuminating all living spirits and souls;

Behold! I send forth my holy emanation as the Great Angel Hua into height and depth, east and west, north and south saying, “Come and be received! Come and be blessed! Look and see, listen and hear,

the Living Word and Wisdom, the image of the Divine I Am, the revelation of the Pleroma of Light!”  
(Envision Divine Light extending out from your Body of Light in all directions - a great sphere of light.)

Go to the east and invoke Archangel Rafael, praying:

O Healing Power of the Holy One and you Divine Powers of the East – Kerub with the Face of the Human One, and you Light-bearers and Knowledge-keepers, send forth your emanation bodies to this place, and extend the blessings and grace of the Divine I Am through this sacred space: come and be present among the people and the land. (Envision Rafael in Kerubic Form with the Face of the Human One, or else envision the archangel as a golden Light-presence.)

Go to the west and invoke Archangel Gavriel, praying:

O Strength of the Holy One and you Divine Powers of the West – Kerub with the Face of the Eagle, and you Wise Ones and Ancestors, send forth your emanation bodies to this place, and extend the blessings and grace of the Divine I Am through this sacred space: come and be present among the people and the land. (Envision Gavriel in Kerubic Form with the Face of the Eagle, or else as a blue Light-presence.)

Go to the south and invoke Archangel Michael, praying:

O One-Like-Unto-The Holy One and you Divine Powers of the South – Kerub with the Face of the Lion, and you Righteous Warriors and Shining Ones, send forth your emanation bodies to this place, and extend the blessings and grace of the Divine I Am through this sacred space: come and be present among the people and the land. (Envision Michael in Kerubic Form with the Face of the Lion, or else as a red Light-presence.)

Go to the north and invoke Archangel Uriel, praying:

O Light of the Holy One and you Divine Powers of the North – Kerub with the Face of the Ox, and you Elder Races, our Ancestor’s Ancestors and Glory Body Tzaddikim, send forth your emanations to this place, and extend the blessings and grace of the Divine I Am through this sacred space: come and be present among the people and the land. (Envision Uriel in Kerubic Form with the Face of the Ox, or else as a green Light-presence.)

- The four archangels and various emanations are envisioned outside of the sacred circle, as though Portals of the Light Realm open in the four quarters with their emanations and rays streaming into the sacred circle demarked by the standing stones.

Return to the center of the sacred circle and pray:

In the name of the True Light, El Elyon and the Divine I Am, O Holy Tzaddikim and Maggidim of the Divine Order, I call upon you the in the remembrance of the Light Realm, the Supernal Abode – for the

sake of the people and the land, for the harvest of souls, let these sacred stones and place become as your Emanation Body, as the Light-Body of the Risen Messiah.

Then take up the chant: Ah-Ha-Yah, envisioning the blessing of the Great Luminous Assembly upon the stones and the place.

If you have arisen in light-body as Our Lord, from the Spiritual Sun in your heart envision four rays of light shooting forth and magically appearing as Shekinah Consorts dancing in the air over the stones – each appearing as Our Lady but in “flashing color” to the corresponding color of the directions: east-violet, west-orange, south-green, and north-red. If you have arisen in light-body as Our Lady the visualization is the same, but rather than “Shekinah Consorts” they are Shekinah Emanations of yourself as the Magdalene.

Take up the chant: Imma Ha-Messiah, Kallah Messiah, Shekinah Ha-Messiah, Yah-Ha-Vah Amin, and as you do this envision light from the Shekinah Emanations shooting down into the stones, the stones becoming radiant with the glory of Divine Light. (Likewise, envision this divine energy becoming grounded in the earth, as though a great flow of light descends from the center stone to the center of the earth – thus “anchoring” the sacred circle.)

- “Amin” is frequently an intonement for amen for the purpose of vibration.

Then, abiding in the awareness of the Divine I Am, speaking from Pure Being as Our Lady or Our Lord, invoke the blessings of the Divine Mother and Holy Bride upon the stones and sacred place, all as you are inspired to speak.

When you have done this, invite the spirits of the people and the land – all beings, to come and partake of the Wedding Feast; then, using a ceremony for the consecration of the bread and wine for the Wedding Feast, celebrate the Wedding Feast, partaking on behalf of the people and the land – all beings.

After you partake of the bread and wine, let a piece of the consecrated bread be placed by each stone and let the consecrated wine be poured out upon the stones as an extension of blessings upon the people and the land – all beings.

Then, pray for the Second Coming of Christ – the reception of the Holy Bride, among the people and the land, praying for the full dawn of Supernal or Messianic Consciousness in all beings, and dedicate the circle of standing stones as a prayer for the manifestation of the Light Transmission on earth until the fruition of the Second Coming, and as a place of prayer, meditation and sacred ritual for all beings in the Entirety. (As you pray this prayer, envision the entire luminous display dissolving and pouring into you as the Light-Body Emanation of Our Lord or Our Lady – then, at the conclusion of the prayer, envision you dissolve into fluid flowing light and pour into the stones, fulfilling their consecration and sanctification.)

Abide in the state of pure radiant awareness that dawns as long as you can, and when you arise from it intone “Hallelu Yah” three times, and then say, “Amen.” This concludes the basic rite of generating the sacred circle of standing stones.

- This form of the sacred circle of standing stones creates a relatively subtle holy place which might not so easily be noticed by the profane – those who might be inclined to harm something sacred may well pass it by without noticing it. However, when a greater gathering is divine-energy is intended a full circle of stones and full cross of stones may be created, akin to the building of a “Medicine Wheel” in Native American spirituality, but with five larger stones as the “grounding or foundation stones.” When this is done the invocations are typically more detailed and extended, and usually it is consecrated by a group of initiates, rather than one initiate acting alone.

Quite naturally, sometimes initiates create sacred circles of standing stone in their garden or on their own property as an outdoor sanctuary for spiritual practice when weather permits.

At times women initiates will perform a similar ceremony, but with invocations of all Divine and Sacred Feminine Energies. In this version Primordial Mother Sophia (Mother Clear Light) is above, the Holy Bride (Tower of the Flock) is below, the Maiden of Light is to the east, the Mother of Royal Blood is to the south, the Crone of Ancient Wisdom is to the west and the Woman of Light is to the north. (Sometimes Barbelo, as Mother Sophia, is attributed to the height and Pistis Sophia, as Daughter Sophia, is attributed to the depth.) In this version various forms of Sophia as Wisdom Goddess and Saviress are typically invoked into the sacred circle – hence, various forms of The Goddess are invoked.

(As you might imagine, based upon this pattern given above, many different rituals for creating sacred circles of standing stones could be generated, all as inspired by the Holy Spirit, the Mother Spirit.)

Creating sacred circles in places of power in this way is an excellent method of prayer and extending blessings to the people and the land, serving to “ground” something of the Divine Light in upon the Earth – frequently, in their travels, Sophian initiates create such sacred sites, leaving them behind for others to be blessed by them.

- (There is another form of a circle of stones with one large “standing stone” set in the center that is often performed by Sophian initiates celebrating the mystery of Hieros Gamos and the Bridal Chamber – it is called the “Wheel of Pure Joy”.)

## Union of the Bridal Chamber: The Divine Play of Hieros Gamos



In essence, every creature in this world is a bundle of desire-energy and the entire reality of our experience is a radiant display of desire-energy; liberated from the dualism of subject and object this very energy is the Pure Joy of the Risen Christ – the Cosmic Orgasmic Bliss of the Beloved, the Holy One of Being.

In the love-play of two lovers, embracing in the awareness of the innate goodness and sacredness of their sensual and sexual expression – merging together as one body and soul, in the instant of the fruition of love-play, right then Pure Radiant Awareness dawns, consciousness liberated from thought and thinking, and all dualism of mental being: Perfect Thunder Intelligence.

Recognizing this and abiding in Pure Radiant Awareness, the mind or soul-stream is set free; however, returning to the dualism of subject and object, and self-grasping, which is the karmic continuum of the unenlightened mind, the mind or soul-stream habitually returns to its bondage.

Indeed, in the midst of love-play there is the experience of gnosis, the experience of enlightenment, as in the midst of many things in this life, yet with all of the millions and millions of people who make love, few are they who become enlightened or experience Divine Gnosis – the satisfaction and fulfillment of their inmost heart's desire goes unrecognized, and desire-energy returns to the play of dualism, the dominion of the demiurge (cosmic ignorance).

