



Comments on the Gospel of

† ΘΩΜΑΣ †

by

Frater Apollonius

4^o=7[□] A.:A.:.

These are the secret sayings which the living Yeshua has spoken, and Didymos Judas Thomas inscribed them.

A secret teaching immediately presents us with the fact that there existed, at least almost from the very beginning of the Christian movement, an exoteric and an esoteric form of Christianity. Masses of people for the first time would even be exposed to such mysteries as were previously in history, reserved only for the highest initiates. This Gospel then, represents a revelation of knowledge, derived as much from Hinduism as from Buddhism and even of that, which filtered into esoteric Judaism. Indeed, it was the Hindu and the Jew that shows the original Egyptian current that also made it into the Greek mysteries. All this is coming together around the time of 69BCE; at the start of the Age of Pisces.

Prologue and Saying 1

POxy. 654.1-5

οὗτοι οἱ λόγοι οἱ ἀπόκρυφοι οὗς
these (are) the words - hidden which

ἔλαλησεν Ἰησοῦς ὁ ζῶν καὶ ἔγραψεν
spoke Jesus the living and wrote

Ἰουδᾶς ὁ καὶ θωμᾶς. καὶ εἶπεν·
Judas who (is) also Thomas and he said

ὅς ἂν τὴν ἐρμηνείαν τῶν λόγων τούτων
whoever the interpretation of these words

εὕρισκῃ, θανάτου οὐ μὴ γεύσῃται.
should find of death not not should taste

1. And he {says}: Whoever finds the interpretation of these sayings shall not taste death.

Immortality is only relative to existence within the space/time continuum. We know that there are dimensions of consciousness outside this thought stream. And so to arrive at any understanding in which to derive a sound interpretation of these sayings, requires Gnosis. This necessarily emanates from the Plerorma or the 'fullness' that is the larger existence of which the space/time continuum is but a part. So too, this manuscript is being said to carry immortal words and that when one finds the interpretation of these words, one becomes these words; thus, immortal—the Logos. We find this also in the 26th pseudepigraphic Ode to Solomon:

ODE 26,
Remarkable praise.

1 I poured out praise to the Lord, for I am His: 2 And I will speak His holy song for my heart is with Him. 3 For His harp is in my hands, and the Odes of His rest shall not be silent. 4 I will cry unto him from my whole heart: I will praise and exalt Him with all my members. 5 For from the east and even to the west is His praise: 6 And from the south and even to the north is the confession of Him: 7 And from the top of the hills to their utmost bound is His perfection. 8 Who can write the Psalms of the Lord, or who read them? 9 Or who can train his soul for life that his soul may be saved, 10 Or who can rest on the Most High, so that with His mouth he may speak? 11 Who is able to interpret the wonders of the Lord? 12 For he who could interpret would be dissolved and would become that which is interpreted. 13 For it suffices to know and to rest: for in rest the singers stand, 14 Like a river which has an abundant fountain, and flows to the help of them that seek it. Hallelujah.

2. Yeshua says: Let him who seeks not cease seeking until he finds; and when he finds he shall be troubled; and having been troubled he shall marvel, and he shall reign over the totality {and find repose}.

Pouring sand in an oyster yields a pearl. This is a perfect analogy for this verse, as what you find, will disrupt the sleeping self that even fools itself into being awake, rationalizing that because one has started on the spiritual path, they somehow have developed this faculty. But really all that has happened is that a suspicion has been aroused; some minor disturbance that would open one up just enough that some sand can be poured in. Once the pearl of wisdom is developed, then an even greater simplicity leads one onto the sublime.

Saying 2

POxy. 654 5-9

λέγει Ἰησοῦς· μὴ παύσασθω ὁ ζητῶν
says Jesus not let the one seeking stop

τοῦ ζητεῖν ἕως ἂν εὑρῇ, καὶ ὅταν
seeking until - he should find and when

εὑρῇ, θαμβηθήσεται καὶ θαμβηθεὶς
he should find, he will be astonished and being astonished

βασιλεύσει καὶ βασιλεύσας
he will reign and reigning

ἀναπαύσεται.
he will rest

3. Yeshua says: If those who lead you say to you: Behold, the Sovereignty is in the sky^o!, then the birds of the sky will precede you. If they say to you: It is in the sea!, then the fish {of the sea} will precede you. But the Sovereignty {of God} is within you and it is without you. {Whoever recognizes^o himself shall

find it; and when you recognize yourselves } you shall know that you are the Sons of the Living Father. Yet if you do not recognize yourselves, then you are impoverished and you are the impoverishment.

The Hermetic Axiom: "Know Thyself." The flow of energy, the aethyric current goes through the body and is therefore, both within the body and without it. The body becomes composed of it as the waves of the current become particles. From this aethyr, the soul is also formed as a denser form of spirit. And in this, the soul can survive the body; immortality within the space/time continuum. The spirit is intimately connected to the Pleroma, it can not be affected by soul nor matter and is already immortal, but impersonal as well; it is a spark of God.

Saying 3

P.Oxy. 654.9-21

λέγει Ἰησοῦς· ἐὰν οἱ ἔλκοντες ὑμᾶς
says Jesus if those pulling you
εἴπωσιν ὑμῖν· ἰδοὺ ἡ βασιλεία ἐν
should say to you look, the kingdom (is) in
οὐρανῷ, ὑμᾶς φθήσεται τὰ πετεινὰ τοῦ
heaven, sky you will go before the birds of the
οὐρανοῦ· ἐὰν δ' εἴπωσιν ὅτι ὑπὸ
heaven, sky if however they should say that under
τὴν γῆν ἐστίν, εἰσελεύσονται οἱ ἰχθύες
the earth it is will go in the fish
τῆς θαλάσσης προφθάσαντες ὑμᾶς·
of the sea preceding you
καὶ ἡ βασιλεία τοῦ θεοῦ ἐντός
and the kingdom of the God within
ὑμῶν ἐστὶ κακτός, ὅς ἂν
you is and outside whoever
ἐαυτὸν γνῶ, ταύτην εὐρήσει
himself knows this will find
καὶ ὅτε ὑμεῖς ἐαυτοὺς γνῶσεσθε
and when you yourselves know
εἴσεσθε ὅτι υἱοὶ ἐστε ὑμεῖς τοῦ
you will know that children you are of the
πατρὸς τοῦ ζῶντος· εἰ δὲ μὴ γνῶσεσθε
father who (is) living if however you will not know
ἐαυτοὺς, ἐν τῇ πτωχείᾳ ἐστέ καὶ
yourselves in - poverty you are and
ὑμεῖς ἐστε ἡ πτωχεία.
you are the poverty

4. Yeshua says: The person old in days will not hesitate to ask a little child of seven days concerning the place of life—and he shall live. For many who are first shall become last {and the last first}; and they shall become a single unity.

The old are about to enter the stream of the Aethyr as the young have recently been born of it. But it is in the old that the full circle of life is seen; that immortality is understood as a process of change. The Hermetic Axiom: "Change equals Stability."

Saying 4

POxy. 654.21-27

λέγει Ἰησοῦς· οὐκ ἂποκινήσει ἄνθρωπος
says Jesus not will hesitate (a) man, human

παλαιός ἡμερῶν ἐπερωτήσε παιδίον
old of days to ask (a) child

ἐπτά ἡμερῶν περὶ τοῦ τόπου τῆς ζωῆς,
seven of days concerning the place of life
καὶ ζήσεται· ὅτι πολλοὶ ἔσονται πρῶτοι
and he will live for many will be first

ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι, καὶ εἰς
last and the last (will be) first and into

ἐν κατανήσουσιν.
one they will become

5. Yeshua says: Recognize Him who is in front of thy face, and what is hidden from thee shall be revealed to thee. For there is nothing concealed which shall not be manifest, { and nothing buried that shall not be raised }.

