PREFACE

Book Two of the Essene Gospel of Peace

I have to begin this preface with a great confession: this is not my first translation of Book Two of the Essene Gospel of Peace; it is my second. The first effort took many years to complete, and it was composed painstakingly and literally, with hundreds of cross references and abundant philological and exegetical footnotes. When it was finished, I was very proud of it, and in a glow of selfsatisfied accomplishment, I gave it to my friend, Aldous Huxley, to read. Two weeks later, I asked him what he thought of my monumental translation. "It is very, very bad, he answered. "It is even worse than the most boring treatises of the patristics and scholastics, which nobody reads today. it is so dry and uninteresting, in fact, that I have no desire to read Book Three." I was speechless, so he continued. "You should rewrite it, and give it some of the vitality of your other books-make it literary, readable and attractive for twentieth century readers. I'm sure the Essenes did not speak to each other in footnotes! In the form it is in now, the only readers you will have for it may be a few dogmatists in theological seminaries, who seem to take masochistic pleasure in reading this sort of thing. However," he added with a smile, "you might find some value in it as a cure for insomnia; each time I tried to read it I fell asleep in a few minutes. You might try to sell a few copies that way by advertising a new sleep remedy in the health magazines-no harmful chemicals, and all that."

It took me a long time to recuperate from his criticism-. I put aside the manuscript for years. Meanwhile, I continued to receive thousands of letters from many readers from all parts of the world of my translation of Book One of the Essene Gospel of Peace, asking for the second and third books promised in the preface. Finally, I got the courage to start again. The passing of the years had mellowed my attitude and I saw my friend's criticism in a new light. I rewrote the entire manuscript, treating it as literature and poetry, coming to grips with the great problems of life, both ancient and contemporary. it was not easy to be faithful to the original, and at the same time to present the eternal truths in a way that would appeal to twentieth century man. And yet, it was vitally important that I try; for the Essenes, above all others, strove to win the hearts of men through reason, and the powerful and vivid example of their li ves.

Sadly, Aldous is no longer here to read my second translation. I have a feeling he would have liked it (not a single footnote!), but I will have to leave the final judgment to my readers. If Books Two and Three will become as popular as Book One, my efforts of many, many years will be amply rewarded.

EDMOND BORDEAUX SZEKELY

San Diego, California
the first of November, 1974.

INTRODUCTION

There are three paths leading to Truth. The first is the path of the consciousness, the second that of nature, and the third is the accumulated experience of past generations, which we receive in the shape of the great masterpieces of all ages. From time immemorial, man and humanity have followed all three paths.

The first path to Truth, the path of the consciousness, is that followed by the great mystics. They consider that the consciousness is the most immediate reality for us and is the key to the universe. it is something which is in us, which is us. And throughout the ages the mystics have made the discovery that the laws of human consciousness contain an aspect not found in the laws governing the material universe.

A certain dynamic unity exists in our consciousness, where one is at the same time many. it is possible for us to have simultaneously different thoughts, ideas, associations, images, memories and intuitions occupying our consciousness within fragments of a minute or a second, yet all this multiplicity will still constitute only a single dynamic unity. Therefore the laws of mathematics, which are valid for the material universe and are a key to its understanding, will not be valid in the field of consciousness, a realm where two and two do not necessarily make four. The mystics also found that measurements of space, time and weight, universally valid in nature and throughout the material universe, are not applicable to the consciousness, where sometimes a few seconds seem like hours, or hours like a minute.

Our consciousness does not exist in space and therefore cannot be measured in spatial terms. It has its own time, which is very often timelessness, so temporal measurements cannot be applied to Truth reached by this path. The great mystics discovered that the human consciousness, besides being the most immediate and the inmost reality for us, is at the same time our closest source of energy, harmony and knowledge. The path to Truth leading to and through the consciousness produced the great teachings of humanity, the great intuitions and the great masterpieces throughout the ages. Such then is the first path to or source of Truth, as the Essene traditions understand and interpret it.

Unfortunately, the magnificent original intuitions of the great masters often lose their vitality as they pass down the generations. They are very often modified, distorted and turned into dogmas, and all too frequently their values become petrified in institutions and organized hierarchies. The pure intuitions are choked by the sands of time, and eventually have to be dug out by seekers of Truth able to penetrate into their essence.

Another danger is that persons following this path to Truth, the path of the consciousness-may fall into exaggerations. They come to think that this is the only path to Truth and disregard all others. Very often, too, they apply the specific laws of the human consciousness to the material universe where they lack validity, and ignore the laws proper to the latter sphere. The mystic often creates for himself an artificial universe, farther and farther removed from reality, till he ends by living in an ivory tower, having lost all contact with reality and life.

The second of the three paths is the path of nature. While the first path of the consciousness starts from within and penetrates thence into the totality of things, the second path takes the opposite way. Its starting point is the external world. it is the path of the scientist, and has been

followed in all ages through experience and through experiment, through the use of inductive and deductive methods.

The scientist, working with exact quantitative measurements, measures everything in space and time, and makes all possible correlations.

With his telescope he penetrates into far-distant cosmic space, into the various solar and galactic systems; through spectrum analysis he measures the constituents of the different planets in cosmic space; and by mathematical calculation he establishes in advance the movements of celestial bodies. Applying the law of cause and effect, the scientist establishes a long chain of causes and effects which help him to explain and measure the universe, as well as life.

But the scientist, like the mystic, sometimes falls into exaggerations. While science has transformed the life of mankind and has created great values, for man in all ages, it has failed to give entire satisfaction in the solution of the final problems of existence, life and the universe. The scientist has the long chain of causes and effects secure in all its particles, but he has no idea what to do with the end of the chain. He has no solid point to which he may attach the end of the chain, and so by the path to Truth through nature and the material universe he is unable to answer the great and eternal questions concerning the beginning and end of all things.

The greatest scientists recognize that in the metaphysical field beyond the scientific chain there is something else - continuing from the end of that chain. However, there are also the dogmatic scientists who deny any other approach to Truth than their own, who refuse to attribute reality to the facts and phenomena which they cannot fit neatly into their own categories and classifications.

