

Mary Magdelene and the Mandala

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By Noel Joshua Hadley

SOMETHING like a year of my life has come and gone since I last committed to writing a new paper on **Miryam of Migdal**. Supposing you missed out on my creative streak, the anointing of Yahusha Ha'Mashiach doesn't simply belong to a woman, she is a Mandala in and of herself. What happened is, I published a book on the [Wife of Messiah](#), which is great and all, but then the research dried up. Mostly because there was such a lack of interest on the subject. Wait, hold on, I didn't phrase that quite right. The love of Mashiach's life became such a focal point of personal discovery, an ever-expanding macrocosm within the microcosm, that I eventually gathered what I learned and held it tightly to my chest, not wanting the treasures of heaven to be trampled upon. Moving forward, my hope and prayer is that those who relish in their arrogance,

who mock what they do not know, or simply want nothing to do with Mashiach's betrothed, will not discover the disciple whom Yahusha loved. May she not even enter their peripheral vision. And now I speak to the few of you who remain. Will you be happy to know that the investigation is far from over?



A **Mandala** is a concept which you should be familiar with by this point, that is, if you've gotten around to reading [The Interior Castle and the Matrix](#). They can be found nearly everywhere in MK architecture. Today, we know them as **Rose windows**. They can typically be found over the Cathedral entryway, encouraging the extrasensory perception of each pilgrim passing in, welcoming them, playing the part of the **third eye**.

The very word *mandala* is of Sanskrit origin and translates to mean 'circle' or 'center'. As advocates of the metaphysical significance of geometric patterns and numbers, the **Pythagoreans** saw the circle as particularly sacred. In this way, you can think of a mandala as a geometric configuration of symbols which establishes sacred spaces, allowing its practitioners and adepts to achieve their spiritual goals. The circle is a representation of unmanifest unity, where all cosmic opposites reside. It encourages one's spiritual journey from the outside of oneself inward, from the macro to the micro universe.

This is what Miryam of Migdal teaches us. To enter the Mandala and meet God. Most are familiar with his modern Hebrew Name, Elohiym, though I much prefer his Paleo-Hebrew Name, ALAHAYAM. I feel the need to explain that every now and then for the newbies. By the way, it is also what the Cathedrals teach us for those of you who are connecting the dots. I have already gone to great lengths to show the Cathedrals were built exclusively with the feminine Divine in mind, pun intended.



When last I left off in the investigation, Miryam of Migdal was dropped into a ship without sails and pushed across the Mediterranean, her fate given to the wind. On the ship were her two siblings, **Eliezer** (Lazarus) and **Martha**, as well as somebody named **Maximinus**. I made mention of her arrival in France as well as a noted reference regarding **Yoceph of Ramah** (Joseph of Arimathea) being her legal guardian, which is appropriate since I have now come to conclude that he was Yahusha's **maternal grandfather** rather than great uncle, via his mother **Miryam**.

But then I just now *checked* and there is not one mention in regard to the cave she was said to have inhabited for the remainder of her life. I knew about the cave. I wasn't snubbing that portion of her biography that I know of. Come to think of it, maybe I was. The boycott was ultimately in

regard to anything resembling the holy grail side of the spectrum. Not that I am against going down that road if the research takes me there. I very well may. From the get-go, I had stated that I'd never seen 'The Davinci Code' movie, nor read a single book on the subject. It all happened based upon a hunch regarding Mashiach's betrothed, starting with the Nard cross-reference in Song of Shalomah. It was important that I keep my inquiry a Scriptural one. I'm glad I did because, come to find, the holy blood critics were onto me, suspicious as to the cornerstone of my inquiry, as well as my intent. Well, she sat around in a cave, bored out of her mind, happy now?



The grotto which Miryam of Migdal is said to have lived in, surrendering her life to prayer and meditation, is the Sanctuary of **Sainte-Baume**, a rockface and a bit of a climb in southern France. I have never been there in person but from the scant few pictures available online it looks barely habitable, even to this very day, lacking any warmth which one would expect of a home yielding to the woman's touch, though it is spacious. It also needn't be stated, the obnoxious **idols** set about by our Roman Controllers, and recently might I add, obvious misdirection from the short season script writers.

