

Rosa Madriana

Before reading the Book ...

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

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

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

and let your Mother speak to you.

Ekklesia Madriana

AN INTRODUCTION TO THE BOOK

Almost every line of the Sacred Mythos contains such depths of inspiration that it cries out for a volume of commentary, but here we offer a few guidelines. One question in connection with The Creation and The Mythos of the Divine Maid which may trouble the modern reader is: "Did these events really happen and, if so, where and when?"

It is important to realise that Divine Myth gives us an image of Realities which in the fullest sense are beyond our comprehension. Physicists tell us that the smallest units of all matter behave at once like particles and like waves.. In normal life, of course, this would be nonsense. A thing cannot be at once a particle, like a piece of chalk or cheese and a wave, like sound or a ripple on a pond. But through a microscope we are made aware of a world so different that our minds can make no real sense of it. And if we find such things on other levels of our own physical world, how strange and incomprehensible must be the spiritual world beyond space and time?

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

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

To answer our original question directly: the events of the Mythos are real happenings. They take place on the Pleroma. The Pleroma is the highest level of being, beyond space and time; only on the Pleroma can an event have absolute reality. These Divine Events are at the base of all other existence. We cannot say that they have happened or that they will happen, or even that they are happening (though in a way that is closer to the truth). We can only say that they Happen. The creation of the world by the Mother, and its redemption by Her Daughter are the Absolute Events which underlie and make possible all other events. They are the condition of existence.

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

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

When Her true religion is not practised and Her Truth is suppressed, religion must continue with only a pale and diluted form of the eternal revelation. The Creation is the pure essence which stands behind all other creation myths. In every later story of the death and resurrection of Deity can be found echoes of the Mythos of the Divine Maid. These echoes can sustain a religion for centuries; for they are echoes of pure truth.

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

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

Ekklesia Madriana

INTRODUCTION TO THE TEACHINGS OF THE DAUGHTER

The Teachings of the Daughter stand together with the Sacred Mythos texts as the central Scriptures of the Madrian Faith. Like the Mythos texts, they represent not the words and thoughts of human beings, but the words of the Goddess Herself. In the Mythos of the Divine Maid we read that after Her return from the nether world, Inanna stayed for some time with the children of the earth and "taught them and revealed many hidden things" (VII, 8.). These words were not spoken by Our Lady in an earthly incarnation, but in the pleroma beyond time and space. The words are eternal, inscribed "upon the heaven in signs of fire before the dawn of time". From the first time maids became incarnate upon the earth, the "lucid recital" of the Scriptures has been passed from generation to generation, not so much being translated as language changed, as slowly changing as language itself evolved - or rather, degenerated ("What is your language of the earth, My children? What are the words of thy speech? Are they not fallen from the first, the mother language? Are they not broken and impaired?"). The Scriptures are written in the primordial language: "In the tongue of tongues are they inscribed, and in the tongue of Geniae that was before all tongues." But, by the grace of Inanna, they have been transmitted in inspired human words down the generations: "Yet I have brought to you a clear recital, a faultless sound of the celestial voice. I have forged your words into a crystal mirror that they may reflect the Truth; and the words that are writ upon the Heaven are transcribed without fault upon the earth."

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

The quotations in the first paragraph are taken from the Teaching, "The Pillar of Light".

GLOSSARY

FOR USE WITH THE SACRED TEXTS

- kear - a crack or flaw, the chasm or abyss that lies between the Goddess and each soul which opened when each of us turned away from Her.
- kere - an evil, malicious creature of a sub-human level, like a devil.
- Kyria - Lady, a title given to Inanna, also known as Our Lady because She is our supreme Sovereign, i.e. the Princess of the World and the Queen of Heaven. She is also Priestess of the World as the head or chief Priestess of Ekklesia.
- Genia - a higher being who lives in the higher realms, much like an angel or archangel, that is not a human and without the power of choice, so one that has never fallen from Perfection.
- Hera - a spiritually advanced soul, who has gained enlightenment or Realisation, and is able to perform miracles,
- corse - corpse.
- Irkalla - the antithesis of the Goddess, the name of the dark Queen of Hell and the lower realms, who is pure evil.
- an - if.

The Book

The Creation

The
Sacred Mythos
of the
Divine Maid