The path to Truth through nature is not that of the dogmatic scientist, just as the first path is not that of the one-sided mystic. Nature is a great open book in which everything can be found, if we learn to draw from it the inspiration which it has given to the great thinkers of all ages. if we learn her language, nature will reveal to us all the laws of life and the universe.

It is for this reason that all the great masters of humanity from time to time withdrew into nature: Zarathustra and Moses into the mountains, Buddha to the forest, Jesus and the Essenes to the desert-and thus followed this second path as well as that of the consciousness. The two paths do not contradict one another, but harmoniously complete one another in full knowledge of the laws of both. It was thus that the great teachers reached wonderful and deeply profound truths which have given inspiration to millions through thousands of years.

The third path to Truth, is the wisdom, knowledge and experience acquired by the great thinkers of all ages and transmitted to us in the form of great teachings, the great sacred books or scriptures, and the great masterpieces of universal literature which together form what today we would call universal culture.

In brief, therefore, our approach to Truth is a threefold one: through consciousness, nature and culture.

In the following chapters we shall follow this threefold path leading to Truth and shall examine and translate some of the great sacred writings of the Essenes.

There are different ways of studying these great writings. One way-the way of all theologians and of the organized Churches-is to consider each text literally. This is the dogmatic way resulting from a long process of petrification, by which truths are inevitably transformed into dogmas.

When the theologian follows this most easy but one-sided path, he runs into endless contradictions and complications, and he reaches a conclusion as far removed from the truth as that of the scientific interpreter of these texts who rejects them as entirely valueless and without validity. The approaches of the dogmatic theologian and the exclusivist scientist represent two extremes.

A third error is to believe, as do certain symbolists, that these books have no more than a symbolic content and are nothing more than parables. With their own particular way of exaggeration these symbolists make thousands of different and quite contradictory interpretations of these great texts.

The spirit of the Essene traditions is opposed to all three of these ways of interpreting these ageless writings and follows an entirely different approach.

The Essene method of interpretation of these books is, on the one hand, to place them in harmonious correlation with the laws of the human consciousness and of nature, and, on the other, to consider the facts and circumstances of the age and environment in which they were written. This approach also takes into account the degree of evolution and understanding of the people to whom the particular master was addressing his message.

Since all the great masters had to adapt their teaching to the level of their audience, they found it necessary to formulate both an exoteric and esoteric teaching. The exoteric message was one comprehensible to the people at large and was expressed in terms of various rules, forms and rituals corresponding to the basic needs of the people and the age concerned. Parallel with this, the esoteric teachings have survived through the ages partly as written and partly as unwritten living traditions, free from forms, rituals, rules and dogmas, and in all periods have been kept alive and practiced by a small minority.

It is in this spirit of the interpretation of the Truth that the Essene Gospel of Peace will be translated in the following pages. Rejecting the dogmatic methods of literal and purely scientific interpretation as well as the exaggeration of the symbolists, we shall try to translate the Essene Gospel of Peace in the light of our consciousness and of nature, and in harmony with the great traditions of the Essenes, to whose brotherhood the authors of the Dead Sea Scrolls themselves belonged.

THE VISION OF ENOCH

THE MOST ANCIENT REVELATION

God Speaks to Man

I speak to you.
Be still
Know
I am
God.

I spoke to you
When you were born.
Be still
Know
I am
God.

I spoke to you
At your first sight.
Be still
Know
I am
God.

I spoke to you
At your first word.
Be still
Know
I am
God.

I spoke to you
At your first thought.
Be still
Know
I am
God.

I spoke to you
At your first love.
Be still
Know
I am
God.

I spoke to you
At your first song.
Be still
Know I am
God.

I speak to you
Through the grass of the meadows.
Be still
Know
I am
God.

I speak to you
Through the trees of the forests.
Be still
Know
I am
God.

I speak to you
Through the valleys and the hills.
Be still
Know
I am
God.

I speak to you
Through the Holy Mountains.
Be still
Know
I am
God.

I speak to you
Through the rain and the snow.
Be still
Know
I am
God.

I speak to you
Through the waves of the sea.
Be still
Know

I am
God.

I speak to you
Through the dew of the morning.
Be still
Know
I am
God.

I speak to you
Through the peace of the evening.
Be still
Know
I am
God.

I speak to you
Through the splendor of the sun.
Be still
Know
I am
God.

I speak to you
Through the brilliant stars.
Be still
Know
I am
God.

I speak to you
Through the storm and the clouds.
Be still
Know
I am
God.

I speak to you
Through the thunder and lightning.
Be still
Know
I am
God

I speak to you
Through the mysterious rainbow.
Be still
Know
I am
God.

I will speak to you
When you are alone.
Be still
Know
I am
God

I will speak to you
Through the Wisdom of the Ancients.
Be still
Know
I am
God

I will speak to you
At the end of time.
Be still
Know
I am
God.

I will speak to you
When you have seen my Angels.
Be still
Know
I am
God.

I will speak to you
Throughout Eternity.
Be still
Know
I am
God

I speak to you.
Be still
Know

I am
God.

FROM THE ESSENE BOOK OF MOSES

THE TEN COMMANDMENTS

And Mount Sinai was altogether in smoke because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And the Lord came down upon Mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount: and Moses went up.

And the Lord called unto Moses out of the mountain, saying, Come unto me, for I would give thee the Law for thy people, which shall be a covenant for the Children of Light.

And Moses went up unto God. And God spake all these words, saying,

I am the Law, thy God, which hath brought thee out from the depths of the bondage of darkness.

Thou shalt have no other Laws before me.

Thou shalt not make unto thee any image of the Law in heaven above or in the earth beneath. I am the invisible Law, without beginning and without end.

Thou shalt not make unto thee false laws, for I am the Law, and the whole Law of all laws. If thou forsake me, thou shalt be visited by disasters for generation upon generation.

If thou keepest my commandments, thou shalt enter the Inftnite Garden where stands the Tree of Life in the midst of the Eternal Sea.

Thou shalt not violate the Law. The Law is thy God, who shall not hold thee guiltless.

Honor thy Earthly Mother, that thy days may be long upon the land, and honor thy Heavenly Father, that eternal life be thine in the heavens, for the earth and the heavens are given unto thee by the Law, which is thy God.

Thou shalt greet thy Earthly Mother on the morning of the Sabbath.