Speaking of which, the earliest reference that I can find to her cave solitude derives from **Jacobus de Voragine**, the **13th Century** archbishop

of Genoa and church chronicler, author of 'The Golden Legend'. There is yet another reason as to why I left it out of the investigation. I will remind you that 'Gold Legend' was chosen to survive the various Reset events for an intended purpose. It may be peppered with propaganda, but that is not to say everything written within is imagined. Well, here is his quote regarding Miryam's cave experience.

The cave you fear to enter holds the treasure you seek.

Oops, wrong quote. Sorry but not sorry. That was **Joseph Campbell**, author of 'The Hero with a Thousand Faces'. I bring him up now because, by all appearances, he might as well be speaking of the Mandala. Keep that in mind as we move forward.



Campbell also inspired **George Lucas** when writing the Star Wars trilogy, by which we are delivered the following lines.

Yoda: In, you must go.

Luke: What's in there?

Yoda: Only what you take with you.

Your weapons...

...you will not need them.

In nearly half a century of cinematic criticism, I have yet to read one person questioning what might have happened had Skywalker taken his Master's advice, leaving his weapon behind. His vision springboards into

a sudden confrontation with Darth Vader. The Emperor's Enforcer is just as quickly beheaded by Luke's lightsaber, thus revealing Luke's own face smoldering within the mask. Why is this relevant to the present conversation? I guess you'll have to ride this one out to the end and see for yourself. Yoda had already stated that nothing exists within the cave except what he brought with him, *true words*, and that furthermore, he wouldn't need his weapon.



Well then, fast forward to Luke's final confrontation with Darth Vader in 'Return of the Jedi'. They lock weapons as equal fighters, light verses darkness, totally incapable of outmatching the other—a balance of dualism in every sense of the word. That is, until Luke hands himself over to the rage and the emotions attributed to the dark side, thereby cutting Vader down, proving who is the greater fighter. Rather than ending Vader's life, Luke remembers the lesson of the cave. All that exists is what he carries with him, and what has he arrived with? A weapon and the weighted scales of darkness. I suspect this is why he throws his weapon

down in exchange for mercy and forgiveness, whatever the outcome. Even if it cost him his life. And so, I ask again, what might have happened had Luke entered the cave without a weapon and a dignified motive? We will never know, will we?

Anywho, Lucas was inspired by Campbell who in turn was inspired by **Carl Jung**. The cave statement may have been a Campbell original just as assuredly as Skywalker was a Lucas original, but they are classic Jung all the same. I will ask you to at least consider the following Jung quotes before entering Miryam's grotto.

"A man who has not passed through the inferno of his passions has never overcome them."

"Man's task is to become conscious of the contents that press upward from the unconscious."

"There is no consciousness without pain."

"One does not become enlightened by imagining figures of light, but by making the darkness conscious."

"To confront a person with their own shadow is to show them their own light."

Those are all Jung originals. The next one is his and may just prove to be my absolute favorite.

"Your vision will become clear only when you can look into your own heart. Who looks outside, dreams: Who looks inside, awakes."

The Mandala, as personified by the cave or the grotto, is a truly wondrous thing. It is a matter of turning from the unconsciousness and the dream to waking consciousness. Are you willing to enter? I am. What shall you take with you? The subconscious, no doubt. Perhaps we will find out what that entails as we continue with Jacobus de Voragine's account of Miryam of Migdal's life. We're going in. To quote Star Wars again, *here goes nothing*.

It happened that a priest, which desired to lead a solitary life, took a cell for himself a twelve-furlong from the place of Maria Magdalene. On a day our Lord opened the eyes of that priest, and he saw with his bodily eyes in what manner **the angels descended into the place where the blessed Magdalene dwelt, and how they lifted her in**

the air, and after by the space of an hour **brought her again with divine praisings to the same place**. And then the priest desired greatly to know the truth of this marvelous vision, and made his prayers to Almighty Deus, and went with great devotion unto the place.

And when he approached nigh to it [*the cave*] a stone's cast, his thighs began to swell and wax feeble, and his entrails began within him to lack breath and sigh for fear. And as soon as he returned, he had his thighs all whole, and ready to go. And when he forced him to go to the place, all his body was in languor, and might not move.