The Union of the Bridal Chamber is a continuum of spiritual practice that plays with desire-energy, seeking to look and see the true nature of the objects of our desire, as well as the true nature of desire itself – kindling desire-energy, the fire of passion, we seek to ride the Fire Snake into Union with the Beloved, the fulfillment of our inmost heart's desire. Thus, we bring desire-energy into the path and the play of desire becomes the Way to Divine Illumination.

Mystical Union with Partzuf:

According to the inclination of your desire, meditate upon the image of Our Lord or Our Lady as the object of your desire – your Beloved, and at the point of merging with Our Lord or Lady in Partzuf Meditation, first envision a mystical union as in the outer form of hieros gamos with a true lover; then, in fruition envision the image of Our Lord or Lady dissolving into fluid flowing light and pouring into your heart center – hold the fullness of desire-energy in your heart, and let the flame in your heart burn brightly, illuminating your body-mind.

Along the same lines, envision your actual lover (or an object of your desire), and then as your desire is kindled envision them magically transformed into Our Lord or Our Lady, and enter into Union with the Beloved as above.

You can take this practice one step further – envision yourself arising as Our Lord or Our Lady in light-body, the compliment to your actual lover (or an object of your desire), and then envision your actual lover (or object of your desire) and as your desire is kindled envision them magically transforming into the Other – and enter into Union with the Beloved as the Divine Consort, as described above.

Take up the practice of Union with Our Lord or Our Lady as their Divine Consort and let the Divine Passion wax hot, utterly burning you away so that only the Beloved remains, the One Anointed with the Supernal Light of God. This is the essence of the mystery of Hieros Gamos and was the way of Our Lady with Our Lord.

- The image of the partzuf that is used must be fashioned according to your desire, as though Our Lord or Lady appears as your version of the “ideal lover.”

Seeing the Divine Consort:

When you look upon your lover, or upon any beautiful person that kindles your desire, view them as the manifestation of the Divine Consort, your Beloved – see the world filled with emanations of the Divine Consort, as though a Great Palace of Pure Bliss.

When you see two people in flirtatious exchange – see the Divine Consorts at play, viewing them as Our Lord and Our Lady, and taking delight in the play of courtship.

When you see two lovers together – see the Divine Consorts at play, viewing them as Our Lord and Our Lady, and taking delight in the play of lovers together.

This very same play of passion extends throughout nature and the entire world – look and see, and take delight, in the play of desire-energy in all forms that it assumes, view the world as a Palace of Great Bliss (Cosmic Orgasmic Bliss), and let the forces of passion be kindled in you and burn hot in you: as the delight of desire arises, offer it up to the Beloved, see the Beloved in all you desire and see all you desire as the Beloved, and consciously direct all your desire-energy into the Beloved.

Cultivating desire-energy in this way, take the desire energy into your continuum of practice of Union with Our Lord or Our Lady as their Divine Consort.

- In the midst of this practice look and see the innate goodness and sacredness in the play of desire-energy, and recognize the innate blessedness within the play of desire-energy, and the sensual/sexual experience, when liberated from shades and shadows (klippot) to just be what it is: a radiant display of pure energy, pure joy, that naturally and spontaneously arises. If you find shades and shadows arising surrounding the play of desire, or issues surrounding sensuality, sexuality and the body during this continuum of practice, take up Giving and Receiving Meditation as part of the continuum and liberate the holy sparks bound up in those shades and shadows.

### Union of Love-Play:

Cultivating the continuum of Union with Our Lord or Our Lady as their Divine Consort, when you take up love-play with a lover receive them as the physical manifestation of the Beloved and make love to them as the Beloved – let go of yourself in the love-play with your lover, and let the love-play itself become your prayer and meditation, your praise, thanksgiving and adoration of the Beloved, your worship of the Beloved: in a word, let your love-play be a holy sacrament. (Offer yourself up to the Beloved – receive your Beloved and be received by your Beloved.)

- In the Sophian Gnostic tradition love-play between two lovers is considered a holy sacrament and a method of prayer and meditation, a form of worship.
- When two initiates take up this practice together amazing experiences can unfold in the midst of love-play; if a couple is seeking to conceive a child it has been said that a soul of a higher grade can be drawn in through this practice. Frequently this practice is joined to theurgical workings by initiates, allowing love-play to generate Light-power that is extended as invisible spiritual assistance to other beings – when there is an awareness of the innate good and sacredness in love-play it is a great generator of Light-power.

### Offering Up Desire-Energy:

When you are filled with desire, envision the image of Our Lord or Our Lady in your heart center, and direct the desire-energy to the Beloved in the sanctuary of your heart – as the desire-energy is uplifted to the heart center and received by the Beloved, envision that his or her light-body in your heart becomes brighter and brighter, and that your whole body becomes filled with Divine Light, so that your own body is transformed into Divine Light.

Then take up the simple chant of the Beloved (Yeshua Messiah or Kallah Messiah), with a conscious intention that all beings be blessed by this Divine Light – envisioning the Divine Light shining from you and going out into all directions of limitless space, just as the sound-vibration of the chant pervades the space surrounding you.

In remembrance of the Original Blessing in which all beings are conceived, give praise and thanksgiving to the Divine, to the Beloved, and pray for the happiness of all beings.

### Offering Up Desire in Union:

Alternatively, envision the Spiritual Sun in your heart, gathering your consciousness and desire in it, and envision that you magically arise in crystalline light-body; then take up the chant of the compliment to your Beloved, the Divine Consort of your Beloved, and as you do envision that you are magically transformed into the image of the Divine Consort.

(If your Beloved is Mirya, you become Yeshua – with an inner robe of white brilliance and outer robe of purple, your body like the sun, with an aura of rainbow glory. If your Beloved is Yeshua, you become Mirya – with an inner robe of white brilliance and outer robe of crimson red, your body is like sunlight with an aura of rainbow glory – you are wearing ornaments and bearing the holy jar, with a veil over your head. The chant becoming Lord Yeshua is: Adonai Yeshua, Yeshua Messiah. The chant becoming Lady Mirya is: Kallah Messiah, Shekinah Ha-Messiah.)

Then, taking up the opposite chant, the chant of your Beloved, envision that a ray of light shoots out of the Spiritual Sun in your heart and magically appears in the space before you as the radiant image of your Beloved, the force of your desire manifesting as the object of your desire. As you chant and envision your Beloved before you, let your desire and love grow and increase for your Beloved – let the passion carry you, and see the Beloved smiling upon you, desiring to receive you, and envision the image of the Beloved growing brighter and brighter, the love of the Beloved streaming out upon you as rays of light, and your own light-body becoming brighter and brighter with the blessings of the Beloved.

When you feel as though you can no longer contain yourself and the rapture is carrying you away, take up the chant: Ah-Ha-Yah, with the wish to merge with the Beloved completely; then as the chant is brought to cessation, envision yourself as the Divine Consort dissolving into fluid flowing light and pouring into the heart of the Beloved – merging completely with the Beloved.

Abide in this union as long as you can – as your mind moves, envision yourself as the Beloved with countless beings surrounding you, as though a great assembly of disciples, and feel their undying love and desire for you, and your immeasurable love for them, and taking up the chant: Yah-Ha-Va, envision the fulfillment of their desire, their love, just as your fulfillment, all becoming radiant from the blessings of light streaming from your light-body as the Beloved, then dissolving into fluid flowing light and pouring into your heart, merging with you as the Beloved.

(In the assembly surrounding you, friends and loved ones are to your left, strangers to your right and enemies before you; all manner of admixed and dark beings are below, and the holy and enlightened ones of the Divine Order are above – all are blessed and received just the same.)

Now envision that a great ray of light shoots from your heart as the Beloved, and the entire luminous assembly reappears, but now as male and female pairs entertaining the Mystical Union of Great Bliss – no longer divided into categories or different from one another, but all fulfilled and happy, all rejoicing in the Divine Presence of the True Light, El Elyon. With the conscious intention that this Light and Joy be extended into all realms, worlds and universes of the Entirety, take up the chant: Yahweh Elohim Tzavaot.

Then, with the chant: Yah-Ha-Ah, envision you, as the Beloved, and the entire luminous assembly disappear in blissful rapture like a rainbow in the sky – abide in the Perfect Delight of this Pure Radiant Awareness as long as you can.