Thou shalt greet the Angel of Earth on the second morning.

Thou shalt greet the Angel of Life on the third morning.

Thou shalt greet the Angel of Joy on the fourth morning.

Thou shalt greet the Angel of Sun on the fifth morning.

Thou shalt greet the Angel of Water on the sixth morning,

Thou shalt greet the Angel of Air on the seventh morning-

All these Angels of the Earthly Mother shalt thou greet, and consecrate thyself to them, that thou mayest enter the Infinite Garden where stands the Tree of Life.

Thou shalt worship thy Heavenly Father on the evening of the Sabbath.

Thou shalt commune with the Angel of Eternal Life on the second evening.

Thou shalt commune with the Angel of Work on the third evening.

Thou shalt commune with the Angel of Peace on the fourth evening.

Thou shalt commune with the Angel of Power on the fifth evening,

Thou shalt commune with the Angel of Love on the sixth evening.

Thou shalt commune with the Angel of Wisdom on the seventh evening.

All these Angels of the Heavenly Father shalt thou commune with, that thy soul may bathe in the Fountain of Light, and enter into the Sea of Eternity.

The seventh day is the Sabbath: thou shalt remember it, keep it holy. The Sabbath is the day of the Light of the Law, thy God. In it thou shalt not do any work, but search the Light, the Kingdom of thy God, and all things shall be given unto thee.

For know ye that during six days thou shalt work with the Angels, but the seventh day shalt thou dwell in the Light of thy Lord, who is the holy Law.

Thou shalt not take the life from any living thing. Life comes only from God, who giveth it and taketh it away.

Thou shalt not debase Love. It is the sacred gift of thy Heavenly Father.

Thou Shalt not trade thy Soul, the priceless gift of the loving God, for the riches of the world, which are as seeds sown on stony ground, having no root in themselves, and so enduring but for a little while.

Thou shalt not be a false witness of the Law, to use it against thy brother: Only God knoweth the beginning and the ending of all things, for his eye is single, and he is the holy Law.

Thou shalt not covet thy neighbor's possessions. The Law giveth unto thee much greater gifts, even the earth and the heavens, if thou keep the Commandments of the Lord thy God.

And Moses heard the voice of the Lord, and sealed within him the covenant that was between the Lord and the Children of Light.

And Moses turned, and went down from the mount, and the two tablets of the Law were in his hand.

And the tablets were the work of God, and the writing was the writing of God, graven upon the tablets.

And the people knew not what became of Moses, and they gathered themselves together and brake off their golden earrings and made a molten calf. And they worshipped unto the idol, and offered to it burnt offerings.

And they ate and drank and danced before the golden calf, which they had made, and they abandoned themselves to corruption and evil before the Lord.

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing, and the wickedness of the people: and Moses' anger waxed hot, and he cast the tablets out of his hands, and brake them beneath the mount.

And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin, ye have denied thy Creator. I will go up unto the Lord and plead atonement for thy sin.

And Moses returned unto the Lord, and said, Lord, thou hast seen the desecration of thy Holy Law. For thy children lost faith, and worshipped the darkness, and made for themselves a golden calf. Lord, forgive them, for they are blind to the light.

And the Lord said unto Moses, Behold, at the beginning of time was a covenant made between God and man, and the holy flame of the Creator did enter unto him. And he was made the son of God, and it was given him to guard his inheritance of the firstborn, and to make fruitful the land of his Father and keep it holy. And he who casteth out the Creator from him doth spit upon his birthright, and no more grievous sin doth exist in the eyes of God.

And the Lord spoke, saying, Only the Children of Light can keep the Commandments of the Law. Hear me, for I say thus: the tablets which thou didst break, these shall nevermore be written in the words of men. As thou didst return them to the earth and fire, so shall they live, invisible, in the hearts of those who are able to follow their Law. To thy people of little faith, who did sin against the Creator, even whilst thou stood on holy ground before thy God, -I will give another Law. It shall be a stem law, yea, it shall bind them, for they know not yet the Kingdom of Light.

And Moses hid the invisible Law within his breast, and kept it for a sign to the Children of Light. And God gave unto Moses the written law for the people, and he went down unto them, and spake unto them with a heavy heart.

And Moses said unto the people, these are the laws which thy God hath given thee.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image.

Thou shalt not take the name of the Lord thy God in vain.

Remember the Sabbath day, to keep it holy.

Honor thy father and thy mother.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, nor thy neighbor's wife, nor anything that is thy neighbor's.

And there was a day of mourning and atonement for the great sin against the Creator, which did not end. And the broken tablets of the Invisible Law lived hidden in the breast of Moses, until it came to pass that the Children of Light appeared in the desert, and the angels walked the earth.

THE COMMUNIONS

And it was by the bed of a stream, that the weary and afflicted came again to seek out Jesus. And like children, they had forgotten the Law; and like children, they sought out their father to show them where they had erred, and to set their feet again upon the path. And when the sun rose over the earth's rim they saw Jesus coming toward them from the mountain, with the brightness of the rising sun about his head.

And he raised his hand and smiled upon them, saying, "Peace be with you."

But they were ashamed to return his greeting, for each in his own way had turned his back on the holy teachings, and the Angels of the Earthly Mother and the Heavenly Father were not with them. And one man looked up in anguish and spoke: "Master, we are in sore need of your wisdom. For we know that which is good, and yet we follow evil. We know that to enter the kingdom of heaven we must walk with the angels of the day and of the night, yet our feet walk in the ways of the wicked. The light of day shines only on our pursuit of pleasure, and the night falls on our heedless stupor. Tell us, Master, how may we talk with the angels, and stay within their holy circle, that the Law may burn in our hearts with a constant flame?"

And Jesus spoke to them:

"To lift your eyes to heaven

When all mens' eyes are on the ground,

Is not easy.

To worship at the feet of the angels

When all men worship only fame and riches,

Is not easy.

But the most difficult of all

Is to think the thoughts of the angels,

To speak the words of the angels,

And to do as angels do. "

And one man spoke: "But, Master, we are but men, we are not angels. How then can we hope to walk in their ways? Tell us what we must do."

And Jesus spoke:

"As the son inherits the land of his father,

So have we inherited a Holy Land

From our Fathers.