There is so much that becomes obvious to someone who has awoken to Gnosis. Life is no longer an unconscious journey, but a very conscious one. And so it is not that things are hidden, but that we are too asleep to see what is before us. Per the verse above, our consciousness is too impoverished.

Saying 5

POxy. 654.27-31

λέγει Ἰησοῦς· γινῶθι τὸ ὄν
says Jesus know the thing

ἔμπροσθεν τῆς ὄψεώς σου,
before the face of you

καὶ τὸ κεκαλυμμένον ἀπό
and that which has been hidden from

σου ἀποκαλυφθήσεται σοι· οὐ γάρ
you will be revealed to you not for

ἔστιν κρυπτόν ὃ οὐ φανερόν
there is not a hidden thing which clear

γενήσεται, καὶ τεθαμμένον ὃ οὐκ
will become and not a thing that has been buried

ἐγερθήσεται.
(that) will (not) be raised.

6. His Disciples ask him, saying to him: How do thou want us to fast, and how shall we pray? And how shall we give alms, and what diet shall we maintain? || Yeshua says: Do not lie, and do not practice what you hate²—for everything is revealed before the face of the sky. For there is nothing concealed that shall not be manifest, and there is nothing covered that shall remain without being exposed.

Blind observances to appease some jealous creator or demiurge deny the divinity of the spirit in humanity. We are the stuff that stars are made of; we are already divine. The pretense of humility simply denies this and perverts our nature as it alienates our heart, soul and body.

Saying 6

POxy. 654.32-40

ἐξετάζουσιν αὐτὸν οἱ μαθηταὶ αὐτοῦ
question him the disciples of him

καὶ λέγουσιν· πῶς νηστεύσομεν, καὶ
and say how will we fast and

πῶς προσευξόμεθα, καὶ πῶς
how will we pray and how

ἐλεημοσύνην ποιήσομεν καὶ τί
alms, charitable giving will we do and what

παρατηρήσομεν περὶ τῶν βρωμάτων;
will we observe carefully concerning the foods

λέγει Ἰησοῦς· μὴ ψεύδεσθε καὶ ὅτι
says Jesus do not lie and whatever

μισεῖτε, μὴ ποιεῖτε· ὅτι πάντα
you hate do not do because all things

ἐνώπιον τῆς ἀληθείας ἀναφαίνεται.
before the truth is caused to appear

οὐδὲν γὰρ ἔστιν ἀποκεκρυμμένον ὃ
nothing for there is which has been hidden which

οὐ φανερὸν ἔσται.
not clear will become

7. Yeshua says: Blest is the lion which the human eats—and the lion shall become human. And defiled is the human which the lion eats—and the [human] shall become [lion].

The human is a complete microcosm, whether the human eats or the lion eats, this fullness, this reflection of the Pleroma raises the evolutionary status of the lion. The human eating the lion makes the human as strong as the lion. The lion eating the human destroys the human.

Saying 7

POxy. 654.40-42

40 [ἔσται. μα]κάρη[ός] ἔστιν [. . .]
[B]jesse[d] is [...]

[. . .] ἔστ[. . .]

[. . .] ὅν [. . .]

8. And he says: The [Sovereignty] is like a wise fisherman who cast his net into the sea. He drew it up from the sea full of small fish. Among them he found a large good fish.¹ That wise fisherman, he threw all the small fish back into the sea, he chose the large fish without hesitation. Whoever has ears to hear, let him hear!

The petty pleasures of life are unrewarding and unfulfilling. Their enjoyment is brief and shallow at best. But the true pleasure of life, virtue, is both tasty and filling for the palette that is properly prepared to sample it.

9. Yeshua says: Behold, the sower came forth—he filled his hand, he threw. Some indeed fell upon the road—the birds came, they gathered them. Others fell on the bedrock—and they did not take root down into the soil, and did not sprout grain skyward. And others fell among the thorns—they choked the seed, and the worm ate them. And others fell upon the good earth—and it produced good fruit up toward the sky, it bore 60-fold and 120-fold.

Not all of humanity is destined to be raised on the evolutionary axis. Some are as those that cannot yield any virtue. They are to be destroyed. And likewise, all that is in each one of us also doesn't serve virtue, and it too must be transmuted as the birds and worms that transmute the misplaced seeds.

10. Yeshua says: I have cast fire upon the world-system^o—and behold, I guard it until it is ablaze.

The Aethyr is the Akasha of the Hindus and the Soul or Sulphur of the Alchemists. It has often been compared to a fire, not unlike the fire of the Holy Spirit or Holy Ghost. To connect with this level of sight, is to see the energy matrix running within and without everything on the planet, to cast the world ablaze. Cultivate soul by cultivating virtue; this is the casting of fire upon the world and the 'moving of soul.'

11. Yeshua says: This sky shall be made to pass away, and the one above it¹ shall be made to pass away. And the dead are not alive, and the living shall not die. In the days when you consumed the dead, you transformed it to life—when you come into the Light, what will you do? On the day when you were united, you became divided—yet when you have become divided, what will you do?

Those who are of full consciousness; having attained Gnosis are truly alive. They cannot die what is called the 'Second Death'. That death is the destruction of the soul that goes through time. Those who live this life in the unconscious state and cling to that, they will not have the capacity to hold their soul together, when the physical body undergoes its inevitable change, death. And their soul will disperse into its many aethyric components upon death.

The physical body can be brought into the Aethyr as well; as it's true constituents are aethyric substance, crystallized to a more dense level. Only the densest of its components remain in the physical manifestation. But as each living cell gives off its life force that composes the soul that is then that which is dead made to come alive. The light of the Aethyr is a pliable source that can be manipulated.

And so on the day of our birth, we as one, became two; we took on a living soul. We must then strive to nurture this soul and to flex its muscles and help it to vitality. Virtue is the key to this. Consider the fact that an accomplished musician is called a 'Virtuoso.'

Next then is to become two and Liber AL seems to address this with two verses:

AL I.29: **"For I am divided for love's sake, for the chance of union."**

AL I.45: **"The Perfect and the Perfect are one Perfect and not two; nay, are none!"**

An Alchemical inference is easy to draw; the one divided and reunited as in the process: Solve et Coagula.

12. The Disciples say to Yeshua: We know that thou shall go away from us. Who is it that shall be Rabbi over us? || Yeshua says to them: In the place that you have come, you shall go to Jacob the Righteous, for whose sake the sky and earth have come to be.

Jeshua bar Joseph now cites his brother as the source of Virtue. Indeed, history records that it was James bar Joseph that gave the 'Sermon on the Mount.' It was this key that opened the Age of Pisces and gave the spiritual instructions that belonged to this stage of development.

The master withdraws himself from the current, ultimately. But this is of another situation. Here, Jeshua bar Joseph was a warrior (or terrorist by today's parlance) who knew he would die by the sword he raised. The Hebrews expected that their Messiah would be a military leader that would lead them from the bondage of Rome. But this warrior expected to lead them from the bondage of their own ignorance, which also included the bondage of the Sanhedrin.

13. Yeshua says to his Disciples: Make a comparison to me, and tell me whom I resemble. || Shimon Kefa says to him: Thou art like a righteous angel. || Matthew says to him: Thou art like a philosopher of the heart. || Thomas says to him: Oh Teacher, my mouth will not contain saying whom thou art like! || Yeshua says: I'm not thy teacher, now that thou have drunk, thou have become inebriated from the bubbling spring which I have measured out. And he takes him, he withdraws, he speaks three words to him:

**hyh) r#) hyh)
ahyh ashhr ahyh
I-AM who I-AM**

Now when Thomas comes to his comrades, they inquire of him: What did Yeshua say to thee? || Thomas says to them: If I tell you even one of the words which he spoke to me, you will take up stones to cast at me—and fire will come from the stones to consume you.