And then he understood that it was a secret celestial place where no man human might come, and then he called the name of Jesus, and said: I conjure thee by our Lord, that if thou be a man or other creature reasonable, that dwellest in this cave, that thou answer me, and tell me the truth of thee.

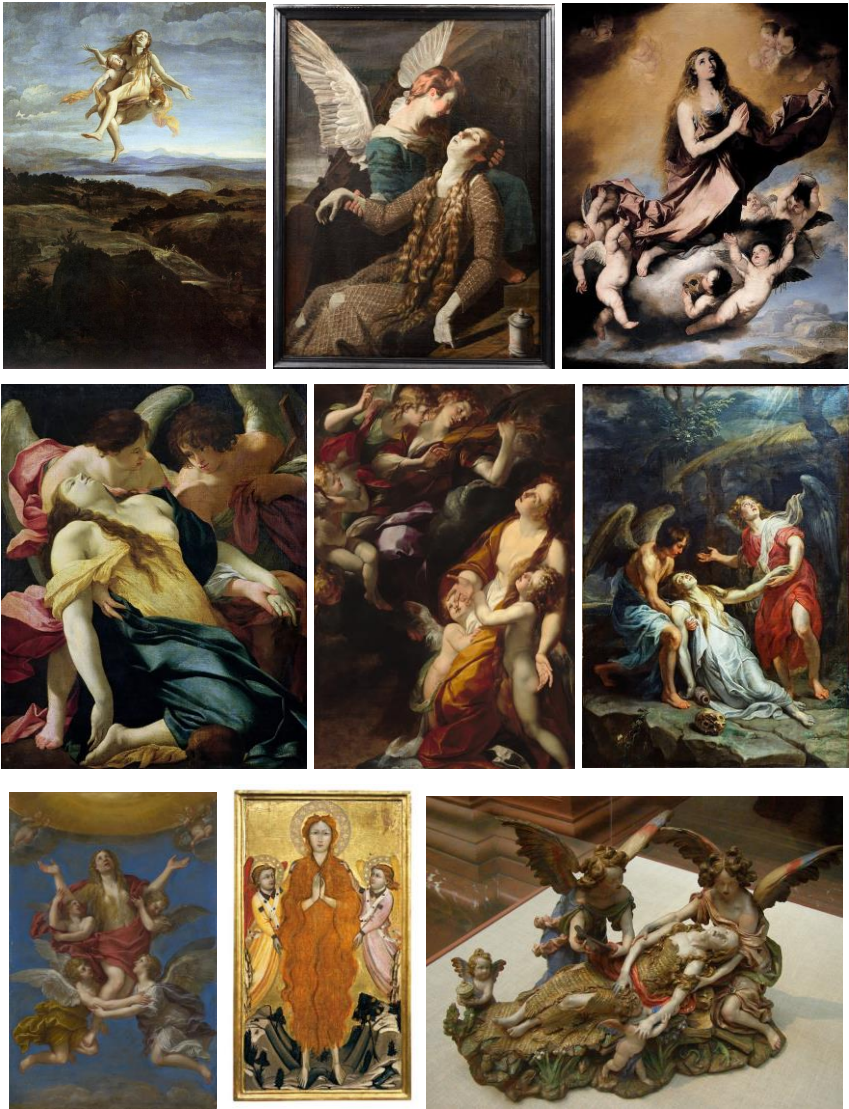
And when he had said this three times, the blessed Maria Magdalene answered: Come more near, and thou shalt know that thou desire.

And then he came trembling unto the halfway, and she said to him: Remember thou not of the gospel of Maria Magdalene, the renowned sinful woman, which washed the feet of our Savior with her tears, and dried them with the hair of her head, and desired to have forgiveness of her sins?

And the priest said to her: I remember it well, that is more than **thirty years** that holy church believes and confesses that it was done.

The Golden Legend: Mary Magdalene

Over three decades have passed on the timeline since Miryam of Migdal anointed Yahusha with the alabaster jar, telling us that only a handful of years remain before his return for her in the whereabouts of **66 AD**, and what has become of Mashiach's betrothed? Living in a cave, you already know about. What I had neglected to tell you is the part where she is being tended to daily by angels, and that is no small claim.