When your mind moves, pray for the fulfillment of the inmost heart's desire of all beings – the happiness of all beings, and dedicate the merit of the practice to all beings. This is the practice of Offering Up Desire in Union.

- All of the foregoing practices are methods of kindling desire-energy preparing for the practice of Union of the Bridal Chamber which follows.

Union of the Bridal Chamber:

Abide in Primordial Meditation and then envision yourself spontaneously arising in crystalline light-body, with the central channel-way in place from crown to root, and the interior stars (or centers) as most subtle spheres of light in rainbow spectrum, with solar and lunar channels weaving, intersecting at the points of light – the light of the centers not fully radiant.

In the midst of the emerald green heart star envision a Yod and He, the Yod resting on top of the He, the Yod formed of white brilliance and the He formed of intense ruby red light – rays of this light shining out of the heart, far brighter than the light of the interior stars.

Take up the chant of the Divine Name: Yah, and as you do this envision the Yod ascending through the central channel and the He descending – as they pass through the interior stars it is as though they ignite them and the interior stars shine brighter. See the Yod become established at the very top of the channel-way, in the crown star, and see the He become established at the very bottom of the channel-way in the Root Star – both still intensely brilliant.

Now, take up the chant: Ya Ha Va Ha, Ah La Ha Yi Ma, and envision the Yod magically transforming into the image of Lord Yeshua standing on a red rose throne on top of your head and the He transforming into the image of Lady Mirya standing on a red rose throne in your root – be aware of the sentient beings of the Entirety surrounding Our Lady and the holy ones of the Pleroma of Light surrounding Our Lord. (The assembly of beings is not visualized at this point, however – one is just aware of them.)

With the chant: Yah Ha Sha Va Ha Ma Ra Yah Ma, envision that these images of Our Lady and Lord shine even brighter, and envision that a stream of diamond-like white brilliance shines down the central channel to your heart center from Lord Yeshua and envision that a stream of ruby red brilliance shines up the central channel to your heart center from Lady Mirya, the love of our Lady and Lord pouring into your heart center. As the white brilliance descends, envision that all of the three upper centers are transformed into white brilliance, and as the ruby red brilliance ascends envision that the three lower centers are transformed into ruby red brilliance – as these two streams of light-love meet and mingle in the heart, envision that the heart is transformed into a radiant celestial pink light.

Take up the chant: Ad Da Na Yah Ma Sa Yah, and envision that the white brilliance continues its descent through the three lower interior stars, transforming them into radiant celestial pink light; then take up the chant: Ka La La Ha Ma Sa Yah, and envision the ruby red brilliance continues its ascent

through the three upper interior stars, transforming them into radiant celestial pink light. (In this way all of the interior stars are filled with the light and love of Our Lady and Lord – the Messiah.)

Now, take up the chant: Ya Ha Sha Va Ha Ma Sah Yah, Ma Ah Ga Da La Ah, and envision the images of our Lord and Our Lady dissolving into fluid flowing white and red light, respectively, and pouring through the central channel into the heart center – see the Root Star as a ruby red center of light that remains in place and the Crown Star as a center of white brilliance that remains in place, but as the light passes through the other interior stars see them dissolved and their light-power carried into the heart. As these two flows of light-power reach the heart, see a whitish pink rose throne forms there of one thousand petals, and see the image of Our Lord and Lady in Mystic Embrace magically appear on the rose throne – they appear “sky-clad” in bodies of white and red light, with a golden aura of solar grace around them, and the pink heart center as an aura surrounding the entire image. (In this image of mystic embrace, the Lord is seated and our Lady is in his lap facing him – his hands are around her waist and her arms are around his neck, and they are kissing.)

Become aware of all beings of the Entirety and Pleroma gathered around the Blissful Image of the Bridal Chamber within your light-body, as though your light-body encompasses the Entirety and Pleroma, and taking up the chant: Eh-Hey-Yee-Hee, gather your consciousness into the Blissful Image of our Lord and Lady – in other words, with this chant, in an instant, you become the Divine Consort in Mystic Embrace with the Beloved. (“Eh” sounds like a long “A.”)

- Above are all of the holy ones and immortals of the pleroma, and all about and below are all sentient beings of the entirety – those on the same plane as you (in the form of Divine Consort in Mystic Embrace) are on established in the Way and those below are all not yet established in the Way, those above being the Way, Truth and Light, as are you in union with your Beloved as the Divine Consort.

Take up the holy chant: IAO Ah Da Na Yah, and envision the bliss of your Mystic Embrace pouring out as pink light upon the assembly of countless beings filling limitless space, all beings taken up in your Divine Rapture of Pure Joy. Envision them becoming brighter and brighter, passing from bliss into bliss, until all is a ocean of brilliant light surrounding you, no longer pink light but rainbow glory; and so also you pass from one bliss to another, each greater than before – then, in the instant of ultimate bliss, shift your intonement to “Ah,” intoning it three times, at the fruition of which you, in union with the Beloved, dissolve, disappearing into the ocean of light, the Pleroma of Light: abide in this union as long as you can.

When your mind is set into motion again, envision that you magically arise in Jeweled Body of Glory, all centers shining like bright jeweled stars, threaded like light-beads by the central channel, with radiant celestial pink light flowing through the channel-way and with a great sphere of white brilliance above your head.

Gathered in your heart center, as the Spiritual Sun within the heart center, focus your attention upon the Root Star, and take up the chant: Kallah Messiah, Shekinah Ha-Messiah, and as you do this envision a ray of solar light going down and striking the Root Star – then see the Root, Navel and Solar Plexus Stars dissolve, their light-power ascending into the heart.

Then, taking up the Chant: Adonai Yeshua, Yeshua Messiah, envision a ray of solar light shooting up and striking the Crown Star, and the dissolution of Crown, Brow and Throat Stars, their light-power descending into the Spiritual Sun in your heart.

Now chant: Ah-Ha-Yah, and envision that a pillar white brilliance descends from the sphere of white brilliance above – your crystalline light-body fill with white brilliance and as though within the pillar of white brilliance (diamond-like light sparkling with rainbow hues), with the Golden Orb of Spiritual Sun shining in the center.

Taking up the chant: Abba-Imma, Yeshua Messiah, Kallah Messiah, Io Adonai, envision that the Spiritual Sun becomes a brilliant orb of pink light and envision that this Divine Light and Love goes out from you into the entire world – all beings being touched, blessed and uplifted by this Light and Love of the Messiah.

Then, intoning: IAO-OAI, envision the entire world becoming this Holy Light and envision that it dissolves into fluid flowing light and pours into the orb of pink light in your heart; then envision your light-body and pink orb dissolves into the pillar of white brilliance, which is then drawn back up into the white brilliance above with the cessation of the chant – all then disappearing like a rainbow in the sky. Abide in this union as long as you can.

When your mind moves again, give praise and thanks giving to Divine Being, and pray for the happiness of all beings – the fulfillment of their inmost heart's desire in the Divine Rapture; then dedicate the merit of the practice for the benefit of all beings, all for the sake of their joy as the Pure Joy of the Beloved. This completes the Union of the Bridal Chamber.

This is the basic continuum of the Union of the Bridal Chamber to which we shall add further practices later.

## Union with the Holy Bride: Devotion to Our Lady



The aim of our devotion to Our Lady or Our Lord is not simply to worship this Divine Presence and Power embodied in them, but to worship this Divine Presence and Power within and all around us; and yet more, to awaken and embody the very same Divine Presence and Power in ourselves – this, in essence, is the Way of the Gnostic Christian.

Thus, in devotion to Our Lady we seek to recognize and realize the Shekinah of Messiah in us; hence, to realize our union with her as the Tower of the Flock.

It is good to call upon the name of Kallah Messiah, and it is good to pray to her and to seek her blessings and grace as a Divine and Enlightened Being – a Holy Tzaddik; yet calling upon her we seek divine assistance to realize that divinity and enlightenment within ourselves – to enter into union with her. This is the purpose of the continuum of Union with the Holy Bride, our devotion to Our Lady.

- Before these practices of Union with the Holy Bride are taken up novices will typically work with the beginning practice of Union with the Bride given on our website, or else the simple version given in St. Mary Magdalene: The Gnostic Tradition of the Holy Bride.