For the Age of Pisces, Jesus becomes the Avatar as Moses was the Avatar of the Age of Aries; the Age of the Ram. In this capacity, Jesus has a direct contact with the creator, which would be the Demiurge. This would have upset the Gnostic disciples as they stood in philosophical opposition to this being. But the Pleroma has no direct involvement in this world, it is as the Deists insist, separate and distinct; having created the gods or in Gnostic parlance, the Aeons, and then having no direct connection with their creation(s).

14. Yeshua says to them: If you fast, you shall beget transgression for yourselves. And if you pray, you shall be condemned. And if you give alms, you shall cause evil to your spirits. And when you go into any land to travel in the regions, if they receive you then eat what they set before you and heal the sick among them. For what goes into your mouth will not defile you—but rather what comes out of your mouth, that is what will defile you.

Tokens of obedience merely lead to hypocrisy. The old ways of food preparation were eucharistic for the Age of the Ram, but the Age of Pisces would contain an entirely different form of eucharist. But first, virtue must be restored to the organ that imbibes on the eucharist; its hypocrisy must be eliminated.

15. Yeshua says: When you see him who was not born of woman, prostrate yourselves upon your face and worship him—he is your Father.

Indeed, the Demiurge is the creator and a jealous god that has created this Universe. It requires blindness and worship; hence one must fall on one's face. Parthenogenesis was a well-established religious symbol, part of the common knowledge; unlike the knowledge that we have today. Note though that Jesus is not exhorting himself as the Father and he is not requiring of his disciples to worship him. How things have changed since that time in 500CE when the Roman Pope decided that Jesus is also God.

16. Yeshua says: People perhaps think that I have come to cast peace upon the world, and they do not know that I have come to cast conflicts upon the earth—fire, sword, war°. For there shall be five in a house—three shall be against two and two against three, the father against the son and the son against the father. And they shall stand as solitaries.

Gnosis means a separation from the sleepers and the sleepers will not like this as sleepers are disturbed by waking people walking around them as they sleep. And for that matter, racial consciousness is a danger that will lull one right back to sleep. Blood is not thicker than water; but far more poisonous.

17. Yeshua says: I shall give to you what eye has not seen and what ear has not heard and what hand has not touched and what has not arisen in the mind of mankind.

The ineffable comes with the fullness of self realization and that perspective is unique to each of us. Thus, no matter that another has attained Gnosis, there is no Gnosis like yours.

18. The Disciples say to Yeshua: Tell us how our end shall be. || Yeshua says: Have you then discovered the origin°, so that you inquire about the end? For at the place where the origin is, there shall be the end. Blest is he who shall stand at the origin—and he shall know the end, and he shall not taste death.

The secret of the Ourobouros is that life is continuous; a circle that never ends. To come to the end is but to find the beginning. This certainly was the old analogy; today, that circle is a spiral and so life climbs to an evolutionary height as well. The Ourobouros is replaced by the two strands of the DNA and the Cadeucus.

19. Yeshua says: Blest is he who was before he came into Being. If you become Disciples to me and heed my sayings, these stones shall be made to serve you. For you have five trees° in Paradise, which in summer are unmoved and in winter their leaves do not fall—whoever shall know them shall not taste death.

Reminiscent of AL III.66 "...stones of precious water." This higher wisdom has a practical benefit; a higher power. The water is that separated in Genesis; the key to life itself and thus, to immortality. The five trees fed by this water are the five elements that are born of the water.

20. The Disciples say to Yeshua: Tell us what the Sovereignty of the Heavens is like. || He says to them: It resembles a mustard seed, smaller than all (other) seeds—yet when it falls on the tilled earth, it produces a great plant and becomes shelter for the birds of the sky.

It is like a hologram, identical in the same way that the microcosm and the macrocosm are identical. It is a state of mind that propagates in the lives of everyone that it comes into contact with; spreading not dissimilar from the way a cancer spreads. It is then self-multiplying as is also said of the Philosopher's Stone.

21. Mariam says to Yeshua: Whom are thy Disciples like? || He says: They are like little children who are sojourning in a field which is not theirs. When the owners of the field come, they will say: Leave our field to us! They take off their clothing in front of them in order to yield it to them and to give back their field to them. Therefore I say, if the householder ascertains that the thief is coming, he will be alert before he arrives and will not allow him to dig thru into the house of his domain to carry away his belongings. Yet you, beware of the origin of the world-system—gird up your loins with great strength lest the bandits find a way to reach you, for they will find the advantage which you anticipate. Let there be among you a person of awareness—when the fruit ripened, he came quickly with his sickle in his hand,¹ he reaped it. Whoever has ears to hear, let him hear!

The children are the life and the spirit of the field. If they drop their clothes, they are leaving their bodies with the field as they depart. Such possession of spirit is untenable and spirit escapes capture. We must be attentive with our spirit, lest the world try to obtain it; a certain polarity between the two must be maintained. If one becomes superior over the other, it will be cut down to restore the equilibrium. The Master then leads these spirits who dwell amongst us. These spirits are his or her servants. Mary asks because she functions within the polar matrix that marries the two of them as one; indeed, as none as they are then pure spirit. The Master is the part of this that has the connection with the bodies; the clothes. She is spirit and has no direct view of the material except through the Master.

22. Yeshua sees little children who are being suckled. He says to his Disciples: These little children who are being suckled are like those who enter the Sovereignty. || They say to him: Shall we thus by becoming little children enter the Sovereignty? || Yeshua says to them: When you make the two one, and you make the inside as the outside and the outside as the inside and the above as the below, and if you establish the male with the female as a single unity so that the man will not act masculine and the woman not act feminine, when you establish eyes in the place of an eye and a hand in the place of a hand and a foot in the place of a foot (and) an image in the place of an image—then shall you enter [the Sovereignty].

Even more directly than the preceding verse, this shows an Alchemical operation. Here are the elements of transformation; trading the material body with the spiritual body, one cell at a time. This is the secret of the Eucharist and the creation of a sacramental religion. But this is not about the forgiveness of sins or some other sort of moral instruction. It's psycho-physical and quite consistent with the Alchemical drawings of the Renaissance. The Soul must be re-made in the image of the Spirit, abandoning its reflection of the image of the body; thus the Soul re-constitutes the body. This is a very practical instruction and has little to do with the idea of faith, but demands the effort of the individual. The reception of Grace is simply not an issue; rather, Gnosis is the reward of effort.

23. Yeshua says: I shall choose you, one from a thousand and two from ten thousand—and they shall stand, becoming a single unity.

One is here expressed in multiples of the decad; they all being linked together as a single unit of numeration. A dimensionality of spirit is expressed as being greater than the body.

24. His Disciples say: Show us thy place, for it is compulsory for us to seek it. || He says to them: Whoever has ears, let him hear! Within a person of light there is light, and he illumines the entire world. When he does not shine, there is darkness.

Gnosis is a comprehension of the full nature of our humanity. The divine spark that is in each of us emanates from the dimension of light and animates matter. It can be felt by all, even intuitively and even by the densest among us. If it does not animate matter and either is not implanted or withdraws its force from such, then the matter is dark; the feces of the Alchemist.

Saying 24

P.Oxy. 655.d.1-5

[. . . ἐστίν
[it] is
[. . . φωτεινῶ,
[...]light
[. . . κόσμῳ
[... w]orld
[.]η
5 [. . . ἐστίν.
[...]t is [...]

25. Yeshua says: Love thy Brother as thy soul, protect him as the pupil of thine eye.

The connection that we make with our friends is one of mutual attraction, which means that magnetic forces are at work. This means that a part of us is in them as a part of them remains with us.

26. Yeshua says: The mote which is in thy Brother's eye thou see, but the plank that is in thine own eye thou see not. When thou cast the plank out of thine own eye, then shall thou see clearly to cast the mote out of thy Brother's eye.