T'his land is not a field to be ploughed,

But a place within us

Where we may build our Holy Temple.

And even as a temple must be raised,

Stone by stone,

So will I give to you those stones

For the building of the Holy Temple;

That which we have inherited

From our Fathers,

And their Fathers' Fathers."

And all the men gathered around Jesus, and their faces shone with desire to hear the words which would come from his lips. And he lifted his face to the rising sun, and the radiance of its rays filled his eyes as he spoke:

"The Holy Temple can be built

Only with the ancient Communions,

Those which are spoken,

Those which are thought,

And those which are lived.

For if they are spoken only with the mouth,

They are as a dead hive

Which the bees have forsaken,

That gives no more honey.

Communions are a bridge

Between man and the angels,

And like a bridge,

Can be built only with patience,

Yea, even as the bridge over the river

Is fashioned stone by stone,

As they are found by the water's edge.

And the Communions are fourteen in number

As the Angels of the Heavenly Father

Number seven,

And the Angels of the Earthly Mother

Number seven.

And just as the roots of the tree

Sink into the earth and are nourished,

And the branches of the tree

Raise their arms to heaven,

So is man like the trunk of the tree,

With his roots deep

In the breast of his Earthly Mother,

And his soul ascending

To the bright stars of his Heavenly Father.

And the roots of the tree

Are the Angels of the Earthly Mother,

And the branches of the tree

Are the Angels of the Heavenly Father.

And this is the sacred Tree of Life

Which stands in the Sea of Eternity.

The first Communion is with the Angel of Sun

The Angel of Sun,

She who cometh each morning

As a bride from her chamber,

To shed her golden light on the world.

O thou immortal, shining, swift-steeded

Angel of the Sun!

There is no warmth without thee,

No fire without thee,

No life without thee.

As green leaves of the trees

Do worship thee,

And through thee is the tiny wheat kernel

Become a river of golden grass,

Moving with the wind.

Through thee is opened the flower

In the center of my body.

Tnerefore will I never hide myself

From thee.

Angel of Sun,

Holy messenger of the Earthly Mother,

Enter the holy temple within me

And give me the Fire of Life!

The Second Communion is with the Angel of Water

The Angel of Water,

She who makes the rain

To fall on the and plain,

Who fills the dry well to overflowing.

Yea, we do worship thee,

Water of Life-

From the heavenly sea

The waters run and flow forward

From the never-failing springs.

In my blood flow

A thousand pure springs,

And vapors, and clouds,

And all the waters

T'hat spread over all the seven Kingdoms.

All the waters

The Creator hath made Are holy.

The voice of the Lord

Is upon the waters:

The God of Glory thundereth;

The Lord is upon many waters.

Angel of Water,

Holy messenger of the Earthly Mother,

Enter the blood that flows through me,

Wash my body in the rain

That falls from heaven,

And give me the Water of Life.

The third Communion is with the Angel of Air

The Angel of Air,

Who spreads the perfume

Of sweet-smelling fields,

of spring grass after rain,

of the opening buds of the

Rose of Sharon.

We worship the Holy Breath

Which is placed higher

T'han all the other things created.

For, lo, the eternal and sovereign Luminous space,

Where rule the unnumbered stars,

Is the air we breathe in

And the air we breathe out.

And in the moment betwixt the breathing in

And the breathing out

Is hidden all the mysteries of the Infinite Garden.

Angel of Air,

Holy messenger of the Earthly Mother,

Enter deep within me,

As the swallow plummets from the sky,

That I may know the secrets of the wind

And the music of the stars.

The fourth Communion is with the Angel of Earth

The Angel of Earth,

She who brings forth corn and grapes

From the fulness of the earth,

She who brings children

From the loins of husband and wife.

He who would till the earth,

With the left arm and the right,

Unto him will she bring forth

An abundance of fruit and grain,

Golden-hued plants

Growing up from the earth

During the spring,

As far as the earth extends,

As far as the rivers stretch,

As far as the sun rises,

To impart their gifts of food unto men.

This wide earth do I praise,

Expanded far with paths,

The productive, the full-bearing,

Thy Mother, holy plant!

Yea, I praise the lands

Where thou dost grow

Sweet-scented swiftly spreading,

The good growth of the Lord.

He who sows corn, grass and fruit,

Soweth the Law.

And his harvest shall be bountiful,

And his crop shall be ripe upon the hills

As a reward for the followers of the Law,

The Lord sent the Angel of Earth,

Holy messenger of the Earthly Mother

To make the plants to grow,

And to make fertile the womb of woman,

That the earth may never be without

The laughter of children.

Let us worship the Lord in her!

The fifth Communion is with the Angel of Life

The Angel of Life,

She who gives strength and vigor to man.

For, lo, if the wax is not pure,

How then can the candle give a steady flame?

Go, then, toward the high-growing trees,

And before one of them which is beautiful,

High-growing and mighty,

Say these words:

'Hail be unto thee! O good, living tree,

Made by the Creator!'

Then shall the River of Life

Flow between you and your Brother,

The Tree,

And health of the body,

Swiftness of foot,

Quick hearing of the ears,

Strength of the arms

And eyesight of the eagle be yours.

Such is the Communion

With the Angel of Life,

Holy messenger of the Earthly Mother.

The sixth Communion is with the Angel of Joy

The Angel of Joy,

She who descends upon earth

To give beauty to all men.

For the Lord is not worshipped with sadness,

Nor with cries of despair.

Leave off your moans and lamentations,

And sing unto the Lord a new song:

Sing unto the Lord, all the earth.

Let the heavens rejoice

And let the earth be glad.

Let the field be joyful,

Let the floods clap their hands;

Let the hills be joyful together Before the Lord.

For you shall go out with joy

And be led forth with peace:

The mountains and the hills

Shall break forth before you into singing.

Angel of Joy,

Holy messenger of the Earthly Mother,

I will sing unto the Lord

As long as I live:

I will sing praise to my God

While I have my being.

The Seventh Communion is with Our Earthly Mother

Our Earthly Mother,

She who sends forth her Angels

To guide the roots of man

And send them deep into the blessed soil.

We invoke the Earthly Mother!

The Holy Preserver!

The Maintainer!

It is She who will restore the world!