Union with the Holy Bride through Chrism:

Sitting before your Shrine of the Holy Mother and Bride, or in another place that is good to pray and meditate, abide in Primordial Meditation – then envision that you arise in the body of subtle light and envision the image of the Spiritual Sun in your heart.

Once you have self-generated the light-body, intone: Yah-Ma Kallah Messiah, and envision a ray of light streaming forth from the Spiritual Sun in your heart and magically appearing as the image of the Holy Bride hovering in the space before you.

Her feet do not touch the ground; she dances in the sky. Her inner robe is black – dark radiance, and her outer robe is crimson, and there is a crimson shawl over her head – Mantle of the Bride. Her eyes are green and her skin is an olive complexion, radiant with glory – she is exceptionally exquisite to behold, enchanting and angelic in appearance. She holds the jar of anointing in her hands and she is surrounded by a golden aura, with rainbow glory shining from it. There are wounds of the stigmata on her hands and feet from which brilliant light rays out – the entire image is formed of translucent light, like a rainbow in the sky, yet it shines with supernal radiance.

As you envision this image of the Holy Bride pray to her and commune with her, and request her blessing upon you, the flow of her Divine Grace; then take up the chant: Yah-Ma, Ka Ah La La Ha Ma-Sa-Yah, and envision her smiling upon you and her blessings flowing to you as streams of light pouring from her body in answer to your prayers. As you envision this, envision her inner robe transforming from dark radiance into white brilliance.

When it seems right, shift your chant, taking up the holy chant: Ma-Sa-Yah, Yah-Ha-Va-Ha, and envision her anointing you: envision that she pours oil of chrism over your head, the holy oil being like a fluid and flowing fiery light, like a spiritual nuclear fire; envision that it pours through the top of your head down into the Spiritual Sun in your heart, causing the Spiritual Sun to grow and expand to fill your entire body – it is as though your body becomes a holy vase filled with the Divine Power of Chrism.

Now take up the chant: Ah-Ha-Yah, and envision yourself becoming pure Light-presence and Light-power, shining brighter and brighter as a Holy Star; at the conclusion of the chant, envision yourself as light condensing into a Holy Seed of Brilliant Light and shooting into the Sacred Heart of the Holy Bride, your mind, heart and body merging with her – you become the Holy Bride.

Arising as the Holy Bride, envision the image of the Woman of Light above you, and images of the immortals and holy ones of the Divine Order; surrounding you on an equal plane with you, envision countless beings who abide in the Way – the faithful and elect; below you envision the world and countless beings who do not know that Way, Truth and Life Divine.

Feel the presence of the Sacred Heart in you – your love and compassion for all beings, your passion for the Beloved that manifests as the most intense desire for all beings to be drawn up in the Great Resurrection and Ascension, taken up in the Divine Rapture.

Hear all the beings gathered take up the chant: Yah-Ma-Ma-Ah Ma-Sa-Yah, Ka-Ah-La-La-Ha-Ma-Sa-Yah, and take up the chant with them as a sound-vibration blessing upon them, smiling upon them and envisioning the flow of your blessings and grace as Divine Light pouring forth from your body upon them.

Then let your chant shift, answering their prayers requesting your blessing, taking up the chant: Ah-La-Al-La-Yah-Oh-Na, Ma-Sa-Yah Yah-Ha-Sha-Va-Ha, and envision that you pour out the Divine Light of Chrism upon them, all being anointed with the Supernal Light of the Most High.

See all the countless beings gathered become as though billions and billions of Holy Stars, feeling them all as though shining in your Divine Body, and taking up the chant: Ah-Ha-Yah, and hearing all beings take up the chant with you, envision them become a great ocean of light that pours into your Sacred Heart – all gathered into you as the Holy Bride, Kallah Messiah. When this transpires, envision that the Great Luminous Assembly above dissolves, becoming a Great Sphere of White Brilliance (diamond-like light sparkling with rainbow hues) just above your head.

Then take up the chant: Yah-Ha-Ah, and when you do envision yourself as Kallah Messiah becoming pure Light-presence and Light-power, like that of the Great Sphere of Light, and with the cessation of the chant envision that you merge with the Pleroma of Light above – Union of Mother and Daughter Sophia. Abide in this holy union as long as you can.

Arising from this union, take the vial of holy oil from your altar or shrine and anoint yourself on the brow, throat and heart centers, praying that all beings receive the blessing of Holy Chrism and realize

their innate Union with Divine Being; then worship in the presence of the Holy Mother and Bride, offering up praise and thanksgiving, and praying on behalf of those in need – complete your prayers with the dedication of merit to all beings. This concludes the Union with the Holy Bride through Christ.

This can be a very powerful practice apart from the empowerments associated with it; however, there are two empowerments associated with it: the Vase Empowerment of the Great Angel of the Shekinah and the Empowerment of Blessing under the Mantle of the Bride – the essential empowerment of this practice, though, comes from the Holy Bride herself.

- Among the various Unions with the Holy Bride this is the most commonly used practice in preparation for taking a person under the Mantle of the Holy Bride, which is the a common way both Sophian lineage-holders and initiates extend special blessings to others in their service as Light-bearers, Healers and Peacemakers.

Union with the Magdalene: Tower of the Flock

Abide in Primordial Meditation and generate the light-body with the Spiritual Sun in its place – then envision the seven interior stars, central channel-way, and the solar and lunar channels, all in the spaciousness of the crystalline light-body. (From Crown to Root the centers form a rainbow spectrum of Light-power, violet to red, respectively.)

Then take up the chant: Ah-La-Yah-Ha, and envision a ray of light shooting down the central channel from the Spiritual Sun, the Christ-presence in the sanctuary of your heart, and striking your Root Star; when this Divine Light strikes the Root, envision that a thread of Holy Fire is released from the Root and shoots up through the central channel, through all of the centers to the Crown Star on top of your head – as you chant, this thread of Holy Fire becomes a stream filling the central channel-way.

Envision that the image of the Magdalene appears on top of your head on a white rose throne of seventy-two petals, the Holy Fire from your Root arising as her Emanation Body on top of your head; and envision this “Fire Snake” passing up through her Emanation Body appearance, just as it has arisen as through your light-body.

Just as she has magically appeared over you, so the image of the Risen Savior appears over her – as the Risen Savior appears above her, take up the chant: Na-Ah-Ka-Sha Ka-Ah-La-La-Ha Ma-Sa-Yah, and envision rays of Divine Light going out of her Sacred Heart and magically appearing as her Palace of Light.

The image of the Holy Mother appears with the image of the Risen Messiah in her heart above the image of the Holy Bride, but also as though occupying the same space as the Holy Bride, elevated above the Bride so that her heart center is at the crown of the Bride where the image of the Risen Messiah appears. On left and right of the Holy Bride are Enoch and Elijah, respectively, before her is John the Baptist, with St. Michael and St. Sarah to his left and right, and behind her is St. Joseph of

Arimathea; this central image is surrounded by a circle of twelve shekinah emanations, along with their divine consorts, the male apostles, and there are many holy female and male tzaddikim (prophets and apostles) surrounding them, and then there are all manner of maggidim (angels and divine beings) surrounding the tzaddikim – the seven archangels of the Messiah stand at the seven gates of her Holy Palace: Tzafkiel (red), Tzadkiel (violet), Kamael (indigo), Raphael (blue), Uriel (green), Michael (golden) and Gavriel (orange). The archangels appear in human form, their bodies and outer robe corresponding to the color of the interior star to which they are associated for the purposes of this practice, per the teachings of the Order of St. Uriel; their inner robes are white brilliance and all have two great wings, and each bears a holy staff and cup (at times a sword may replace the staff).

Magdalene is holding the holy vase, and there is a skull as though carved from diamond and a red egg as though carved from a ruby at her feet – she is dancing on her rose throne, which rest on your crown center formed of violet light.

Above is the Light of Messiah Melchizedek – brilliant Clear Light, and the entire Palace of the Bride is as the Great Ofan, the Archangel of the Holy Shekinah; Ratziel, as the ministering angel of the Bride, moves freely throughout the palace.

(In one version of this practice the six Holy Sophias arise from the Virgin Mother's head, the Clear Light being viewed as Primordial Grandmother Sophia.)