Lifted up into the heavens is more like it, *daily*. That's quite the grotto. Even the artwork attests to her nine-to-five routine. If only the Renaissance artists wouldn't go out of their way to expose her breasts. Medieval artists held her in higher regard. In some you will notice her calm meditative demeanor. She is alert and agile, with limbs that are responsive to her visitors and pliable. But then in others Miryam has fallen into an intense state of ecstasy, completely inert and unreceptive at any attempts to stimulate her. What do you suppose the underlying message

is in all of this? I would say there is more going on than our present Controllers allow for. The only other person capable of ascending to heaven in the New Testament was Yahusha, her betrothed. He did it by his own power whereas Miryam required the help of bodyguards, but that's just a technicality. Really, how much denial is needed before everyone finally admits we're being gaslighted by our Inheritors?

Miryam's ecstasy I will turn to soon enough. It is the reoccurring angels who probably need to be addressed first. What an honor for a woman formerly possessed with seven unclean ruachoth, by the way. No other woman in the whole of Scripture was capable of that feat either. It's almost like there's, oh, I don't know, a contrast going on. The only other person who managed to be ministered to by angels in the New Testament happened to be another Miryam. Miryam the Mother of Mashiach. Getting back to those technicalities, Yahusha was tended to by angels in the wilderness, we shan't forget that. But he was Mashiach, and family, and even so, it wasn't an ongoing thing. Miryam the Mother of Yahusha on the other hand, just look at how she is described for us.

5 BUT the Virgin of YAHAUAHA, as she advanced in years, increased also in perfections, and according to the saying of the Psalmist, her father and mother forsook her, but YAHAUAHA took care of her.

² For she every day had the conversation of angels, and every day received visitors from ALAHAYAM, which preserved her from all sorts of evil, and caused her to abound with all good things.

The Gospel of the Birth of Miryam

Long story short, Miryam was dedicated to the service of the Temple in Yerushalayim as a young girl. Lots of people out there are saying she couldn't have served in that capacity, that it's an exclusive Catholic tradition, but I disagree. There is a documented His-Story of Temple women, starting with the Wilderness Tabernacle and leading all the way up to the destruction of Yerushalayim in 70AD, where the trail grows cold. I would take you down it but that would be a detour, now, wouldn't it? According to this passage, Miryam received daily angelic visitors, holding conversation from them. A side effect is that she was not only preserved from committing sin, but she also abounded in good works. Make a mental note of that. It will be needed when Miryam of Migdal is

tied in with the Mandala. We're still on the topic of the Virgin Miryam's daily visitation. Here is your second source.

6 And Miryam was held in admiration by all the people of Yashar'el; and when she was three years old, she walked with a step so mature, she spoke so perfectly, and spent her time so assiduously in the praises of Alahayam, that all were astonished at her, and wondered, and she was not reckoned a young infant, but as it were a grown-up person of thirty years old. She was so constant in prayer, and her appearance was so beautiful and glorious, that scarcely anyone could look into her face. And she occupied herself constantly with her wool-work, so that she in her tender years could do all that old-women were not able to do. And this was the order that she had set for herself: From the morning to the third hour, she remained in prayer; from the third to the ninth she was occupied with her weaving; and from the ninth she again applied herself to prayer. **She did not retire from praying until there appeared to her the angel of YAHUAHA, from whose hand she used to receive food; and thus, she became more and more perfect in the work of ALAHAYAM.** Then, when the older virgins rested from the praises of Alahayam, she did not rest at all; so that in the praises and vigils of Alahayam none were found before her, **no one more learned in the Wisdom of the Torah of ALAHAYAM,** more lowly in humility, more elegant in singing, more perfect in all virtue. She was indeed steadfast, immovable, unchangeable, and daily advancing to perfection. No one saw her angry, nor heard her speaking evilly.

All her speech was so full of grace, that her Alahayam was acknowledged to be in her tongue. **She was always engaged in prayer and in searching the Torah,** and she was anxious lest by any word of hers she should sin with regard to her companions. Then she was afraid lest in her laughter, or the sound of her beautiful voice, she should commit any fault, or lest, being elated, she should display any wrong- doing or haughtiness to one of her equals. She blessed Alahayam without intermission; and lest

perchance, even in her salutation, she might cease from praising Alahayam; if anyone saluted her, she used to answer by way of salutation: Thanks be to Alahayam. And from her the custom first began of men saying, Thanks be to Alahayam, when they saluted each other. **She refreshed herself only with the food which she daily received from the hand of the angel;** but the food which she obtained from the priests she divided among the poor. **The angels of Alahayam were often seen speaking with her, and they most diligently obeyed her.** If anyone who was unwell touched her, the same hour he went home cured.

