

Celebration Of The Four Lights



The Celebration begins on the Monday before the fourth Thursday in November, and ends on black Friday, the day after Thanksgiving.

This is a basic framework for the Celebration held every year during November. Participants are encouraged to adapt the framework to suit their own cultures.

The Celebration Of The Four Lights celebrates the coming of light into the world and the increasing of the Greater Communion of All Gnostics, whatever their school.

The five-day observance was revealed in a series of dreams. During the Celebration, Gnostics throughout the world come together in spiritual unity, wherever they may be physically, whether or not they are involved in an extant organization by choice or by circumstance.

The Gnostic wisdom of Jesus is a manifestation, cultivation and demonstration of Four Essential Virtues which, when considered as a unified whole, illustrate the interaction between gnosis, the Gnostic, and the World of Forms. These virtues are Inquiry, Compassion, Humility and Service. The greater community at large shares these basic ideals. Each Gnostic organization currently operating also honors these virtues, though perhaps without formally recognizing them.

Observance of the virtues takes place over the course of five days – one day for each virtue, plus one day to honor Gnosis itself.

Monday - Day One

Dedicated to Inquiry & the Light Armozel.

We honor this day by examining our dedication to gnosis via Inquiry, asking ourselves questions concerning the Limitless Light. We celebrate this day by discussing our gnosis with our loved ones or friends, investigating our own unanswered questions.

On waking, the following small prayer, or similar, may be said

*Holy art thou, Holy art thou, Holy art thou,
exalted light, first aeon, Armozel, for ever and ever.*

*Direct me always to the Eternal Question,
and grant that I might receive those answers which will increase my understanding
of the Gnosis and bring me closer to the Logos and Sophia.
Amen. ✠*

During the day, participants remain especially mindful of their thoughts concerning gnosis. They may wish to record their thoughts to help maintain mindfulness throughout the day.

In the evening, before eating, the first of five candles is lit.

Before bed, participants may meditate inwards on the questions they have that day, seeking no answer other than the mystery of the act of inquiry itself.

Tuesday - Day Two

Dedicated to Compassion & the Light Oriel.

We honor this day by expressing our compassion for all sparks of the light within the World of Forms. We celebrate this day by performing acts of compassion and charity, not out of obligation, but out of true love for our fellow beings.

On waking, the following small prayer, or similar, may be said

*Holy art thou, Holy art thou, Holy art thou,
commander, luminary of the aeons, Oriel, for ever and ever.*

*Grant me this day the compassion of the Logos and Sophia,
who continually sacrifice their beings for the sake of those of us trapped within this
world of forms.*

Amen. ✠

During the day, participants give to anyone who asks to the best of their abilities. They may also fast, taking nothing but water, such that they consume nothing that has been alive.

The period of fasting may be from sun-up to sundown, or any other appropriate period. A donation of what would have been eaten (financially or literally) may be given to those in need.

In the evening, to mark the end of the fast, the second of five candles is lit.

Wednesday - Day Three

Dedicated to Humility & the Light Daveithai.

We honor this day by remembering that we are all humble beings trapped in the World of Forms. We celebrate this day in expressing our humility by consciously avoiding self-reference during the day.

On waking, the following small prayer, or similar, may be said

*Holy art thou, Holy art thou, Holy art thou,
commander of the aeons, man-of-light, Daveithai, for ever and ever.*

*Glorify and redeem the least of all things,
for even the specks of shadow in the outer darkness contain a spark of glory greater
than any I have known.*

Amen. ✠

During the day, participants express humility by avoiding self-reference in the first person and by giving way to others.

They may wish to cover their heads at all times to as a reminder that a barrier exists between the perfection of the Pleroma and the small contributions they have attempted to make to the Light of the Gnosis.

In the evening, before eating, the third of five candles is lit.

Thursday - Day Four - Thanksgiving

Dedicated to Service & the Light Eleleth.

We honor this day by serving those we love. We celebrate this day by incorporating the traditional Thanksgiving feast into our celebration and take the opportunity to serve our friends and loved ones.

Those of us who do not celebrate Thanksgiving may choose to serve in a different capacity. Fancy candies and cookies may be baked and served to friends and colleagues.

Participants may take this opportunity to expand the category of "friends and loved ones" to others by finding new ones to love and include in our sphere of friends that we serve.

On waking, the following small prayer, or similar, may be said

*Holy art thou, Holy art thou, Holy art thou,
commander-in-chief, Eleleth, for ever and ever.*

*We devote our lives in service to the Aeons and to the Divine Logos and Sophia, our
ever-radiant Father and Mother. In so doing, we dedicate our existence to serving
our fellows in love and compassion, and thank thee for every opportunity to do so.*

Amen. ✦

During the day, participants express service by undertaking a service role during Thanksgiving. If not cook, then other service roles may be filled.

Before eating the Thanksgiving meal (or before eating in the evening), the fourth of five candles is lit.

Friday - Day Five

Dedicated to the **Logosophia & the Light of Gnosis**.