All of this emanates from the power of the Fire Snake in you, which is the Fire Snake of the Holy Bride. When the Palace of Lights is manifest as the Holy Bride's Glory Body emanation, gather your consciousness into the Spiritual Sun fully, and focus it as a light-seed within the central channel, in the ascending stream of fiery light, imagining that the interior stars dissolve from Root to Crown, and you along with them, your soul being gathered into the Sacred Heart of the Holy Bride, merging completely with her – you arise in the Glory Body of the Holy Bride, her Divine Emanation.

Arising as Kallah Messiah in the center of the Palace of Light, take up the chant: Za-Ah-Ma-Ah Za-Ah-Ma-Ah, Oh-Za-Za-Ah, Ra-Ka-Ah-Ma Oh-Za-Ah-Yah, and envision a stream of white brilliance passes down your central channel-way (as the Holy Bride) from the Risen Messiah on top of your head, the Sacred Heart of the Virgin Mother – this striking your Divine Root sends an offering of fiery light up to the Risen Messiah; at the same time, envision your Glory Body becoming brilliant light, with rainbow light blessings streaming out of you upon the entire assembly of your palace, and white brilliance streaming out of you to the entire assembly, all receiving the blessing of Light Transmission through your Body of Glory.

Let the Sacred Heart of the Holy Bride be fully opened in you, and let the awareness dawn of the countless beings bound up in the Entirety, and of the countless realms, worlds and universes of the Entirety – envision countless disciples, prophets and apostles coming from these realms, worlds and universes, all gathering to receive your blessing as the Holy Shekinah of Messiah to be fully empowered as Light-bearers, Healers and Peacemakers in their respective incarnations, and take up the chant: Ma-

Sa-Yah Ma-El-Ka-Za-Da-Ka, envisioning the white brilliance and rainbow blessings streaming out upon them, all becoming as emanations of your Divine Presence and Power, the Holy Shekinah of Messiah Melchizedek (the Living Yeshua).

Imagine as you engage in this extension of blessings these holy ones run and return from their realms, worlds and universes in which they labor, drawing out countless souls with them, all seeking your divine blessing. As this transpires let your chant shift to: Sha-Ka-Yah-Na Ha-Ma-Sa-Yah, and envision blessings stream from you to all brought into the assembly.

Envision those gathered by the holy tzaddikim in the Entirety growing brighter and bright until they dissolve into fluid flowing light and pour into your Sacred Heart as Kallah Messiah, and envision the holy tzaddikim dissolve into pure rainbow glory, knowing them returning to their emanation within the realms, worlds and universes of the Entirety as emanations of your blessing and grace, the Shekinah of Messiah. As beings are taken up in your divine rapture and enter into union with you, envision that the Spiritual Sun in your heart center blazes forth with brilliant glory and imagine them drawn up in the ascent of fiery light through your central channel into the Glory Body of the Risen Messiah, the Mother's Heart at the top of your head.

Now hear the entire assembly of the Palace take up your chant: Ka-Ah-La-La-Ha Ma-Sa-Yah, and as you and the entire Great Luminous Assembly chant, see this body of vision becoming as Light upon Light, growing brilliant with Supernal Glory – the assembly dissolving into an ocean of Supernal Light all around you, all as though your great aura of Divine Light. Envision this ocean of light pours into the Spiritual Sun in your heart and imagine that it becomes an offering of fiery light flowing up through your heart center into the Sacred Heart of the Risen Messiah on top of your head – the image of the Holy Mother and Palace dissolving, so that only you as Kallah Messiah with the Risen Messiah as your Holy Crown remain.

Then take up the chant: Yah-Ha-Sha-Va-Ha Ma-Sa-Yah, Ah Ha Yah, and gather your consciousness fully into the Spiritual Sun in your heart, and then into the central channel-way, and as you bring the chant to cessation imagine that you, in the Glory Body of the Holy Bride, dissolve and pass in ascent into the Sacred Heart of the Risen Messiah – you becoming the Glory Body emanation of the Risen Messiah.

As the Risen Messiah, with conscious intention of emanation body and glory body blessings extending into all realms, worlds and universes of the Entirety, take up the chant: IAO-OAI.

(In a prolonged practice an initiate may generate the Palace of the Living Yeshua, taking up one of the versions of envisioning the Divine Palace at the point of generation, then returning to this practice at the point of the dissolution of the Palace – this practice being called the “Union of the Sanctuary of Bet El.”)

When the extension of blessings with pure conscious intention is complete, take up the chant: Yah-Ha-Ah, and at the conclusion of the chant envision your Body of Light as the Risen Christ becoming the

Pure Rainbow Body of Perfect Attainment and envision dissolution into Clear Light Joy: you disappearing like a rainbow in the sky!

When the mind departs from this Clear Light Union, envision yourself magically reappearing in the crystalline light-body, the Spiritual Sun shining brightly in your heart center, all seven interior stars shining brightly in their places, and a sphere of white brilliance above your head – be aware of the seven interior stars as the Divine Power of the Seven Great Maggidim of Messiah, your entire light-body as the Divine Power of the Shekinah of Messiah and the center above your head as the Divine Power of the Light of Messiah Melchizedek – you as the divine emanation of the Shekinah of Messiah, the Holy Bride.

Take up the chant: Ma-Sa-Yah, Yo-Ho-Vo-Ho, Ah-Ha-Yah, and envision a pillar of white brilliance descends from the Holy Star above your head passing down through your body into the earth, and envision the entire world and all who are in it being transformed into Supernal Light, as though the Pleroma of Light is made manifest in the world. (The interior stars and spiritual sun continue to appear in this pillar of light, as does your body of light – this Jeweled Body of Diamond Being.)

Then, as a prayer for all beings, with the conscious intention of special blessings upon all beings – the fulfillment of their inmost heart's desire, take up the chant: Yeshua Messiah, Kallah Messiah, Io Adonai. (As you chant envision anyone in need of special blessing being blessed with streams of light or angelic emanations from your Body of Light.)

When this cycle of extending blessings is complete, special blessings may be spoken as Pure Being, the Divine I Am, if you are inspired to do so – then, when all blessings are accomplished, give praise and thanks to the True Light, El Elyon, and dedicate the merit of the practice to all beings. (The cycle of praise can be a chant of Hallelu Yah or Hallelu El Elyon.) This concludes the Union with the Magdalene, Tower of the Flock.

(Frequently, closing prayers will include prayers for the fruition of the Second Coming, the Reception of the Holy Bride, New Jerusalem; also, with prayers that the tzaddikim and maggidim continue to incarnate among us, the Light Transmission remaining present in the world until all is accomplished.)

- This practice is also called Union with the Palace of Kallah Messiah.
- An alternative Palace of Kallah Messiah is the Vision of New Jerusalem, she as the Holy Shekinah of Messiah in the midst, crowned with Yahweh Elohim the Shaddai and the Lamb. In this version of her Divine Palace, shekinah consorts and archangels are envisioned in the gates of the City of God.

Integration into Daily Living:

Walk in the world as the Shekinah of Messiah, the Holy Bride – walk in beauty and holiness; all that appears is the Divine Body and Palace of the Holy Bride; all circumstance, situations and events are her

Sacred Dance – her Divine Play; all sounds are her Divine Voice and Holy Chants; all thoughts and emotions arising in your mind are the radiant display of her Divine Wisdom. In this way you never depart from the Continuum of Union, but abide as the Holy Bride in the Holy Bride, Tower of the Flock.

Dream Union:

When you are going to sleep envision the Holy Bride above your head and envision yourself in light-body with the Spiritual Sun in your heart center – gathering your consciousness into the Spiritual Sun, envision you become fluid flowing light and merge with Our Lady.

- Alternatively, if this continuum is joined to the practice of Hieros Gamos or an initiate has practiced the Continuum of Union with the Red Maiden, they may envision as the Holy Bride and laying their head on the pillow they envision that lay their head in the lap of Lord Yeshua – they go to sleep in this way.

Union of Awakening:

Awaken to the sound of the trumpets and songs of the maggidim and to the holy tzaddikim chanting your name – Kallah Messiah (alternatively, Ka-Ah-La-La-Ha Ma-Sa-Yah or Ma-Ra-Yah Ma-Ga-Da-La); arise as the Holy Bride and all that you do following arising do as the Anointed Bride, the Shekinah of Messiah.