The Infancy Gospel of Mattithyahu 6

The far more descriptive passage happens to be ‘The Infancy Gospel of Mattithyahu’, and what is happening? The angels are feeding her, they are conversing with her, they even obey her at a whim, all of which is closely connected with the intensity of her prayer life. of the Torah. Her searching out of the Torah shouldn’t be overlooked either. Correction, it says she was more learned in the **Wisdom** of the Torah of ALAHAYAM. Chock that up to **Sophia**, another clear reference to the feminine Divine, me thinks. The ladies need to stick together. Are you starting to get a clearer understanding of what may be going on? I am too. Supposing this were an art gallery and the two Miryam’s were framed side-by-side, it would be difficult attempting to differentiate one from the other if it wasn’t for their ages and locale. One last cross reference.

⁹ And he set her down on the third step of the altar and YAHUAHA Alahayam poured grace upon her. ¹⁰ She danced triumphantly with her drinks and every house in Yashar’el loved her.

8 And her parents went down, marveling at and praising and glorifying YAHUAHA Alahayam because the child had not turned back to look at them. ² **While Miryam was in the temple of YAHUAHA, she was fed like a dove and received food from the hand of an angel.**

The Infancy Gospel of Ya’aqov (James) 7:9-8:1

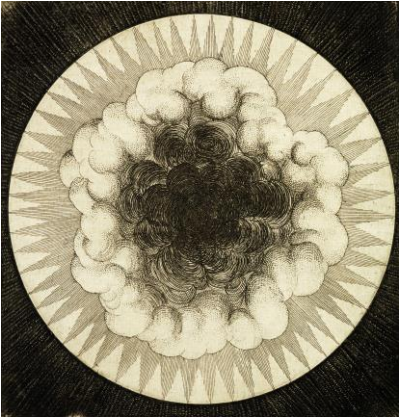
My absolute favorite book was saved for last. Why would Ya’aqov describe Miryam as a **dove** when speaking of the angels feeding her by

hand? That's a direct inference to the **Bat Kohl**. The Bat Kohl is only ever depicted as a dove and quite literally means "the daughter of the voice." Remember when the dove descended from heaven at the moment of Yahusha's baptism? Besorah Ivriym (Gospel of the Hebrews) straight up says the dove was the one doing the speaking when saying: "My son..." I'm not going over all that research again. The point here is to show direct comparisons between Miryam of Migdal and Miryam the Mother of Yahusha. There are many to be found, for sure.



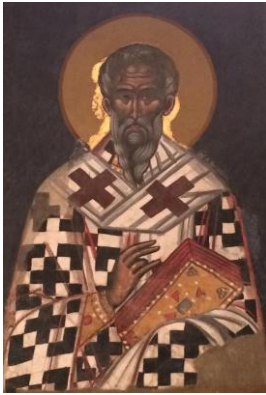
Rather interesting that there is little to no artwork that I can find of Miryam being fed by angels in the Temple. Her presentation on the Temple stairs as a toddler are accounted for, and I needn't mention the Annunciation, by

which there are enough paintings to fill a book. Not one picture of little Miryam getting fed by angels though, hmmm.



Now comes the part where your patience is paid off. We are finally getting around to having that long overdue conversation regarding Miryam of Migdal and her Mastery of the Mandala. As a reminder, the mandala is a circle which establishes a sacred space for the microcosm within, as exhibited by countless rose windows. The Medieval mystic referred to it as **'The Cloud of Unknowing'**. There is also a book by the same name, which I have taken the time to personally format and publish with TUC. Give it a read. Much like the title suggests, the author is ironically

unknown. Many have pointed the finger at **Augustinian mystic Walter Hilton** whereas others have suggested a Carthusian priest for the culprit, though both suggestions are more unlikely than not.