We can be so unconscious of ourselves, that we project our unconsciousness outward onto others. Rather than use this to criticize and judge others, use what we see in others to be a sign of what is really in ourselves.

Saying 26

P.Oxy. 1.1-4

καὶ τότε διαβλέψεις ἐκβαλεῖν
and then you will see clearly to cast out

τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
the speck which (is) in the eye

τοῦ ἀδελφοῦ σου.
of the brother of you

27. (Yeshua says:) Unless you fast from the system, you shall not find the Sovereignty {of God}; unless you keep the (entire) week¹ as Sabbath^{o,2} you shall not behold the Father.

The world is a busy place that is constantly buzzing with movement, as a trance it draws you into its outer necessities. But in the stillness of the mind, the spiritual source can be seen, if one but loose the bonds of the outer world on occasion.

Saying 27

P.Oxy. 1.4-11

λέγει Ἰησοῦς· ἐάν μὴ νηστεύσητε
says Jesus if not you should fast

τὸν κόσμον, οὐ μὴ εὑρητε τὴν
the world not not you should find the

βασίλειαν τοῦ θεοῦ· καὶ ἐάν
kingdom of God and if

μὴ σαββατίσητε τὸ σάββατον, οὐκ
not you should keep the sabbath the sabbath not

ὄψεσθε τὸν πατέρα.
you will see the father

28. Yeshua says: I stood in the midst of the world, and incarnate^o I was manifest to them.¹ I found them all drunk, I found no one among them athirst in his heart. And my soul was grieved for the sons of men, for they are blind in their minds and do not see that empty they have come into the world and that empty they are destined to come forth from the world. However, now they are drunk—when they shake off their wine, then shall they change their mentality.

Per the two verses above, to be caught in the trance of the world when one's heart is blind, one will not perceive the spirit and one's soul is brought to a false ecstasy. When soul looks to spirit, rather than to flesh, one's soul finds a higher ecstasy.

Saying 28

POxy. 1.11-21a

λέγει Ἰησοῦς· ἔστην ἐν μέσῳ
says Jesus I stood in (the) middle
τοῦ κόσμου καὶ ἐν σαρκὶ ὤφθην
of the world and in (the) flesh I appeared
αὐτοῖς καὶ εὔρον πάντας μεθύοντας
to them and I found everyone drunk
καὶ οὐδένα εὔρον διψῶντα ἐν αὐτοῖς
and nobody I found thirsting among them
καὶ πονεῖ ἡ ψυχὴ μου ἐπὶ
and grieves the soul of me for
τοῖς υἱοῖς τῶν ἀνθρώπων ὅτι
the children, sons of humanity, men because
τυφλοὶ εἰσιν τῇ καρδίᾳ αὐτῶν
blind they are in the heart of them
καὶ οὐ βλέπουσιν.
and not they see

29. Yeshua says: If the flesh has come to be because of spirit, it is a marvel—yet if spirit because of the body, it would be a marvel among marvels. But I myself marvel at this: how this great wealth has been placed in this poverty.

Indeed, the ONE emanates from the highest spiritual source and from the lowest material source; as they are both of the ONE. And so both a marvel and a marvel of marvels IT is. That the material can be seen as a “poverty” is the perspective from the spiritual heights. And one such as Jesus may be of these heights. But also, the Great Wild Beast is of the ONE and shows the opulence of this world as well; teaching us that we are ALL the ONE.

Saying 29

POxy. 1.21b-22

ἐνοικεῖ αὐτήν τὴν πτωχείαν.
dwells in this - poverty

30. Yeshua says: Where there are three gods, they are {godless. But where there is only one, I say that} I myself am with him. {Raise the stone and there you shall find me, cleave the wood and there am I.}

From a Gnostic scholar: Here you see the usage of the 3, 2, 1 (All prime numbers) and parts of the sacred triangle. The Coptic were actually writing Greek letters to what you would call Middle Egyptian(The Language) The same language on the pyramids They were quite aware of Pythagorus and considered him a sort of Divine

Sayings 30 & 77b

POxy. 1.23-30

λέγει Ἰησοῦς· ὅπου ἐάν ᾧσιν τρεῖς,
says Jesus wherever there should be three
εἰσιν ἄθεοι· καὶ ὅπου εἷς ἐστίν
they are without God and where one is
μόνος, λέγω, ἐγὼ εἶμι μετ' αὐτοῦ.
alone I say I am with him
ἔγειρον τὸν λίθον καὶ ἐκεῖ ἐβρήσεις με·
lift the stone and there you will find me
σχίσον τὸ ξύλον καὶ ἐκεῖ εἶμι.
split the wood and I there am

31. Yeshua says: No oracle is accepted in his own village, no physician heals those who know him.

At home, our humanity is remembered; our parents recall us in diapers and our friends recall our youthful follies. The objective distance is difficult to attain in order to hear the words of the God that speaks through such an one.

Saying 31

POxy. 1.31-35

λέγει Ἰησοῦς· οὐκ ἐστίν δεκτός
says Jesus not is acceptable
προφήτης ἐν τῇ πατρίδι αὐτοῦ,
prophet in the homeland of him
οὐδὲ ἰατρός ποιεῖ θεραπείας εἰς
neither (a) physician does healings for
τοὺς γινώσκοντας αὐτόν.
those who know him

32. Yeshua says: A fortified city built upon a high mountain cannot fall nor can it be hidden.

The 'city on the hill' is a symbol cherished by the Founding Fathers of the U.S.A. It is that which burns as a lamp and beacon unto those who yet dwell in the shadows of the hill and subsequently, in darkness.

Saying 32

POxy. 1.36-41

λέγει Ἰησοῦς· πόλις οἰκοδομημένη
says Jesus city having been built
ἐπ' ἄκρον ὄρους ὑψηλοῦς καὶ
on (the) high point of (a) mountain high and
ἐστηρικμένη οὐτε πεσεῖν δύναται
having been established neither to fall is able
οὐτε κρυβῆναι.
nor to be hidden

33. Yeshua says: What thou shall hear in thy ear proclaim to other ears from your rooftops. For no one kindles a lamp and sets it under a basket nor puts it in a hidden place, but rather it is placed upon the lampstand so that everyone who comes in and goes out will see its light.

A parable once told to me by an instructor goes as follows:

Once upon a time there was a Great Wild Beast whose mighty roar could be heard all over a sleepy kingdom. In this kingdom there were many lovely maidens. Each maiden lived in a wonderful cottage by a lake or a stream or by the ocean or by an echoing valley. The children of this kingdom knew no mother or father but rather sought sustenance and comfort in the house of one of the many maidens. Each maiden gathered about herself all of the beautiful children that she came in contact with and taught them by the LVX of Her Soul. Each maiden could hear the roar of the GWB and knew that with each roar new children would come seeking sustenance and shelter and knowledge. The maidens would leave on porch lights to guide the children to them for the Kingdom was enveloped in eternal darkness save in the presence of Maiden. If a child learned well they became a Maiden and left the cottage, with a light of their own, to build and light a cottage of their own. At intervals a GWB would be born and roar for a time. Each GWB, nearing the time of His passing, would teach a Maiden how to roar like them and instruct them to pass the roar on until they heard another GWB. Once the GWB died and his roar was not heard in the Kingdom for many a year. The faithful Maidens kept the porch lights on for the children but some of the maidens could not themselves remember what they should teach the children when they came. For these had taught only by the sound of the voice of the GWB and had never learned to teach by the LVX of Her Soul. So when the voice of the GWB could be heard no more in the kingdom these maidens gradually began to age and wither until they became hags full of venom and hate (which is love after another manner). Still the children came and still the Maidens and the Hags taught. If the Maidens taught self-reliance, the Hags taught submission. If the Maidens taught courage the Hags taught deceit. Thus was the way in the Kingdom for many a year.