Taking Holy Sanctuary:

The Palace of Kallah Messiah is the image of the Holy Sanctuary, your Holy Tzaddik appearing as the Risen Messiah upon her head, the Mother's Heart – holding this image before you, take sanctuary and envision yourself blessed.

Generation of the Sacred Heart:

Speak the holy vow of Magdalene each day before the Risen Messiah and Great Luminous Assembly to continue to incarnate for the sake of the harvest of souls until the fruition of the Second Coming; as you speak her vow, let the light of love and compassion for all beings shine in your heart.

Taking Threefold Body as Path:

It is the same as with the Continuum of the Red Maiden, but you self-generate as the Emanation Body of Lady Mirya instead of the Red Maiden.

Union with the Holy Tzaddik:

The Holy Tzaddik arises as the Anointed Bride with the Risen Savior as her Holy Crown - merge your mind, heart and body with the Tzaddik as the Holy Bride.

Wedding Feast:

Celebrate the Wedding Feast at least once every week and partake of it as the Holy Bride.

Extending Blessings:

Envision the Holy Bride in the sanctuary of your heart and your body filled with her Divine Light – white brilliance and rainbow glory; with glance or gaze, with mystic vibration, breath or touch, impart blessings.

Alternatively, self-generate as the Anointed Bride and in a similar way extend blessings.

Walking as the Holy Bride you walk in the Blessing Way as a Light-bearer, Healer and Peacemaker, as a holy apostle.

- One of her chants can be inwardly intoned as part of the extension of blessings.

Mantle of the Bride:

Self-generating as the Holy Bride, take a person in need of special blessings under the Mantle of the Holy Bride, speaking the blessings from Pure Being, the Divine I Am as Kallah Messiah. (Traditionally a large tallit is used as the Mantle of the Bride in the Sophian lineage – a large Jewish prayer shawl.)

The Sacred Dance:

Self-generating as the Holy Bride, with song and dance extend blessings into the world – as you dance envision light streaming forth into the world; worship in the presence of the Most High with joy and playful laughter, rejoicing in the presence of the Beloved as the Holy Bride.

This is the basic Continuum of Union with the Holy Bride. Though there are many other methods of union that may be integrated into this continuum, these represent two of the most essential and most commonly practiced following the simple beginning methods.

## Union with Kali Kallah – the Black Bride: Sophia Nigrans (Advanced Practice)



It is most curious that our beloved Lady Mirya has been shunned by the outer and unspiritual church in much the same way as the Black Goddess has been shunned in western society and culture – just as the literalism of the Magdalene as a “whore” has been used to demean her, so has speaking of aspects of the Black Goddess and Black Bride as “demonic” and “evil.” Yet, the Black Goddess and Bride, Sophia Nigrans – Dark Wisdom of the Divine, is the primordial elemental ground of all reality and is she who includes all of life and all beings without distinction; in her is the dance of life as it, great beauty and great danger, hence the beauty and horror of Reality as It Is.

She is the Dark Radiance of Divine or Enlightened Being, Binah-Understanding; and she is the fierce or wrathful face of the Holy Shekinah, the Divine Presence and Power liberating sparks from the husks of darkness in which they are bound – the Great Transforming Power of the Most High: Our Lady Impermanence.

In her we experience the mystical death through which we are reborn as children of Divine Light – through gnosis of her transcendence we realize a state of fearlessness and “no difference,” and are made truly alive. Though she is Mother Destruction, yet she is the Great Creative Power – the wildness of the irrational and chaotic that opens the way for new movements of creativity.

In her we know the darkness of the womb and darkness of the tomb as one and the same, and we know the Ain Nature of all things; she is black to those who do not know her as yet, but she is white brilliance to her lovers, to those who have acquired her Divine Gnosis.

- Just as in Sanskrit, in Hebrew “Kali” means “black,” and becomes a name of the Dark Goddess and Bride.

According to Sophian oral tradition Eve and Lilith are joined in the Holy Bride – she is Sophia Stellarum and Sophian Nigrans; if we seek to know the Holy Bride in her divine fullness, quite naturally we must know Lilatu, Kali Kallah. According to masters of the tradition, unless we are willing to the embrace of Sophia Nigrans we shall not truly know and understand Sophia Stellarum – attachment and aversion must be brought into cessation, self-grasping brought to an end. This is the Wisdom of the Black Goddess and Bride – Kali Kallah. Hallelu Kali Kallah – may she set our soul and spirit free!

(The Continuum of Union with Kali Kallah is rooted in the Continuum of Union with the Red Maiden.)

Image in the Holy Shrine & Offerings:

If you seek to take up the continuum of Union with Kali Kallah, acquire an image of the Black Goddess and Bride and install her in your shrine – it could be a Black Madonna, and image of Lilith, or an image

of Kalima from Hindu tradition (likewise, fierce Dakini images from Vajrayana could be used, such as Simhamukha for example, the Lion-faced Dakini).

Let her image be purified and consecrated through baptism and chrism, and place her image in your shrine, along with any others that are there; then offer up lights and incense, flowers and whatever seems good (an offering of alcohol in a small cup or bowl is often associated with Kali Kallah).

Making your offering, envision the image of Lilatu magically appearing over your shrine, as though dancing in the sky – she is a beautiful black woman, a black maiden perhaps sixteen years old, with long black hair and a wild look of intoxication or blissful trance on her face, though with a ferocity of gaze. She wears ornaments made of bone and bears a single edged sword and a bowl, and she is surrounded by an aura a flaming fire.

Making your offering, take up the chant: Aiyah, Kali Imma, Kali Kallah, worshipping in the presence of the Black Mother and Bride; let your worship be as inspired, all in her.

In fruition dedicate yourself to her and invite her into your life – celebrate an anointing in the name of Kali Kallah.

In this way, with offerings, chant and inspiration, worship Kali Kallah and pray to her often – commune with the Dark Wisdom of the Most High.

- In associating with the continuum of Union with Kali Kallah many Sophian initiates will place a crucifix in or above their shrine – for the true mystery of the crucifixion is the wisdom of Sophia Nigrans, Our Lady of the Great Liberation.

Secret Essential Meditation:

Abide in Primordial Meditation and envision the crystalline light-body, envisioning a brilliant white sphere of light in the center of your head surrounded with a blue flame aura: rest your mind on this center of light in your head.

If visions arise neither grasp at them nor push them away, but abide in the arising and dissolution, all in the Holy Mother and Bride – know Mother Impermanence in this way.

Empty Tomb:

Meditate upon the Empty Tomb as the Holy Womb of Kali Imma – know her as Mother Emptiness.

- A stone that resembles a cave, tomb of yoni is often part of a shrine to the Mother and Bride.

The Crucifixion (Union with Kali Kallah as the Crucified One):

Meditate upon the Mystery of the Crucifixion as the embrace of Kali Imma, Kali Kallah – contemplate Mother Destruction in this way.

If you wish to take this contemplation further, abide in Primordial Meditation and envision yourself arising in crystalline light-body with the golden sphere of the Spiritual Sun in the place of your heart center; then take up the chant: Ka La Yah Ka La Ha Peh Peh Peh, and envision a ray of light shooting up the central channel-way and magically appearing on top of your head as the image of the Christ-Bearer on the Cross (if you are male, an image of Christ the Logos; if you are female, an image of Christ the Sophia).

Taking up the chant: Vay Ha Yah Ah, gather your consciousness into the Spiritual Sun and envision yourself as the Spiritual Sun dissolve into fluid flowing light pouring up through the central channel and merging with the image of the Christ-bearer on the cross; magically, you are on the cross, and the cross stands on a great skull mount.

Above yourself on the cross envision a great sphere of diamond-like white brilliance – the Christos, and in your heart as the Christ-bearer on the cross envision the Spiritual Sun with a center of Dark Radiance. Take up the traditional chant of Lilatu: Allah Lala Lalil Lola Lalu Lilatu, and envision a ray of Dark Radiance shooting forth and magically appearing as the image of Lilith dancing wildly and blissfully around the image of you on the cross – it is as though she leaps out of your heart.

- If the way of the threefold body offering is known, the Threefold Feast of Pure Joy, it may be performed at this point, taking the place of the remainder of this meditation.