Furthermore adding to the Mystery, ‘The Cloud of Unknowing’ draws on the mystical tradition of a certain **Pseudo-Dionysius the Areopagite**, another unidentified person. Do a background check on Pseudo-Dionysius, why don’t you? He was a late 5th to early **6th century** Neoplatonic philosopher who is apparently only known by a pseudonym. He identifies as the Dionysius whom Pa’al converted in Ma’asiym (Acts) 17:34, which obviously can’t be true if he were inhabiting the sixth century, or can it? Well, I guess we’ll just keep calling him Pseudo-Dionysius until somebody in the Scholarly Sector figures it out, though I wouldn’t hold my breath on that one.

With Pseudo-Dionysius and others like him, **John Scotus Eriugena**, **Nicholas of Cusa**, and **John of the Cross** (**Philo of Alexandria** dabble in it), not overlooking the unidentified author of ‘The Cloud of Unknowing’, we are presented with ‘*via negativa*’ which, when translated, means ‘negative theology’, though it is also known as Apophatic theology. It was popular with the Platonists and the Neoplatonists as well as the usual suspects, like the **Gnostics**, *uh-oh*, though in truth the mystic tradition goes far back into the untold archives of history. *Via negativa* attempts to approach the Divine Creator by negation, speaking only in terms of what may not be said about the knowledge of God. Here is how ‘The Cloud of Unknowing’ describes it.

Let not, therefore, but travail therein till you feel list. For at the first time when you do it, you find but a darkness; and as it were a cloud of unknowing, you know not what, saving that you feel in your will a naked intent unto God. This darkness and this cloud is, howsoever you do, between you and your God, and lets you that you may neither see Him clearly by light of understanding in your reason, nor feel Him in sweetness of love in your affection.

And therefore, shape you to bide in this darkness as long as you may, evermore crying after Him that you love. **For**

if ever you shall feel Him or see Him, as it may be here, it behooves always to be in this cloud in this darkness. And if you will busily travail as I bid you, I trust in His mercy that you shall come thereto.

The Cloud of Unknowing 3

The darkness being spoken of will be a trigger for some readers, but I ask that you at least hear this argument through to the end. Especially since I have already shown in [The Hidden Wilderness](#) that YAHUAHA surrounds himself with darkness as a habit. And of course, the Blessed Land protects the inhabitants of Yerushalayim with the same darkness. Not going over those details again, it would take a book. The present darkness is a clear analogy to Miryam's grotto just as assuredly as Plato's world of Forms comes to mind. Actually, what the writer is stating is that the only way to truly perceive God is by stripping our knowledge and intellect, removing every mental image regarding creation, and replacing them with an intense contemplation motivated by love.

For when I say darkness, I mean a lack of knowing: as all that thing that you know not, or else that you have forgotten, it is dark to you; for you see it not with your Spiritly eye. And for this reason, it is not called a cloud of the air, but **a cloud of unknowing, that is between you and your God.**

The Cloud of Unknowing 4

You see, already, the argument is not the big bad wolf which some of you might have anticipated. Unless you're against a blank slate of meditation, that is. Well, give it a little more time. The darkness being spoken about is the space inhabiting our lack of knowing. Only the expression of the intention of the will can exist here, love and faith, that sort of thing. Is it remotely possible that **Zen** prayers developed out of this one? In the very least, we should all agree that YAHUAHA was serious about not having a single aspect of creation which might represent him or ALAHAYAM. Because it cannot. Idols, they're in the Bible, and they're naughty. It doesn't simply end there though.

And therefore, break down all knowledge and feelings of all manner of creatures; but most busily of thyself. For on the knowledge and the feeling of thyself hangs knowledge and feeling of all other creatures; for in regard of it, all

other creatures be lightly forgotten. For, should you busily set you to the proof, you shall find when you have forgotten all other creatures and all their works—yea, and thereto all your own works—that there shall live yet after, between you and your God, a naked knowledge and a feeling of your own being: the which knowledge and feeling behooves always be destroyed, ere the time be that you feel soothfast the perfection of this work.

The Cloud of Unknowing 43

If a closer experience of the Creator is our goal, then there are idols of the mind which also need dealt with before the Cloud of Unknowing can be entered. Topping that list is our **Ego**. Yeah, sorry to break the news, that will need to be completely stripped as well. The Ego can be found in our wealth of knowledge, or contrarily, our prideful arrogance, as well as our knowledge in general, but also in our works. Only the soul stripped naked of his mind will be capable of entering the darkness which separates God from creation.