Saying 33

POxy. 141-42

λέγει Ἰησοῦς· ὁ ἀκούεις εἰς τὸ ἓν
says Jesus what you hear in the one
ὠτίον σου . . .
ear of you

34. Yeshua says: If a blind person leads a blind person, both together fall into a pit.

Beware false prophets and false masters.

35. Yeshua says: It is impossible for anyone to enter the house of the strong person to take it by force, unless he binds his hands—then he will plunder his house.

We are all strong in the spirit; but those parasites and vampires that would rob us of our energy are those who tie our minds into knots and seduce us into tying our hands that we become impotent.

36. Yeshua says: Be not anxious in the morning about the evening nor in the evening about the morning, {neither for your [food] that you shall eat nor for [your garments] that you shall wear. You are much superior to the

[windflowers] which neither comb (wool) nor [spin] (thread). When you are naked, what are [you wearing]? Or who can increase your stature? He Himself shall give to you your garment. }

True spiritual experience is to be able to live in the present moment; leaving the past and the future in their proper places. By focusing away from the present, the tendency to worry and regret becomes strong and robs you of your personal power.

Saying 36

POxy. 655.i.1-17

. . . ἀπό πρωί ἕως ὀψέ, μήτε ἀφ'
from early until late nor from
ἐσπέρας ἕως πρωί, μήτε τῆ τροφῆ
evening until morning nor for the food
ὑμῶν τί φάγητε, μήτε τῆ στολῆ ὑμῶν
of you what you should eat nor for the robe of you
τί ἐνδύσῃσθε. πολλῶ κρείσσονές
what you should wear in much greater
ἐστε τῶν κρίνων, ἅτινα οὐ ξαίνει
you are than the lillies which neither card
οὐδέ νήθει. μηδέν ἔχοντες ἔνδυμα,
nor spin nothing having clothing
τί ἐνδύσῃσθε καὶ ὑμεῖς; τίς ἄν
what wear - you who -
προσθεῖη ἐπὶ τὴν ἡλικίαν ὑμῶν;
might add to the time of life of you
αὐτός δώσει ὑμῖν τὸ ἔνδυμα ὑμῶν.
he will give you the clothing of you

37. His Disciples say: When will thou appear to us, and when shall we behold thee? || Yeshua says: When you take off your garments without being ashamed, and take your garments and place them under your feet to tread on them as the little children do—then [shall you behold] the Son of the Living-One, and you shall not fear.

Taking off the garments of the denser and more material bodies, one is ultimately left with the pure and spiritual core. It is from this place that one can perceive the true spark of life that is in all beings.

Saying 37

POxy. 655.i.17-23

λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ·
say to him the disciples of him
πότε ἡμῖν ἐμφανήσῃς ἔσει,
when to us visible will you be
καὶ πότε σε ὀψόμεθα; λέγει· ὅταν
and when you will we see he says when
ἐκδύσῃσθε καὶ μὴ αἰσχύνθητε.
you should undress and not be ashamed

38. Yeshua says: Many times have you yearned to hear these sayings which I speak to you, and you have no one else from whom to hear them. There will be days when you will seek me but you shall not find me.

Per the parable above, in each culture, a wise one, initiated in the LVX comes and sets a vibration (roar) or shakti-pat as it is often referred. Others come to depend on this and assume that this will not falter and decay. But this is the way of life, that all things must change and die. And so the great wise ones will depart, for only then can room be made for new wise ones; coming on the heels of the ensuing hunger left in the void created in the wake of the former.

39. Yeshua says: The dogmatists and the scriptualists have received the keys of recognition, but they have hidden them. They did not enter, nor did they permit those to enter who wished to. Yet you—become astute as serpents and innocent as doves.

When Gnosis becomes a treasure to be hoarded, the LVX has been lost by those who would control it. But such control is only possible when one places that Gnosis in the written documents of the scribes; rather than in the written documents of the heart.

Saying 39

P.Oxy. 655.ii.11-23

λέγει Ἰησοῦς· οἱ Φαρισαῖοι καὶ
says Jesus the Pharisees and
οἱ γραμματεῖς ἔλαβον τὰς κλεῖδας
the scribes took the keys
τῆς γνώσεως, αὐτοὶ ἔκρυψαν αὐτάς.
of knowledge they hid them
οὔτε εἰσῆλθον, οὔτε τοὺς
neither did they go in nor those
εἰσερχομένου εἰσέλθειν. ὑμεῖς
going in did they permit to go in you
δὲ γίνεσθε φρόνιμοι ὡς ὄφεις
however be wise as serpents
καὶ ἁκέρατοι ὡς περιστέραί.
and innocent as doves

40. Yeshua says: A vine has been planted without the Father—and (as) it is not vigorous,¹ it shall be pulled up by its roots and destroyed.

The way of the material world is one of constant change; all must perish. This is the nature of transformation. But the spiritual world is unchanging and permanent; this being the world of the All-Father; the original creative force.

41. Yeshua says: Whoever has in his hand, to him shall (more) be given; and whoever does not have, from him shall be taken the little which he has.

Is this not the way of the world? Those who have are able to take more and those who have not continue to lose.

42. Yeshua says: Become transients.

Do not concern yourself in what you have or what you have not. Rather, move like the Tao, in the river of life; knowing that all things change.

43. His Disciples say to him: Who art thou, that thou say these things to us? || (Yeshua says to them:) From what I say to you, you do not recognize who I be, but rather you have become as those Judeans—for they love the tree but hate its fruit, and they love the fruit but hate the tree.

Jesus is here, presenting himself as a son of Light; the L.V.X. He is saying “I stand alone and upon my own merits, no matter what you may value or want to find in me.” This verse perfectly complements verse 50.

44. Yeshua says: Whoever vilifies the Father, it shall be forgiven him; and whoever vilifies the Son, it shall be forgiven him. Yet whoever vilifies the Sacred^o Spirit, it shall not be forgiven him—neither on earth nor in Heaven.

At the time of this writing, the Roman church had not yet invented the ‘Holy Trinity’. Father and son are anthropomorphic principals, whereas the Holy Spirit is the vivifying and fructifying principal of life itself. The Father (or “All-father,” which has nothing to do with gender) is the creator and the son is the thing created, but the Holy Spirit is that which maintains life; physical and spiritual. It’s denial would be self-destructive.

45. Yeshua says: They do not harvest grapes from thorn-trees, nor do they gather figs from a briar-patch—for they give no fruit. A good person brings forth goodness out of his treasure; a bad person brings forth wickedness^o out of his evil treasure which is in his heart, and he speaks maliciously—for out of the abundance of the heart he brings forth wickedness.

Marcelo Motta states this in a more direct manner: The petty man is not ashamed of what is not benevolent, nor fears doing what is not right. Without prospect of profit, he does not dedicate himself to what is good, and without pressure from others; he does not redress his errors. However, self-correction in small things would make him chary in things of greater consequence. If good deeds are not accumulated, they will not be sufficient to create character in us; if bad deeds are not accumulated, they will not be sufficient to disrupt our lives. The petty man thinks that small good deeds are unimportant and does not do them; he thinks that small bad deeds are unimportant and does not abstain from them. Thus his evil accumulates until it can no longer be disguised, and his guilt grows until it becomes intolerable.

46. Yeshua says: From Adam until John the Baptist there is among those born of women none more exalted than John the Baptist—so that his eyes shall not be broken. Yet I have said that whoever among you becomes childlike shall know the Sovereignty, and he shall be more exalted than John.

Israel Regardie said Magick is a complicated route to becoming a child. The pure level of creativity and openness of viewpoint that marks the child’s perspective reveals the kingdom of the mind. Qabalistic methods are ‘playful’ methods in approaching sacred books. But there is also the Magickal Child; the birthing of the higher-self. And so this has a marvelously occult undertone.