The earth is hers,

And the fulness thereof the world,

And they that dwell therein.

We worship the good, the strong,

The beneficent Earthly Mother

And all her Angels,

Bounteous, valiant,

And full of strength;

Welfare-bestowing, kind,

And health-giving.

Through her brightness and glory

Do the plants grow up from the earth,

By the never-failing springs.

Through her brightness and glory

Do the winds blow,

Driving down the clouds

Towards the never-failing springs.

The Earthly Mother and I are One.

I have my roots in her,

And she takes her delight in me

According to the Holy Law. "

Then there was a great silence, as the listeners pondered the words of Jesus. And there was new strength in them, and desire and hope shone in their faces. And then one man spoke: "Master, we are filled with eagerness to begin our Communions with the Angels of the Earthly Mother, who planted the Great Garden of the Earth. But what of the Angels of the Heavenly Father, who rule the night? How are we to talk to them, who are so far above us, who are invisible to our eyes? For we can see the rays of the sun, we can feel the cool water of the stream where we bathe, and the grapes are warm to our touch as they grow purple on the vines. But the Angels of the Heavenly Father cannot be seen, or heard, or touched. How then can we talk to them, and enter their Infinite Garden? Master, tell us what we must do."

And the morning sun encircled his head with glory as Jesus looked upon them and spoke:

"My children, know you not that the Earth

And all that dwells therein

Is but a reflection of the

Kingdom of the Heavenly Father?

And as you are suckled and comforted

By your mother when a child,

But go to join your father in the fields

When you grow up,

So do the Angels of the Earthly Mother

Guide your steps

Toward him who is your Father,

And all his holy Angels,

That you may know your true home

And become true Sons of God.

While we are children,

We will see the rays of the sun,

But not the Power which created it;

While we are children,

We will hear the sounds of the flowing brook,

But not the Love which created it;

While we are children,

We will see the stars,

But not the hand which scatters them

Through the sky,

As the farmer scatters his seed.

only through the Communions

With the Angels of the Heavenly Father,

Will we learn to see the unseen,

To hear that which cannot be heard,

And to speak the unspoken word.

The first Communion is with the Angel of Power

The Angel of Power,

Who fills the sun with heat,

And guides the hand of man

In all his works.

Thine, O Heavenly Father!

Was the Power,

When thou didst order a path

For each of us and all.

Through thy power

Will my feet tread the

Path of the Law;

Through thy power

Will my hands perform thy works.

May the golden river of power

Always flow from thee to me,

And may my body always turn unto thee,

As the flower turns unto the sun.

For there is no power save that

From the Heavenly Father;

All else is but a dream of dust,

A cloud passing over the face of the sun.

T'here is no man that hath power

Over the spirit;

Neither hath he power in the day of death.

Only that power which cometh from God

Can carry us out from the City of Death.

Guide our works and deeds,

O Angel of Power,

Holy messenger of the Heavenly -Father!

The second Communion is with the Angel of Love

T'he Angel of Love,

Whose healing waters flow

In a never-ending stream

From the Sea of Eternity.

Beloved, let us love one another:

For love is of the Heavenly Father,

And every one that loveth

Is born of the Heavenly Order

And knoweth the Angels.

For without love,

A man's heart is parched and cracked

As the bottom of a dry well,

And his words are empty

As a hollow gourd.

But loving words are as a honeycomb

Sweet to the soul;

Loving words in a man's mouth

Are as deep waters,

And the wellspring of love

As a flowing brook.

Yea, it was said in the ancient of days,

T'hou shalt love thy Heavenly Father

With all thy heart,

And with all thy mind,

And with all thy deeds,

And thou shalt love thy brothers

As thyself

The Heavenly Father is love;

And he that dwelleth in love

Dwelleth in the Heavenly Father,

And the Heavenly Father in him.

He that loveth not is as a wandering bird

Cast out of the nest;

For him the grass faileth

And the stream has a bitter taste.

And if a man say,

I love the Heavenly Father

But hate my brother,

He is a liar:

For he that loveth not his brother

Whom he hath seen,

How can he love the Heavenly Father

Whom he hath not seen?

By this we know the Children of Light:

T'hose who walk with the Angel of Love,

For they love the Heavenly Father,

And they love their brethren,

And they keep the Holy Law.

Love is stronger

Than the currents of deep waters:

Love is stronger than death.

The third Communion is with the Angel of Wisdom

The Angel of Wisdom,

Who maketh man free from fear,

Wide of heart,

And easy of conscience:

Holy Wisdom,

The Understanding that unfolds,

Continuously,

As a holy scroll,

Yet does not come through learning.

All wisdom cometh

From the Heavenly Father,

And is with him for ever.

Who can number the sand of the sea,

And the drops of rain,

And the days of eternity?

Who can find out the height of heaven,

And the breadth of the earth?

Who can tell the beginning

Of wisdom?

Wisdom hath been created

Before all things.

He who is with out wisdom

Is like unto him that saith to the wood,

'Awake', and to the dumb stone,

'Arise, and teach!'

So are his words empty,

And his deeds harmful,

As a child who brandishes his father's sword

And knoweth not its cutting edge.

But the crown of wisdom

Makes peace and perfect health

To flourish,

Both of which are the gifts of God.

O thou Heavenly Order!

And thou, Angel of Wisdom!

I will worship thee and

The Heavenly Father,

Because of whom

The river of thought within us

Is flowing towards the

Holy Sea of Eternity.

The fourth Communion is with the Angel of Eternal Life

The Angel of Eternal Life,

Who brings the message of eternity

To man.

For he who walks with the Angels

Shall learn to soar

Above the clouds,

And his home shall be

In the Eternal Sea

Where stands the sacred Tree of Life.

Do not wait for death

To reveal the great mystery;

If you know not your Heavenly Father

While your feet tread the dusty soil,

There shall be naught but shadows for thee

In the life that is to come.

Here and now

Is the mystery revealed.

Here and now

Is the curtain lifted.

Be not afraid, O man!

Lay hold of the wings of the

Angel of Eternal Life,

And soar into the paths of the stars,

The moon, the sun,

And the endless Light,

Moving around in their

Revolving circle forever,

And fly toward the Heavenly Sea Of Eternal Life.