All manner of bodily thing is without your soul and beneath it in nature, yea! the sun and the moon and all the stars, although they be above your body, nevertheless yet they be beneath your soul.

All angels and all souls, although they be confirmed and adorned with grace and with virtues, for the which they be **above you in cleanness,** nevertheless, yet **they be but even with you in nature.**

Within thyself in nature be the powers of your soul: the which be these three principal, Memory, Reason, and Will; and secondary, Imagination and Sensuality.

Above thyself in nature is no manner of thing but only God.

The Cloud of Unknowing 62

Might I quickly add for clarification purposes, the writer never once identifies God in any 'Christ Consciousness' context, however you want to slice it up and dice it. The Soul may be divine, but that is not the same thing as saying we are the Creator, seeing as how we are created. Here we read that the angels are above us presently in grace and virtue, but that

they are one with us in divine nature. The part where even the luminaries are beneath the Soul shouldn't be a shocker for anyone who comprehends the location of our origin. But then, don't miss out on the angels being above us in cleanness. Who knew the clean and unclean laws as found in Leviticus still exist? LOL.

There is much to be discussed regarding the 'Cloud of Unknowing', so much so that it would take a book, which it just so happens to be, and why I took the time to publish it. Well, here is the short of it. According to the writer, there was an individual who mastered the Cloud of Unknowing in Scripture. A raise of hands, does anyone want to guess who that might be? The Sunday school answer is Jesus but let's think outside the box this time around. Er, I mean, think *within* the Mandala. Here is a hint if you still need one. *She* has a name.



Before I outright tell you *her* identity, another fascinating element of the ecstasy artwork is that Miryam of Migdal isn't always depicted as inhabiting a cave, stripped of her worldly possessions. She can often be seen lounging around like daddy's little girl, before her relationship with Papa Pharisee went south. Only an untrained eye or a novice will tell me

she is bored, perhaps even sweltering from the heat, in need of air conditioning or an electric fan. No, she is intended to be seen collapsed within herself, paying a visit to the Cloud of Unknowing, meditating, and why is that? I take that to mean she had already mastered the mandala before her retirement in the cave and, once again, the artists knew it.

IN the gospel of Saint Luke, it is written, that when our Lord was in the house of Martha her sister, all the time that Martha made her busy about the dighting of His meat, Maria her sister sat at His feet. And in hearing of His word, she beheld not to the business of her sister, although her business was full good and full holy, for truly it is the first part of active life; nor yet to the preciousness of His blessed body, nor to the sweet voice and the words of His manhood, although it is better and holier, for it is the second part of active life and the first of contemplative life.

But to the sovereign wisdom of His Godhead lapped in the dark words of His manhood, thither beheld she with all the love of her heart. For from thence she would not remove, for nothing that she saw nor heard spoken nor done about her; but sat full still in her body, with many a sweet privy and a lusty love pressed upon that high cloud of unknowing between her and her God.

For one thing I tell you, that there was never yet pure creature in this life, nor never yet shall be, so high ravished in contemplation and love of the Godhead, that there is not evermore a high and a wonderful cloud of unknowing between him and his God. In this cloud it was that Maria was occupied with many a privy love pressed. And why? Because it was the best and the holiest part of contemplation that may be in this life, and from this part her list not removed for nothing. Insomuch, that when her sister Martha complained to our Lord of her and bade Him bid her sister rise and help her and let her not so work and travail by herself, she sat full still and answered not with one word, nor showed not as much as a grumbling gesture against her sister for any plaint that she could make. And no wonder: for why, she had another work to do that Martha had knowledge not of. And

therefore, she had no leisure to listen to her, nor to answer her at her plaint.

The Cloud of Unknowing 17

Did you catch that? Hopefully you didn't miss out on the part where the writer elevated Miryam of Migdal to the highest possible standard. In his words, there never was a creature in this life so pure, nor yet shall there be, so high ravished in contemplation and love than Miryam of Migdal at the feet of Mashiach, engulfed within the darkness below the Creator which is the Cloud of Unknowing. In other places, the writer suggests to the reader that he or she think about one word as an entry point, such as 'God'. For Miryam, the word which she chose to enter that place of total surrender to love may have been 'Yahuah' in Hebrew, or contrarily, 'YAHUAHA' in Paleo. Though more than likely it was 'Yahusha' or 'Yeshua' which, translated to mean '*salvation*', formed the Mandala of her Soul.