47a. Yeshua says: A person cannot mount two horses nor stretch two bows; and a slave cannot serve two masters—otherwise he will honor the one and despise the other.

47b. (Yeshua says:) No person drinks vintage wine and immediately desires to drink fresh wine. And they do not put fresh wine into old wineskins lest they burst, and they do not put vintage wine into new wineskins lest it sour. They do not sew an old patch on a new garment, because there would come a split.

The weak morality of dead religions, like the racial consciousness of our families and communities are of one horse. The other horse is that horse that rides outside the herd consciousness; it is ever becoming new and vital and we have not the capacity to tie us to our old ways and attachments. Cf. AL III.43 and Motta's commentary as appended here:

AL III.43: "Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses; then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungered."

Although this verse is specifically directed tot he Scarlet Woman, there is a sense in which it is useful to all Aspirants, and it must be taken in a very literal sense.

We have already remarked that there are no contradictions in the Book. You have been told not to pity; you have been told that compassion is the vice of kings; you must act as if you believe these assertions to be facts, if you want to become a Thelemite. See LXV, v, 52-56.

Many of your ordeals shall be of pity and compassion. You must remember that pity is vanity and compassion is confusion, or you will run the risk of wasting your dedication on the most worthless people.

"Old sweetnesses": see AL I, 49; AL II, 5, 52. These verses must be understood in the most literal sense, and complied with punctiliously. Let the dead bury their dead, and follow 666!

"I will alienate her heart": I will confuse her intelligence.

"I will cast her out from men": Even those for whom she showed pity or compassion will scorn her. In fact, they will be first to do so.

"I will slay me her child": Remember the Sign I.R.! This is a hint for Members of a certain Grade.

Nor do you forget AL III, 16.

48. Yeshua says: If two make peace with each other in this one house, they shall say to the mountain: Be moved!—and it shall be moved.

The two natures that comprise every human being are in a sense at war with each other. Once the psychic integration melds these two into one heterogeneous being, the power over one's life and over nature herself, becomes available. Whereas a house divided against itself cannot stand; to borrow a phrase from Abraham Lincoln.

49. Yeshua says: Blest are the solitary and chosen—for you shall find the Sovereignty. Because you are from it, you shall return there.

Gnosis separates one from the sleepers; the result is that it makes one alone as one simply doesn't vibrate at the same dull frequency. This is the mark of the greater soul, the one that stands alone and does not passively accept the herd mind.

50. Yeshua says: If they say to you: From whence have you come?, say to them: We have come from the Light, the place where the Light has come into being from Him alone—He [stood] and He himself appeared in their imagery. If they say to you: Who are you?, say: We are his Sons and we are the chosen of the Living Father. If they ask you: What is the sign of your Father in you?, say to them: It is movement with repose.

This is a marvelous complement to verse 43; Jesus is not saying that he is God, but that he is a light being or a son of light. And this is how the enlightened individual must present him or herself to the world.

51. His Disciples say to him: When will the repose of the dead occur, and when will the New World come? || He says to them: That which you look for has (already) come, but you do not recognize it.

This world is the world to come; that which we perceive is not this world, but our perception in subjectivity. This is the Maya; that we cannot see things as they are. The mystic vision provides a vision of the real world.

52. His Disciples say to him: Twenty-four prophets^o proclaimed in Israel, and they all spoke within thee. || He says to them: You have ignored the Living-One who is facing you, and you have spoken about the dead.

True spiritual knowledge or Gnosis is based on experience and we all validate ourselves. To rely on prophetic writings from the past is a flirtation with that which is called BECAUSE. All prophecy is for its time and must be renewed and reinvigorated constantly. The dead men of the past spoke for their time and not for today. Because is the function that takes misinterpretations of the past and misapplies them to the present. It is a dance with self-deception and the rationalistic processes that keep us entrapped in our petty egos.

53. His Disciples say to him: Is circumcision beneficial to us or not? || He says to them: If it were beneficial, their father would have begotten them circumcised from their mother. But the true spiritual circumcision has become entirely beneficial.

The Zohar makes much of circumcision, but is not for the uninitiated to understand as the term is used connotatively and not denotatively. Phallic worship is an essential part of Christianity; both in its origins and symbols. As a symbol, circumcision is a symbol for the erect phallus, representing spiritual empowerment.

In the outer college, the denotative teaching has more to do with teaching a primitive peoples personal hygiene along with other healthy practices built into the dietary and other such restrictions fixed in Talmudic law. Though, there is also a Magickal formula in the dietary or Kosher tradition that is potently Eucharistic in nature.

54. Yeshua says: Blest are the poor, for the Sovereignty of the Heavens is yours.

Do not take this in the seemingly obvious altruistic manner. A beggar is impoverished and cannot be a king. Rather, take this symbolically as one who has been cast out from the herd. And the proper conduct towards any beggar should be as per AL II.58-60:

"Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty."

"Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him."

"Therefore strike hard & low, and to hell with them, master!"

55. Yeshua says: Whoever does not hate his father and his mother, shall not be able to become a Disciple to me. And whoever does not hate his brothers and his sisters, and take up his own cross¹ in my way, shall not be made worthy of me.

Motta writes on the idea that what he calls, 'Racial Consciousness,' meaning that one keeps one's identity attached to one's family lineage is a taboo that keeps one from cosmic consciousness. Castaneda called for the use of a technique called, 'Erasing Personal History.' The outer personality is connected with this, a personality that is nothing more than a strategic construct developed by one's life experiences in interacting with the world. This viewpoint is necessarily impoverished in its breadth and scope and will not allow one to see the larger Universe.

56. Yeshua says: Whoever has recognized the world-system has found a corpse—and whoever has found a corpse, of him the world is not worthy.

There are three types of cycles that comprise the human perspective throughout history and that move in cycles of ages, aeons, centuries and decades. The first is a Spiritual Cycle, wherein the material universe is rejected as evil and/or illusory in favor of the higher, spiritual universe. The second is a Material Cycle, wherein it is proclaimed that that which cannot be perceived by the five senses is non-existent. And the last is the Integrated Cycle where both Heaven and Earth are equally seen as vital and holy. Statements such as this saying by Jesus show us that this gospel, though maybe interpreted in the contemporary Integrated Cycle, still belongs to the Spiritual Cycle that is in play for the Piscean Age.

57. Yeshua says: The Sovereignty of the Father is like a person who has [good] seed. His enemy came by night, he sowed a weed among the good seed. The man did not permit (the workers) to uproot the weed; he says to them: 'Lest perhaps you go forth saying: "We shall uproot the weed", and you uproot the wheat along with it.' For on the day of harvest the weeds will appear—they uproot them and burn them.

58. Yeshua says: Blest is the person who has suffered—he has found the Life.

Socrates said the unexamined life is not worth living. It takes some effort to find ourselves and to become fully conscious and cognizant of our true nature, which is a pre-requisite for life. Those who have not done this are as if dead and cannot find life.

59. Yeshua says: Behold the Living-One while you are alive, lest you die and seek to perceive him and be unable to see.

The moral integrity of our lives is the force that carries us through our death. But by moral integrity, let's not pre-suppose that this is some sort of facile set of cultural gestures and social conventions. Rather, the psychic force built up in oneself from the amalgamation of spiritual truth and the complete acceptance of its disciplines and strictures that it foists on us, once we come to know of such things. We might call this spiritual character; holding the mind at such a vibrational state, that a certain fortitude is developed in the soul.

60. (They see) a Samaritan carrying a lamb, entering Judea. Yeshua says to them: (Why is) that-one (carrying) the lamb? || They say to him: So that he may kill it and eat it. || He says to them: While it is alive he will not eat it, but only after he kills it and it becomes a corpse. || They say: Otherwise he will not be able to do it. || He says to them: You yourselves, therefore—seek a place for yourselves in repose, lest you become corpses and be eaten.