The fifth Communion is with the Angel of Work

The Angel of Work,

Who sings in the humming of the bee,

Pausing not in its making of golden honey;

In the flute of the shepherd,

Who sleeps not lest his flock go astray;

In the song of the maiden

As she lays her hand to the spindle.

And if you think that these

Are not as fair in the eyes of the Lord

As the loftiest of prayers

Echoed from the highest mountain,

Then you do indeed err.

For the honest work of humble hands

Is a daily prayer of thanksgiving,

And the music of the plough

Is a joyful song unto the Lord.

He who eats the bread of idleness

must die of hunger,

For a field of stones

Can yield only stones.

For him is the day without meaning,

And the night a bitter journey of evil dreams.

The mind of the idle

Is full of the weeds of discontent;

But he who walks with the

Angel of Work

Has within him a field always fertile,

Where corn and grapes

And all manner of sweet-scented

Herbs and flowers grow in abundance.

As ye sow, so shall ye reap.

The man of God who has found his task

Shall not ask any other blessing.

The sixth Communion is with the Angel of Peace

The Angel of Peace,

Whose kiss bestoweth calm,

And whose face is as the surface

Of untroubled waters,

Wherein the moon is reflected.

I will invoke Peace,

Whose -breath is friendly,

Whose hand smooths the troubled brow.

In the reign of Peace,

There is neither hunger nor thirst,

Neither cold wind nor hot wind,

Neither old age nor death.

But to him that hath not peace in his soul,

There is no place to build within

The Holy Temple;

For how can the carpenter build

In the midst Of a whirlwind?

The seed of violence can reap

Only a harvest of desolation,

And from the parched clay

Can grow no living thing.

Seek ye then the Angel of Peace,

Who is as the morning star

In the midst of a cloud,

As the moon at the full,

As a fair olive tree budding forth fruit,

And as the sun shining on the temple

Of the most High.

Peace dwells in the heart of silence:

Be still, and know that I am God.

The seventh Communion is with the Heavenly Father

The Heavenly Father,

Who is,

Who was, and

Who ever shall be.

O Great Creator!

Thou didst create the Heavenly Angels,

And thou didst reveal the

Heavenly Laws!

7'hou art my refuge and my fortress,

Thou artfrom everlasting.

Lord, thou hast been our dwelling place

In al l generations.

Before the mountains were brought forth,

Or ever thou hadst formed the earth,

Even from everlasting to everlasting,

Thou art God.

Who hath made the waters,

And who maketh the plants?

Who to the wind

I Hath yoked the storm-clouds,

The swift and even the fleetest?

Who, O Great Creator!

Is the fountain of Eternal Life

Within our souls?

Who hath made the Light and the Darkness?

Who hath made sleep

And the zest of the waking hours?

Who spread the noontides

And the midnight? Thou,

O Great Creator!

Thou hast made the earth By thy power,

Hath established the world By thy wisdom,

And hath stretched out the heavens By thy love.

Do thou reveal unto me, O Heavenly Father,

Thy nature,

Which is the power of the

Angels of thy Holy Kingdom.

Immortality and the Heavenly order

Hast thou given, O Creator,

And the best of all things, Thy Holy Law!

I will praise thy works

With songs of thanksgiving,

Continually,

In all the generations of time.

With the coming of day

I embrace my Mother,

With the coming of night,

I join my Father,

And with the outgoing

Of evening and morning

I will breathe Their Law,

And I will not interrupt these Communions Until the end of time "

And over heaven and earth was a great silence, and the peace of the Heavenly Father and the Earthly Mother shone over the heads of Jesus and the multitude.

FROM THE ESSENE BOOK OF JESUS

THE SEVENFOLD PEACE

And seeing the multitudes, Jesus went up into a mountain, and his disciples came unto him, and all those who hungered for his words. And seeing them gathered, he opened his mouth and taught them, saying:

"Peace I bring to thee, my children,

The Sevenfold Peace

Of the Earthly Mother

And the Heavenly Father.

Peace I bring to thy body,

Guided by the Angel of Power; Peace I bring to thy heart,

Guided by the Angel of Love; Peace I bring to thy mind,

Guided by the Angel of Wisdom. Through the Angels of

Power, Love and Wisdom,

Thou shalt travel the Seven Paths

Of the Infinite Garden,

And thy body, thy heart and thy mind

Shall join in Oneness

In the Sacred Flight to the Heavenly Sea of Peace.

Yea, I tell thee truly,

The paths are seven

Trough the Infinite Garden,

And each must be traversed

By the body, the heart and the mind As one,

Lest thou stumble and fall

Into the abyss of emptiness.

For as a bird cannot fly with one wing,

So doth thy Bird of Wisdom

Need two wings of Power and Love

To soar above the abyss

To the Holy Tree of Life.

For the body alone

Is an abandoned house seen from afar:

What was thought beautiful

Is but ruin and desolation

When drawing near.

Are body alone

Is as a chariot fashioned from gold,

Whose maker sets it on a pedestal,

Loath to soil it with use.

But as a golden idol,

It is ugly and without grace,

For only in movement

Doth it reveal its purpose.

Like the hollow blackness of a window

When the wind puts out its candle,

Is the body alone,

With no heart and no mind

To fill it with light.

And the heart alone

is a sun with no earth to shine upon,

A light in the void,

A ball of warmth drowned

In a sea of blackness.

For when a man doth love,

Aat love turneth only to

Its own destruction

When there is no hand to stretch forth

In good works,

And no mind to weave the flames of desire

Into a tapestry of psalms.

Like a whirlwind in the desert

Is the heart alone,

With no body and no mind

To lead it singing

through the cypress and the pine.

And the mind alone

Is a holy scroll

Which has worn thin with the years,

And must be buried.

The truth and beauty of its words

Have not changed,

But the eyes can no longer read the faded letters,

And it falleth to pieces in the hands.

So is the mind without the heart

To give it words,

And without the body

To do its deeds.

For what availeth wisdom

Without a heart to feel

And a tongue to give it voice?

Barren as the womb of an aged woman

Is the mind alone,

With no heart and no body To fill it with life.

For, lo, I tell thee truly,

The body and the heart and the mind

Are as a chariot, and a horse, and a driver.