But although there are but two lives, nevertheless yet in these two lives are three parts, each one better than the other. The which three, each one by itself, be specially set in their places before in this writing. For as it is said before, the first part stands in good and honest bodily works of mercy and of charity; and this is the first degree of active life, as it is said before. The second part of these two lives lies in good Spiritly meditations of a man's own wretchedness, the Passion of Christ, and of the joys of heaven. The first part is good, and this part is the better; for this is the second degree of active life and the first of contemplative life. In this part is contemplative life and active life coupled together in Spiritly kinship and made sisters at the example of Martha and Maria. Thus, high may an active come to contemplation; and no higher, but if it be full seldom and by a special grace. Thus, low may a contemplative come towards active life; and no lower, but if it be full seldom and in great need.

The third part of these two lives hangs in this dark cloud of unknowing, with many a privy love pressed to God by Himself. The first part is good, the second is better, but the third is best of all. This is the "best part" of Maria. And therefore, it is plainly to wit, that our Lord said not,

Maria has chosen the best *life*; for there be no more lives but two, and of two may no man choose the best. But of these two lives Maria has chosen, He said, the best *part*; the which shall never be taken from her.

The Cloud of Unknowing 21

The Medieval mystic makes a division between Miryam and her sister **Martha** in stating there are two righteous lives to live. Both are good though the second is better. Separated between these two lives are **three degrees** of initiation. I am of the opinion that opinion that the mystic is describing **Teresa of Avila's** seven degrees of the Interior Castle, which again, can be read *here*. [The Interior Castle and the Matrix](#). Martha exemplifies the first three Lesser Mysteries whereas Miryam excels in the Greater, perhaps even the eighth, ninth, and ten degree which is only vaguely whispered of. Hence, the third division—three, three, and three.

Good and honest bodily works of mercy and charity are an essential entry point, but then, did you notice the self-righteous judgement towards her sister? A rookie mistake of any student. Judgement of that sort has no place in the Greater Mysteries of heaven, as the gavel is bent inwards within the Self rather than directed at others. In order to arrive in the second part, Miryam's ruach would have already mourned for the wretchedness of her own Soul. Even the Passion of Mashiach was understood by her well in advance. I've already covered that interesting tidbit of their 'relationship' in my initial Miryam of Migdal report. The Talmidiym whom Yahusha loved repeatedly comes across as though she were far advanced beyond the others, the reason being that Mashiach had let her in on his plans for redemption.

SWEET was that love between our Lord and Maria. Much love had she to Him. Much more had He to her. For whoso would utterly behold all the behavior that was between Him and her, not as a trifler may tell, but as the story of the gospel will witness—the which on nowise may be false—he should find that she was so heartily set for to love Him, that nothing beneath Him might comfort her, nor yet hold her heart from Him. This is she, that same Maria, that **when she sought Him at the sepulcher with weeping cheer would not be comforted of angels**.

The Cloud of Unknowing 22

Nobody loved Mashiach more than Miryam. Tell me again how that is not a description of the Talmidiym whom Yahusha loved. A trifler by the way is someone who reflects lightly or refuses to take a matter seriously. The Medieval mystic is prodding at those who deject every description of Miryam where the gospels give witness, shrugging them off with indifference, claiming they are but coincidence.

Well anyways, it is at the sepulcher of resurrection where we again witness another example of the Mandala Master at work. Miryam of Migdal could not be comforted by angels, the reason being that her Soul was so indebted to her microcosm of love. To enter the Cloud of Unknowing is to be in the closest capacity with God. To quote the writer, that Soul is *then* not sinning. As one pursues the beating of the Cloud of Unknowing, as compelled by spiritual stirrings of love in the heart, it is the intellect and the tug of sin which threatens to pull us back to the physical world, where the Ego reigns. Knowledge deceives, whereas love builds. Knowledge is full of labor, and labor is good, but love is greater in that it is full of rest.

Miryam of Migdal still teaches us.