We honor this day with a Gift of Light, giving a small but personally valuable gift with a loved one (perhaps a spiritual item, or book, or personal artifact). This represents the Gift of Gnosis, given each of us by the Logos and Sophia as we cultivate the Four Virtues within.

On waking, the following reading from the Secret Book of John, or similar, may be said

Now, from the light, which is the anointed, and from incorruptibility, by the grace of the spirit, the four luminaries that derive from the self-conceived god appeared in order to stand before it. The three beings are:

*will,
thought,
life.*

The four powers are:

*understanding,
grace,
perception,
thoughtfulness.*

Grace dwells in the eternal realm of the luminary Harmozel, who is the first angel. There are three other realms within this eternal realm:

*grace,
truth,
form.*

The second luminary is Oroiael, who has been appointed over the second eternal realm. There are three other realms with it:

*afterthought,
perception,
memory.*

The third luminary is Daveithai, who has been appointed over the third eternal realm. There are three other realms with it:

*understanding,
love,
idea.*

The fourth eternal realm has been set up for the fourth luminary, Eleleth. There are three other realms with it:

*perfection,
peace,
Sophia.*

These are the four luminaries that stand before the self-conceived god; these are the twelve eternal realms that stand before the child of the great self-conceived one, and everything was established by the will of the holy spirit through the self-conceived one.

Amen.

During the day, participants express the fifth day of the week in the same way that they would for any other Friday.

The number five has special relevance for Gnostics as the personification of the Queen of Heaven, Venus, traces a five point star in the heavens over a period of eight years when viewed from Earth. In Latin, the day is called Dies Veneris, after Venus; her counterpart is Freya, which led us to call the day Friday.

In the evening, during, or before, the evening meal, a small Eucharist may be held. This, or similar ceremony may be used:

Preparation

Where there is a Gnostic community, according to their tradition, lots may be drawn to decide who shall be the Minister or a member of the Gnostic clergy may be appointed.

The Minister, or his assistants, procures bread and wine for the Eucharist. The Minister may invite any friends and family who choose to participate.

Before starting the service, the Minister, or his assistants, prepares the bread and wine at the table, such that no unwrapping or uncorking is necessary at the service.

The bread should be placed on a plate or bowl, ready to be broken. The wine should be poured out of the bottle into a jug (where it may be poured into a chalice), or into a bowl (into which the chalice may be dipped).

Administering

The Eucharist may be incorporated into an ordinary meal, in which case, the wine and bread for the Eucharist should not be eaten or drunk until the Minister has administered them.

During the meal, the Minister administers the Eucharist by reading from Matthew 26:20 & 26-30:

The Minister calls the attention of the participants in a suitable way. When everyone is ready, he begins the Eucharist, saying:

“Now when the even was come he sat down with the twelve.”

The Minister takes bread and makes a sign of the cross in blessing it, saying:

“And as they were eating, Jesus took bread, and blessed it,”

The Minister breaks the bread in half and passes it to the persons on his left and right, saying:

“and brake it, and gave it to his disciples, and said Take, eat; this is my body.”

The Minister dips the chalice in the wine, or fills it from the jug, saying:

“And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the forgiveness of sins.”

The Minister passes the cup to the person on his right.

When the bread and the wine return to the Minister, he also eats and drinks.

When the Minister has eaten and drunk, he lights the fifth candle.

The Minister may then read the following Gnostic's Vow, or similar:

*The boundless forms cannot be awakened:
I vow to help awaken them .*

*The infinite chain of attainment cannot be escaped:
I vow to escape it.*

*The limitless questions cannot be asked:
I vow to ask all of them.*

*The knowledge of self and God cannot be attained:
I vow to attain it.*

Gifts may now be exchanged as small tokens of esteem for the other participants.
The evening meal may now resume as before.

Conclusion

On conclusion of the evening meal, the Minister may read the following adapted Prayer Of Thanksgiving from the Nag Hammadi Library, or similar:

*We give thanks to You!
Every soul and heart is lifted up to You, undisturbed name,
honored with the name 'God'
and praised with the names 'Father' and 'Barbelo,'
for to everyone and everything comes the kindness and affection and
love,
and any teaching there may be that is sweet and plain,
giving us mind,
speech,
and gnosis:
mind, so that we may understand You,
speech, so that we may expound You,
gnosis, so that we may know You.*

*We rejoice, having been illuminated by Your gnosis.
We rejoice because You have shown us Yourself.
We rejoice because while we were in (the) body,
You have made us divine through Your gnosis.*

*The thanksgiving of the one who attains to You is one thing:
that we know You.
We have known You, intellectual light.
Life of life, we have known You.
Womb of every creature, we have known You.
Womb pregnant with the nature of the Father, we have known You.
Eternal permanence of the begetting Mother, thus have we worshiped
Your goodness.
There is one petition that we ask: we would be preserved in
knowledge.
And there is one protection that we desire: that we not stumble in
this kind of life.*

Amen. †