The chariot is the body,

Forged in strength to do the will

of the Heavenly Father

And the Earthly Mother.

The heart is the fiery steed,

Glorious and courageous,

Who carries the chariot bravely,

Whether the road be smooth,

Or whether stones and fallen trees

Lie in its path.

And the driver is the mind,

Holding the reins of wisdom,

Seeing from above what lieth

On the far horizon,

Charting the course of hoofs and wheels.

Give ear, O ye heavens,

And I will speak;

And hear, O earth,

The words of my mouth.

My doctrine shall drop as the rain,

My speech shall distil as the dew,

As the small rain

Upon the tender herb,

And as the showers upon the grass.

Blessed is the Child of Light

Who is strong in body,

For he shall have oneness with the earth.

Thou shalt celebrate a daily feast

With all the gifts of the Angel of Earth:

The golden wheat and corn,

T'he purple grapes of autumn,

The ripe fruits of the trees,

The amber honey of the bees.

Thou shalt seek the fresh air

of the forest and of the fields,

And there in the midst of them

Shalt thou find the Angel of Air.

Put off thy shoes and clothing

And suffer the Angel of Air

To embrace all thy body.

Then shalt thou breathe long and deeply,

That the Angel of Air

May be brought within thee.

Enter into the cool and flowing river

And suffer the Angel of Water

To embrace all thy body.

Cast thyself wholly into his enfolding arms,

And as often as thou movest the air with thy breath,

Move with thy body the water also.

T'hou shalt seek the Angel of Sun,

And enter into that embrace

Which doth purify with holy flames.

And all these things are of the

Holy Law of the Earthly Mother,

She who did give thee birth.

He who hath found peace with the body

Hath built a holy temple

Wherein may dwellforever

The spirit of God.

Know this peace with thy mind,

Desire this peace with thy heart,

Fulfill this peace with thy body.

Blessed is the Child of Light

Who is wise in mind,

For he shall create heaven.

The mind of the wise

Is a well-ploughed field,

Which giveth forth abundance and plenty.

For it thou showest a handful of seed

To a wise man,

He will see in his mind's eye

A field of golden wheat.

And if thou showest a handful of seed

To a fool,

He will see only that which is before him,

And call them worthless pebbles.

And as the field of the wise man

Giveth forth grain in abundance,

And the field of the fool

Is a harvest only of stones,

So it is with our thoughts.

As the sheaf of golden wheat

Lieth hidden within the tiny kernel,

So is the kingdom of heaven

Hidden within our thoughts.

If they be filled with the

Power, Love and Wisdom

of the Angels of the Heavenly Father,

So they shall carry us

To the Heavenly Sea.

But if they be stained

With corruption, hatred and ignorance,

They shall chain our feet

To pillars of pain and suffering.

No man can serve two masters;

Neither can evil thoughts abide in a mind

Filled with the Light of the Law.

He who hath found peace with the rnind

Hath leamed to soar beyond

The Realm of the Angels.

Know this peace with thy mind,

Desire this peace with thy heart,

Fulfill this peace with thy body.

Blessed is the Child of Light

Who is pure in heart,

For he shall see God.

For as the Heavenly Father hath given thee

His holy spirit,

And thy Earthly Mother hath given thee

Her holy body,

So shall ye give love

To all thy brothers.

And thy true brothers are all those

Who do the will of thy Heavenly Father

An d thy Earthly Mother.

Let thy love be as the sun

Which shines on all the creatures of the earth,

And does not favor one blade of grass

For another.

And this love shall flow as a fountain

From brother to brother,

And as it is spent,

So shall it be replenished.

For love is eternal.

Love is stronger

Than the currents of deep waters.

Love is stronger than death.

And if a man hath not love,

He doth build a wall between him

And all the creatures of the earth,

And therein doth he dwell

In loneliness and pain.

Or he may become as an angry whirlpool

Which sucks into its depths

All that floats too near.

For the heart is a sea with mighty waves,

And love and wisdom must temper it,

As the warm sun breaks through the clouds

And quiets the restless sea.

He who hath found peace with his brothers

Hath entered the kingdom of Love,

And shall see God face to face.

Know this peace with thy mind,

Desire this peace with thy heart,

Fulfill this peace with thy body.

Blessed is the Child of Light

Who doth build on earth

Thekingdom of heaven,

For he shall dwell in both worlds.

Thou shalt follow the Law of the Brotherhood,

Which saith that none shall have wealth,

And none shall be poor,

And all shall work together

In the garden of the Brotherhood.

Yet each shall follow his own path,

And each shall commune with his own heart.

For in the Infinite Garden

There are many and diverse flowers:

Who shall say that one is best

Because its color is purple,

Or that one is favored

Because its stalk is long and slender?

Though the brothers

Be of different complexion,

Yet do they all toil

In the vineyard of the Earthly Mother,

And they all do lift their voices together

In praise of the Heavenly Father.

And together they break the holy bread,

And in silence share the holy meal

Of thanksgiving.

There shall be no peace among peoples

Til there be one garden of the brotherhood

Over the earth.

For how can there be peace

When each man pursueth his own gain

And doth sell his soul into slavery?

Thou, Child of Light,

Do ye gather with thy brothers

And then go ye forth

To teach the ways of the Law

To those who would hear.

He who hath found peace

With the brotherhood of man

Hath made himself

The co-worker of God

Know this peace with thy mind,

Desire this peace with thy heart,

Fulfill this peace with thy body.

Blessed is the Child of Light

Who doth study the Book of the Law,

For he shall be as a candle

In the dark of night,

And an island of truth

In a sea of falsehood

For know ye, that the written word

Which cometh from God

Is a reflection of the Heavenly Sea,

Even as the bright stars

Reflect the face of heaven.

As the words of the Ancient Ones

Are etched with the hand of God

On the Holy Scrolls,

So is the Law engraved on the hearts of the faithful who do study them.

For it was said Of old,

That in the beginning there were giants

In the earth,

And mighty men which were of old,

Men Of renown.

And the Children of Light

Shall guard and preserve

Their written word,

Lest we become again as beasts,

And know not the Kingdom of the Angels.

Know ye, too,

That only through the written word

shalt thou find that Law

Which is unwritten,

As the spring which floweth from the ground

Hath a hidden source in the secret depths beneath the earth.