Seek the time for quiet contemplation and fill the Soul with the living Light otherwise one really is not alive. And those with no life in them can only fill themselves with darkness.

61a. Yeshua says: Two will rest on a bed^o—the one shall die, the other shall live.

61b. Salome says: Who art thou, man? As if (sent) by someone, thou laid upon my bed and thou ate from my table. || Yeshua says to her: I-AM he who is from equality. To me have been given the things of my Father. || (Salome says:) I'm thy Disciple. || (Yeshua says to her:) Thus I say that whenever someone equalizes he shall be filled with light, yet whenever he divides he shall be filled with darkness.

Mystical apprehension and combined with Magickal experience brings a knowledge/Gnosis that opens up the connection between 'I' and 'Not-I' and allows one to view it from within.

62. Yeshua says: I tell my mysteries to those [who are worthy of] my mysteries. What thy right (hand) shall do, let not thy left (hand) ascertain what it does.

There is that which is done in the clear light of day and that that occurs in the darkness of night. In other words, that which is the conscious development of the soul and that that occurs unconsciously; both of the same mind/body complex.

63. Yeshua says: There was a wealthy person who possessed much money, and he said: I shall utilize my money so that I may sow and reap and replant, to fill my storehouses with fruit so that I lack nothing. This is what he thought in his heart—and that night he died. Whoever has ears, let him hear!

Material wealth can consume one's soul with the superficial issues of life and prevent one from the quiet contemplation of the Light.

64. Yeshua says: A person had guests. And when he had prepared the banquet, he sent his slave to summon the guests. He went to the first, he says to him: 'My master invites thee.' He replies: 'I owe some money to some merchants; they are coming to me towards evening, I shall go to place an order with them—I beg to be excused from the banquet.' He went to another, he says to him: 'My master has invited thee.' He replies to him: 'I have bought a house and they require me for a day, I shall have no leisure-(time).' He came to another, he says to him: 'My master invites thee.' He replies to him: 'My friend is to be married and I shall arrange a feast; I shall not be able to come—I beg to be excused from the banquet.' He went to another, he says to him: 'My master invites thee.' He replies to him: 'I have bought a villa; I go to receive the rent, I shall not be able to come—I beg to be excused.' The slave came, he said to his master: 'Those whom thou have invited to the banquet have asked to be excused.' The master says to his slave: 'Go out to the roads, bring those whom thou shall find so that they may feast.' Tradesmen and merchants shall not enter the places of my Father!

All work and no play makes for a dull boy.

65. (Yeshua) says: A kind person had a vineyard. He gave it out to cultivators, so that they would work it and he would receive its fruit from them. He sent his slave, so that the tenants would give to him the fruit of the vineyard. They seized his slave, they beat him—a little more and they would have killed him. The slave went, he told it to his master. His master said: Perhaps they did not recognize him. He sent another slave—the tenants beat him also. Then the owner sent his son. He said: Perhaps they will obey my son. Since those tenants knew that he was the heir of the vineyard, they seized him, they killed him. Whoever has ears, let him hear!

The farm owner is the master who has abandoned his throne; selling his virtue. The Logos being the Son, note that ultimately the farmer's son is killed. Anyone who refuses to do the work for him or herself cannot succeed.

66. Yeshua says: Show me the stone which the builders have rejected—it is the cornerstone.

The key to success at the Great Work is astral/unconscious; based on the appeal to one's Holy Guardian Angel. The building of identity and the ego-structure cannot be based on this as that structure would then fail; it is the "circle squared in its failure" per AL III.47:

This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.

In other words, the deepest part of the mystery of attainment is not apprehensible by the animal soul but is of a higher nature; incomprehensible on this plane, nor any conscious plane.

67. Yeshua says: Whoever knows everything but himself, lacks everything.

Integrity and Knowledge are two entirely different modes in the human psyche. One may know that one should act in one certain way in any given situation, but not have the strength of character to do so; giving into a temptation that would allow someone to capitalize on an ill-gotten advantage. (Cf. Commentary to verse 45)

68. Yeshua says: Blest are you when you are hated and persecuted; and you shall find no place there where you have been persecuted.

The man of genius is always abhorred by the 'second-handers' and parasites (slaves in Liber AL) of Ayn Rand. She says that most likely the man who brought fire from the gods was probably burned at the stake for dispelling their superstitious fear. And wasn't Prometheus tortured?! Beware the cowering herd.

69a. Yeshua says: Blest are those who have been persecuted in their heart—they are those who have recognized the Father in truth.

69b. (Yeshua says:) Blest are the hungry, for the belly of him who desires shall be filled.

This verse is far different from the previous. Here we are persecuting our own failure to manifest spirit; having attained the vision of the sacred divine. For this, all is given to NUIT; holding back not one particle of dust. Cf. AL I.61

70. Yeshua says: When you bring forth that which is within yourselves, this that you have shall save you. If you do not have that within yourselves, this which you do not have within you will kill you.

All that is within us is beyond the scope of our apprehension; indeed, beyond the scope of our comprehension. We must bring forth the unconscious elements in ourselves and render them unto our conscious control by connecting with them through discourse. This has been the work of the modern psychologist, who has sought to diminish its spiritual efficacy. For the practicing Mage, the work is the process of evocation.

71. Yeshua says: I shall destroy [this] house, and no one will be able to [re]build it.

To have power over someone or something, one has to have the ability to destroy that someone or something. The "house" is Beth, the letter of creation in the Hebrew/Qabalistic alphabet. The assertion here is that the enlightened human truly has power over oneself and one's destiny.

72. [Someone says] to him: Tell my brothers to divide the possessions of my father with me. || He says to him: Oh man, who made me a divider? He turned to his Disciples, he says to them: I'm not a divider, am I?

73. Yeshua says: The harvest is indeed plentiful, but the workers are few. Beseech therefore the Lord^o that he send forth workers to the harvest.

Few are enlightened so as to be able to act with full mind with the ability to see all the conditions under which one is acting. This is addressed also in LXV I.56; reproduced here with it's commentaries (Crowley in italic and Motta in plain type):

And Adonai said: The strong brown reaper swept his swathe and rejoiced. The wise man counted his muscles, and pondered, and understood not, and was sad. Reap thou, and rejoice!

The Angel replies that such calculations lead one to believe in the reality of the illusions, to become confused by their complex falsities, and ultimately, mistrusting one's own powers, to fail to act for fear of making mistakes; whereas it does not really matter what one does, since one set of illusions is just as good as another. The business of the Adept is to do his Work manfully and joyously, without lust of result or fear of accident. He should exercise his faculties to the full; the free fulfilment of their functions is sufficient justification. To become conscious of any organ is evidence that it is out of order.

Actually, the point made is: Do what thou wilt. The scribe is merely sulking, he is not really interested in the equations, as another star might be. Her serves a Magician, not an Accountant.

74. (Yeshua) says: Oh Lord, there are many around the well, yet no one in the well!

The herd is always found looking in all the wrong places; mistaking temporary refreshment and relief for the true bounty of attainment.

75. Yeshua says: There are many standing at the door, but the solitary are those who shall enter the Bridal-Chamber.

The great man or woman does not mingle with the herd and has no bond with these unconscious sleepers. Indeed, the person of genius is usually abhorred by the herd as his or her thinking is heretical; reasoning outside the box of taboos and fears and outside the box of petty pleasures and small conquests. To bond with that which is higher is to negate (and not eschew!) the lower in a process of transcendence.

76. Yeshua says: The Sovereignty of the Father is like a tradesman having merchandise, who found a pearl. That tradesman was wise; he sold the merchandise, he bought that single pearl for himself. You yourselves, seek for His treasure, which perishes not, which endures—the place where no moth comes near to devour nor worm ravages.

The treasure of spirit is the treasure of treasures, and worth more than all else one might have.