(The meditation image is the same as what is given above, but for the purpose of this practice she bears a spear and bowl rather than the sword.)

As she dances envision that with her dance she sets the entire world ablaze – a fire consuming fire going out of her dance devouring all, as though the “End-Of-Days” has come upon the earth; with the world set ablaze, envision fire passing up through the image of you as the Christ-bearer on the cross, and envision a ray of white brilliance descending from above and striking the Spiritual Sun in your heart – as this ray strikes your heart Lilatu leaps back into your heart and the entire world becomes a fiery light that pours into you.

Intoning: Ah, envision you become a great pillar of fiery light, which is then transformed into a pillar of white brilliance that is draw up in ascent, merging with the great sphere of diamond-like white brilliance above – you and the Entirety purified and taken up in Divine Rapture. Abide in the peace and joy of this holy union as long as you can.

When your mind moves again, envision that you arise in Jeweled Body as the Risen Christ shining upon the whole world and all who dwell in it, as though riding upon clouds as the Human One of Light on the Day of Be-With-Us.

Take up the chant of the Woman of Light – she who is the Holy Mother giving birth to you: Ha Isha Ha Elyona, Imma Israel, and smiling upon the world envision light and glory streaming from your Body of

Light blessing all beings, the world becoming transformed into the image of the Light Realm, New Jerusalem.

Then, hearing all beings above and below intoning with you, take up the chant Ah-Ha-Yah, with the conscious intention of all beings recognizing and realizing their Primordial Perfection – all in the Divine Mother.

With the chant: Yah Ma Ma Ah, Ah La Yo Ha Yo Ma, worship in the presence of the Great Mother, bright and dark, and then give praise and thanksgiving to Mother and Daughter Sophia, and dedicate the blessings and grace generated by the practice to all beings. This concludes the Union with Kali Kallah as the Crucified One.

Union of Self-generation as Kali Kallah:

Abide in Primordial Meditation, aware of the Ain Nature as the very essence of Kali Kallah; then generate the image of yourself in light-body with the Spiritual Sun in your heart and the secret center of Dark Radiance in the Sun – the Kali Shemesh.

Gather your consciousness into the Spiritual Sun and take up the chant: Ka La Yah Sha Ma Sha Ha, and as you do envision that as the “Black Sun” you magically transform into the Emanation Body of Lilatu bearing sword and bowl, dancing upon a rose throne of flames that assumes the appearance of a corpse in cremation, with a great aura a flaming fire surrounding you; your emanation body is Dark Radiance and in your heart center there is an otherworldly blue flame, as of the Blue Pearl Essence. (As well as the self-generation chant, this chant is also one of Kali Kallah’s chants for the purification/destruction of shades and shadows – when used in this way the initiate envisions the negative spiritual force as a monstrous image like a hungry ghost or demon and envisions fire shooting out of the aura striking and consuming the dark and hostile force in an instant.)

Now envision that as Lilatu you are dancing in desolate wilderness place under a starry night sky, as on a new moon (or alternatively imagine you are dancing in a cemetery under a starry night sky) – the stars are as the immortals and holy ones of the Divine Order above, and they transform into images of the immortals and holy ones of the Divine Order when you take up your chant; as you envision the starry night sky above you as Lilatu, so envision yourself surrounded by the Lion-faced Ruler and his minion, and all manner of admixed and dark forces, earth-bound spirits, shades and shadows, hungry ghosts and demons, and so on and so forth.

All of these sentient beings are drawn to you for the sake of liberation, like moths to a flame – taking up your chant the stars are transformed to images of the Divine Order and from the Blue Pearl Essence in your hear four images of lilin looking just like you as Lilatu magically leap forth: then from their heart center each lilin emanate four more, and so on filling limitless space with your emanations. All of the lilin emanations are dancing wildly in blissful intoxication, going forth with swords liberating the sparks bound up in these husks of darkness, drinking their light-essence to purify it and reintegrate it with the

Light Continuum. Some dark and hostile forces are envisioned consumed by flaming fire, others struck by the magical sword and instantly disappearing, some are vanquished by piercing gaze and others by thunderous voice, screeching, howling – but in perfect bliss, not in fear and anguish, all being set free from their sorrow and suffering, their bondage.

Chant: Allah Lala Lalil Lola Lalu Lilatu

As you chant, envision all beings liberated, their sparks and essence drawn into the Blue Pearl Essence in the heart of your lilin emanations, and envision limitless space purified by the flaming fire of your great aura as Lilith.

When all beings are liberated and the Entirety is purified in this way, envision these lilin emanations of yourself as Lilatu all dissolve into fluid Dark Radiance and Blue Flame and pour into your heart center – the Blue Pearl Essence burning brightly in you as the Emanation Body of Lilatu; and envision that the images of the Divine Order dissolve, becoming the starry night sky again.

Take up the chant: Ka La Yah Yah Ma Ma, Ka La Yah Ka La La Ha – Yah Ha Ah, and envision the Blue Flame of the Pearl Essence filled you as Lilatu completely, then as you conclude the chant, envision you as Lilatu dissolve, merging with the night, specifically the starry night sky as the Emanation Body of the Great Mother, Sophia Stellarum. Abide in this union as long as you can.

When your mind moves again, take up the chant: Ya-Ha, Kali Imma, Kali Kallah, and worship the sweetness of the Holy Mother and Bride – when the chant is complete, give praise and thanksgiving to her, and pray for her blessings and grace to pour out upon all beings, and praying that all beings are taken up in the Great Liberation; then, dedicate the merit of the practice to all beings. This concludes the Union of Self-generation as Kali Kallah.

Alternatively, if a greater force of liberation is necessary, or you are dealing with a sever manifestation of dark and hostile forces, instead of emanations of lilin from your heart center in Emanation Body as Lilatu, you can send forth emanations of Na’amah. To do this, while you chant the traditional chant do not envision the emanation of the lilin, but rather envision a ruby red center of light forming at your brow and rays of ruby light shooting forth and magically appearing as Na’amah – you becoming Na’amah, and then taking up her chant, as Na’amah, emanate four images of yourself and so on, as above, all coming from the ruby red light in the brow.

Na’amah is a mature woman who is extremely fierce and otherworldly in appearance, with great dark wings, fangs and claws, bearing a sword in each hand; her body is an even Darker Radiance than that of Lilatu with a red ruby light center in her brow, having the same ornamentation as Lilith, but with a garland of skulls and the traditional belt.

Her chant is: Yah-Ma-Sha-Di-Ma, Na Ah Ah Ma Ha; the chant of her red ruby ray or purifying power is: Sa Ya Va Ta Peh Peh Peh.

Self-generating as Na'amah, all beings and limitless space is purified in the same way, but using her chant instead of Lilatu's, and the dissolution is the same, returning to Lilatu and then dissolution into the Body of Sophia Stellarum. (If there are specific dark and hostile forces to be liberated, then her purifying power chant can be used, envisioning the ruby ray shooting forth and liberating them instantaneously, as though like a thunderbolt of ruby red light.)

In even more extreme circumstances you can also self-generate as Iggaret – first you emanate from Lilith as Na'amah, then from Na'amah as Iggaret. As Na'amah you envision a great void in your belly from which Iggaret leaps, then you envision Iggaret sending forth emanations of herself from her belly – devouring all into the Great Void, as though a black hole.

Iggaret appears as a terrifying and hideous Old Hag, with wild and disheveled hair, extremely gaunt and fierce – truly there is no describing her.

Her Chant is: Ga Yah Ma Yah Ga Ga Ra Ta Na Ma Ha Ma Ma; her purification chant is: Oh-Mo-Yo-Ho-A-EE.

In conclusion, arising as Iggaret, all emanations fall into you as into a Great Void and there is nothing to dissolve in fruition – abide conscious in union with the Black Path as at the time of death taught in the Order of St. Lazarus.

Liberating from Negativity & Darkness:

If a person is under siege by dark and hostile forces, self-emanate as Kali Kallah and then envision the person, along with the dark and hostile forces surrounding them in their aura and the space about them – then, taking up the traditional chant, envision yourself as Lilatu liberating the sparks bound up in the klippot. When this action is complete, envision the person healed and in the light, joyful and at peace; the Divine Light from above descending to bless and empower them, making the Spiritual Sun shine in their heart.

- This practice may be followed by a luminous Partzufim Meditation blessings the person.