The written Law

Is the instrument by which

The unwritten Law is understood,

As the mute branch of a tree

Becomes a singing flute

In the hands of the shepherd.

Many there are

Who would stay in the tranquil

Valley of ignorance,

Where children play

And butterflies dance in the sun

For their short hour of life.

But none can tarry there long,

And ahead rise the somber

Mountains of learning.

Many there are

Who fear to cross,

And many there are

Who have fallen bruised and bleeding

From their steep and rugged slopes.

But faith is the guide

Over the gaping chasm,

And perseverance the foothold In the jagged rocks.

Beyond the icy peaks of struggle

Lies the peace and beauty

Of the Infinite Garden of Knowledge,

Where the meaning of the Law

Is made known to the Children of Light.

Here in the center of its forest

Stands the Tree of Life,

Mystery of mysteries.

He who hath found peace

With the teachings of the Ancients,

Through the light of the mind,

Through the light of nature,

And through the study of the Holy Word,

Hath entered the cloud-filled

Hall of the Ancients,

Where dwelleth the Holy Brotherhood,

of whom no man may speak.

Know this peace with thy mind,

Desire this peace with thy heart,

Fulfill this peace with thy body.

Blessed is the Child of Light

Who knoweth his Earthly Mother,

For she is the giver of life.

Know that thy Mother is in thee,

And thou art in her.

She bore thee

And she giveth thee life.

She it was who gaveth thee thy body,

And to her shalt thou one day

Give it back again.

Know that the blood which runs in thee

is born of the blood

Of thy Earthly Mother.

Her blood falls from the clouds,

Leaps up from the womb of the earth,

Babbles in the brooks of the mountains,

Flows wide in the rivers of the plains,

Sleeps in the lakes,

Rages mightily in the tempestuous seas.

Know that the air which thou dost breathe

Is born of the breath

Of thy Earthly Mother.

Her breath is azure

In the heights of the heavens,

Soughs in the tops of the mountains,

Whispers in the leaves of the forest,

Billows over the cornfields,

Slumbers in the deep valleys,

Bums hot in the desert.

Know that the hardness of thy bones

Is born of the bones

Of thy Earthly Mother,

Of the rocks and of the stones.

Know that the tenderness of thy flesh

Is born of the flesh

Of thy Earthly Mother,

She whose flesh waxeth yellow and red

In the fruits of the trees.

The light of thy eyes,

The hearing of thy ears,

These are born

Of the colors and the sounds

Of thy Earthly Mother,

Which doth enclose thee about,

As the waves of the sea enclose a fish,

As the eddying air a bird.

I tell thee in truth,

Man is the Son

Of the Earthly Mother,

And from her did the Son of Man

Receive his whole body,

Even as the body of the newborn babe

Is born of the womb of his mother.

I tell thee truly,

Thou art one with the Earthly Mother;

She is in thee, and thou art in her.

Of her wert thou born,

In her dost thou live,

And to her shalt thou return again.

Keep, therefore, her laws,

For none can live long,

Neither be happy,

But he who honors his Earthly Mother

And keepeth her laws.

For thy breath is her breath,

Thy blood her blood,

Thy bone her bone,

Thy flesh her flesh,

Thy eyes and thy ears

Are her eyes and her ears.

He who hath found peace

With his Earthly Mother

Shall never know death.

Know this peace with thy mind,

Desire this peace with thy heart,

Blessed is the Child of Light

Who doth seek his Heavenly Father,

For he shall have eternal life.

He that dwelleth in the secret place

Of the Most High

Shall abide under the shadow

of the Almighty.

For he shall give his Angels charge over thee,

To keep thee in all thy ways.

Know ye that the Lord hath been

our dwelling place

In all generations.

Before the mountains were brought forth,

Or ever he had formed

The earth and the world,

Even from everlasting to everlasting,

Hath there been love

Between the Heavenly Father

And his children.

And how shall this love be severed?

From the beginning

Until the ending of time

Doth the holy flame of love

Encircle the heads

Of the Heavenly Father

And the Children of Light:

How then shall this love be extinguished?

Ye that love thy Heavenly Father,

Do ye then his bidding:

Walk ye with his Holy Angels,

And find thy peace with his Holy Law.

For his Law is the entire Law:

Yea, it is the Law of laws.

Through his Law he hath made

The earth and the heavens to be one;

The mountains and the sea

Are his footstools.

With his hands he hath made us

And fashioned us,

And he gaveth us understanding

That we may learn his Law.

He is covered with Light

As with a garment:

He stretcheth out the heavens

Like a curtain.

He maketh the clouds his chariot;

He walketh upon the wings of the wind.

He sendeth the springs into the valleys,

And his breath is in the mighty trees.

In his hand are the deep places of the earth:

The strength of the hills is his also.

T'he sea is his,

And his hands formed the dry land.

All the heavens declare the Glory of God,

And the firmament showeth his Law.

And to his children

Doth he bequeath his Kingdom,

To those who walk with his Angels,

And find their peace with his Holy Law.

Wouldst thou know more, my children?

How may we speak with our lips

That which cannot be spoken?

It is like a pomegranate eaten by a mute:

How then may he tell of its flavor?

If we say the Heavenly Father

Dwelleth within us,

Then are the heavens ashamed;

If we say he dwelleth without us,

It is falsehood.

The eye which scanneth the far horizon

And the eye which seeth the hearts of men

He maketh as one eye.

He is not manifest,

He is not hidden.

He is not revealed,

Nor is he unrevealed.

My children, there are no words

To tell that which he is!

Only this do we know:

We are his children,

And he is our Father.

He is our God,

And we are the children of his pasture,

And the sheep of his hand.

He who hath found peace

With his Heavenly Father

Hath entered the Sanctuary

of the Holy Law,

And hath made a covenant with God

Which shall endure forever.

Know this peace with thy mind,

Desire this peace with thy heart,

Fulfill this peace with thy body,

Though heaven and earth may pass away,

Not one letter of the Holy Law

Shall change or pass away.

For in the beginning was the Law,

And the Law was with God,

And the Law was God.

May the Sevenfold Peace

Of the Heavenly Father

Be with thee always.