Visiting the Cemetery:

It is very common for initiates practicing a continuum of Union with Kali Kallah to visit cemeteries, and to take up the worship of Kali Kallah there or to perform one of her meditations there as invisible assistance to sentient beings in bondage; likewise, when accomplished, it is common for initiates who practice this continuum to take it up in negative power zones, liberating beings bound in them.

Corpse Meditation:

It is very common for initiates tending this continuum to meditate upon the image of a corpse decomposing in a grave; specifically their own corpse, seeking to accept and embrace the truth of impermanence.

Self-Generation as Lilatu Dancing upon your corpse:

Lay yourself down and abide in Primordial Mediation, and envision Kali Shemesh in your heart, gathering your consciousness into Kali Shemesh – with the chant: Ka La Yah Sha Ma Sha Ha, envision yourself magically arising as Lilatu dancing upon your body in a cremation fire.

Take up her traditional chant, and envision your body completely consumed by the fire and the fire rising up to merges with the great aura of flames surrounding you in Emanation Body as Lilith – as you conclude the chant see yourself as the image of Lilatu dissolve into the surrounding space. Abide in this union as long as you can.

When your mind moves again, take up praise and thanksgiving, worshipping in the presence of the Holy Mother and Bride, and praying for all beings, dedicate the merit.

New Moon:

Every new moon perform a special ceremony of devotion to Kali Imma and Kali Kallah, all as inspired by her (this may include a Wedding Feast, though often it might include another Holy Feast of Transformation).

Fire Nectar:

Akin to the sweet Nectar of Joy with the Red Maiden at times initiates practicing this continuum may partake of a fiery libation blessed with the intonement of: Yah-Mah Peh Peh Peh Sah. (When you drink it you envision either Lilith or the Red Maiden in your heart, and imagine that the Divine Emanation in your heart drinks it – the warmth flowing out through your body being the Divine Power of the Heart Emanation radiating out and pervading you, blessing and empowering you.)

- There are no integration with daily living practices, or dream and waking unions given as part of this continuum, but rather this continuum is usually practices as the “wrathful extension” of the Continuum of Union with the Red Maiden of Light. Thus, that continuum forms the method of integration and should be fully in place before the Continuum of Union with Kali Kallah is taken up. (There are both inner and secret empowerments associated with this continuum of practice.)

## The Threefold Self-Offering: The Threefold Feast of Pure Delight



When an initiate has passed through the generation stage in the practice of Union with Kali Kallah as the Crucified One, and they are actually able to awaken and uplift the Serpent Power to the heart and brow, receiving the empowerment for the Threefold Self-Offering from their tzaddik, they may begin to practice the self-offering.

There is a Threefold Self-Offering of Holy Blood and a Threefold Self-Offering of Holy Body, and through self-offering all karmic obstructions are purified from the mind, speech and body, all self-cherishing, desire and fear is transformed – the non-dual recognition, however, must be fully in place, a strong ground realization, for an initiate must know and understand that there is no difference between the divine, titanic and demonic spirits in essence and nature, they must know and understand all that arises as a radiant display of the mind, consciousness or soul, all energy-intelligence rooted in the Clear Light. Then truly the adept can pacify, enrich, subjugate and transform all manner of spirits, and they can offer themselves up as a holy feast for the spirits, satisfying all with their blood and body as the Holy Savior on the Cross.

To perform this practice the initiate will seek out negative places of power – places where fierce and hostile spirits dwell, places of ruin and desolation, and there they will form a sacred circle and lay out their sacred rug or blanket as they have been taught in the practice of the wrathful palace of oath-bound guardians.

Then they will invoke Kali Imma and Kali Kallah, and they will invoke the wrathful palace in that place, they will invoke Gadol Kali (the Great Darkness), the consort of Kali Imma in the palace, and they will invoke Gadol Nechash (the Great Serpent), the consort of Kali Kallah in the palace, and they will invoke the Four Great Wrathful Guardians and the Twenty-Two Great Shadows, the powers of the “scales of the Serpent” – when they invoke, they will perform the Rite of the Silver Star and will invoke the Nine Angles of the Great Abyss as in the ceremony of empowerment.

Once the wrathful palace is invoked with a loud voice and the trumpet, they will call the wild fierce and hostile spirits to the holy feast.

Then they will begin their holy meditation of Union with Kali Imma as the Crucified One – when their Serpent Power is generated as Kali Kallah leaping out of them for the threefold offering of holy blood she appears with a spear and bowl.

The first self-offering of holy blood is to the Holy One and Shekinah, the Divine Powers, and to the great luminous assembly of tzaddikim and maggidim envisioned above – this body of vision spontaneously appears as Kali Kallah dances around the initiate self-generated as the Savior on the cross; with her spear she pierces the side of the initiate as the Savior on the cross causing blood and

water to flow into her bowl, and that blood and water is magically transformed into heavenly nectar and offered to the great luminous assembly, pleasing them.

In the offering to the great luminous assembly the sacred chant is: Yah-Yah-Ho-Sha-Vo-Ha, Yah-Ma-Ma-Yah, Ah.

When the offering is made, Kali Kallah snaps her fingers and magically the self-offering begins all over again as she leaps out of the heart of the initiate as the Savior on the cross dancing wildly around the mount of the skull – but this time with her dance the demiurge, the serpent-lion, is invoked, and the archons appear, and all manner of debt-collecting spirits of a titanic or admixed nature, all surrounding the mount of the skull as a countless horde in every direction.

- Images of the archonic powers are given in the Gnostic Gospel, Pistis Sophia.

As before Kali Kallah makes the offering of blood and water, but this time it is magically transformed into what is pleasing to the demiurge and archons, satisfying them.

In the offering to the demiurge and archons – the titanic powers, the sacred chant is: Ai-Ya-Ha, Yo-Ho-Ho, Ya-Ya-Ma, Ah.

Then, when the offering is made, Kali Kallah snaps her fingers and magically the self-offering begins all over again – but this time terrible fierce and hostile spirits are invoked, hungry ghosts and demons, and they are given to drink what is good and pleasing to them.

In the offering to the fierce and hostile spirits – the demonic powers, the sacred chant is: Ia-Sah, Yah-Ma-Ma-Yah, Ia-Yo-Ho-Ah, Yah-Za-Da-Ma, Ah.

When the threefold self-offering of holy blood is complete, then the adept arises in Jeweled Body of Light as the Holy Child of the Virgin of Light as in the standard practice of Union with Kali Kallah as the Crucified One, and the Entirety is uplifted into the Pleroma of Light through their Jeweled Body.

In that place special offerings are made corresponding to the practice of the wrathful palace and a Holy Wedding Feast will be celebrated, all spirits being fed – this completes the threefold self-offering of holy blood.

The threefold self-offering of the holy body is basically the same, but Kali Kallah appears with her bowl and sword – she magically transforms her bowl into a great cauldron and taking the body of the initiate as the Savior from the cross she cuts it up and puts it in her cauldron, magically transforming it into the substance pleasing for each offering.

This practice, of course, explores deep mysteries of the crucifixion and resurrection, and by making an offering of themselves in meditation in this way an adept is laboring to cut off self-cherishing and to overcome fear – it is a radical practice that may bring about a radical transformation in consciousness, one that has its foundation in the basic practice of giving and receiving. Essentially, while laboring for

the uplifting of the sparks of all sentient beings, it is a practice that refines the non-dual realization of the adept, purifying them of the karmic continuum of ignorance, dualism.

Naturally this is not a practice for beginners, but is only taught to very experienced and skilled initiates, and only if and when there are karmic obstructions that warrant such a practice – in a manner of speaking an initiate must be called by the Sacred Heart and the Holy Spirit to take up this practice, and their tzaddik must feel called by the Holy Spirit to share the oral transmission of teachings for the practice with them, as well as the ceremony of empowerment.

Here we cannot share anything more than what is written above about this Threefold Feast – it is recorded as a support for initiates who have received the oral transmission and empowerment, as points of remembrance of what they have been taught, and it is recorded for the sake of insight into the vast spectrum of spiritual practices in the Sophian Gnostic tradition.

- As mentioned elsewhere, this practice is parallel to the Chod Practice in Vajrayana Buddhism, a meditation and ceremonial practice taught by Machig Labdron, a famous Tibetan woman master.