77. Yeshua says: I-Am the Light above them all, I-Am the All. All came forth from me, and all attained to me (again). Cleave wood, I myself am there; lift up the stone and there you shall find me.

The archetypal man, in this case, the Adam Kadmon of the Gnostics is the LOGOS, which is also and primordial seed of creation. To connect with this higher light is to become a co-creator with the Universe herself.

Sayings 30 & 77b

POxy. 1.23-30

λέγει Ἰησοῦς· ὅπου ἐάν ᾧσιν τρεῖς,
says Jesus wherever there should be three

εἰσιν ἄθεοι· καὶ ὅπου εἷς ἐστίν
they are without God and where one is

μόνος, λέγω, ἐγὼ εἰμι μετ' αὐτοῦ.
alone I say I am with him

ἔγειρον τὸν λίθον καὶ ἐκεῖ εὐρήσεις με·
lift the stone and there you will find me

σχίσον τὸ ξύλον καὶ ἐκεῖ εἰμι.
split the wood and I there am

78. Yeshua says: Why did you come out to the wilderness—to see a reed shaken by the wind? And to see a person dressed in plush garments? [Behold, your] rulers and your dignitaries are those who are clad in plush garments, and they shall not be able to recognize the truth.

Life is hard, its truths obtained by direct experience; those protected from the discipline of nature's harshness have obtained a false comfort as they really do not act in the world. Show me a wise man and I'll show you someone who's toiled through many of life's troubles.

79. A woman from the multitude says to him: Blest is the womb which bore thee, and the breasts which nursed thee! || He says to [her]: Blest are those who have heard the Logos^o of the Father and have maintained it in truth. For there shall be days when you will say: Blest is this womb which has not conceived and these breasts which have not nursed!

Those that eschew the spirit and do not congeal the soul in this life, will after the death of the body, succumb to the second death of the soul. And at that hour, they will wish they've never been born.

80. Yeshua says: Whoever has recognized the world has found the body; yet whoever has found the body, of him the world is not worthy.

To comprehend the true nature of our being, is to have attained the height of genius and to have transcended the world of unconsciousness and pettiness. One then becomes a true philosopher of nature and lives as Zarathustra, on the hill that exposes itself wholly to the Sun.

81. Whoever has been enriched, let him become sovereign; and whoever possesses power, let him renounce (it).

To each according to their wit and ability...or...Do what thou wilt shall be the whole of the Law. But see also verse 110, below.

82. Yeshua says: Whoever is close to me is close to the fire, and whoever is far from me is far from the Sovereignty.

The Sun reigns over all of life in both the visible (conscious) and invisible (unconscious) worlds. That that is "I am" is that which speaks from the core (Sun; that moltenous center) of our being; appearing at first, as another until all the lesser-I's are congealed by coming to bring their various identities with this ONE that is the LOGOS of each, our being.

83. Yeshua says: The images are manifest to mankind, and (yet) the light within them is hidden. He shall be revealed in the imagery of the Father's light—(but as yet) his light conceals his image.

The 'hidden god' is ineffable; couched in a light beyond eyesight, per LXV I. 12; reproduced here with Crowley's commentary:

Then was there silence. Speech had done with us awhile. There is a light so strenuous that it is not perceived as light.

Silence. The Adept reports his impressions. (a) The highest degree of any given kind of energy surpasses the receptive power of the observer. This it appears as if of some other order.

84. Yeshua says: When you see your reflection, you rejoice. Yet when you perceive your images, which have come into being from your Origin—which neither die nor represent—to what extent will they depend upon you?

An interestingly overt reference to reincarnation; certainly, we have a description of the true 'weight' of the transmigrational soul when all its memories are brought to the light of consciousness. This is the work of the Exempt Adept in the College of the Rosy Cross. But also, we should consider the various sheaths that themselves were formed before the physical body was fashioned. Apprehension of this brings its own 'weight.'

85. Yeshua says: Adam came into existence from a great power and a great wealth, and (yet) he did not become worthy of you. For if he had been worthy, [he would] not [have tasted] death.

The Adam Kadmon of the Hebrews was the archetypal human of what the Gnostics came to call the Demiurge. Since this Demiurge was the false god; the North Star that in 69BCE was discovered to have moved and to not at all be fixed in the center of the sky, its Adam Kadmon was the enslaved human; enslaved to unconscious motives. The ineffable Pleroma was declared the true God and Jesus became the archetypal man. In the original myth, Jesus was never intended to be contrived as an historical figure.

86. Yeshua says: [The foxes have their dens] and the birds have their nests, but the Son of Mankind has no place to lay his head for rest.

Humanity has mastered nature due to the wit of our intellect. This is what has set us above the animals and what is the key to our transcendental claim to our true and full human nature. It is entirely of the mind, which is the vehicle that apprehends the Universe; an extension of Universal Mind.

87. Yeshua says: Wretched is the body which depends upon (another) body, and wretched is the soul which depends upon their being together.

Cf. verses 80 (above) and 112 (below), along with their commentary. Misery is found in the longing that brings the greatest joy in the Eucharist and per Liber Librae: 'the greater thy trial, the greater thy victory'...the more force added, the more power obtained...per the Alchemist: to get gold, one must start with gold. For that matter, NUIT speaks of this in AL I.30 & AL I.61; shown here with Crowley's commentaries:

AL I.30: "This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all."

This verse is written for men who are still in division, and sore about it; the pain is only in their idea of it. One should compare this thought with the Freudian psychology, which regards all separation from the 'Mother' as heroic but painful. But has a hero really no compensations? Besides, separation is itself a relief, just so soon as the strain becomes irksome, as in parturition.

As to "the joy of dissolution" the reference is to Samadhi, the trance in which Subject and Object become one. In this orgiastic ecstasy is experienced at first; later, the character of the consciousness changes to continuously calm delight, and later still, the delight deepens in a manner wholly indescribable. The technical terms used by Oriental Initiates to denote these conditions are untranslatable; in any case, they serve rather to darken counsel.

AL I.61: "But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!"

Love being the law of all Life, to love Nuit is to love the Essence itself of the sum of all objects of Love in the figure of one single Image of Beauty: it thus the Drawing-to-a-Point of the Will, which might else seem diverse; thus it is "better than all things."

Follows a Method whereby to unite the Soul with Her; to me, Alastor the Spirit of Solitude, the command is plain; and to be taken at the letter, as I have done, and now am doing, even at this hour, as I write this "under the night-stars in the desert" in the Oasis of Nefta in Tunisia. Yet also there is a hidden meaning, so that the dwellers in cities may invoke Nuit: and this will I set forth, not only as in *Liber XI* but in simple and easy words; in a fit time and place.

This verse contains very many marvels in other matters also: in concerns the Crossing of the Abyss, as I have described in *The Vision and the Voice*: also, such ways of worship are prescribed as define Her inmost Nature: this also I shall write elsewhere. Note most of all that She, the Sum and Essence of All Things that may be, fulfils

Herself as these are all fulfilled by each Star in any Event. Indeed, she is not whole while aught remain latent, a phantom of desire; thus doth each act of Love under Will not only perfect him that doeth it, but also Her of whom it is one jewel.

THE OLD COMMENT

Practical and literal; yet it may be doubted whether "to lose all in that hour" may not refer to the supreme attainment, and that therefore to give one particle of dust (perhaps the Ego) or the central atom Hadit, her complement, is the act to achieve. (For 'dust' see *Liber 418*.)

THE NEW COMMENT

This ritual has been thoroughly worked out as an Official Instruction of A.'.A.'. *Liber NV*, sub figura XI, see *Equinox I, VII*, page 11.

See Liber NV for the general preparation for this Rite of Worship.

"Pure heart"—see Liber Aleph, Chapter 65; the Preliminary Invocation of Liber LXV; the Obverse of the Stele 666. Also, the Book of the Dead. (Which was never "for the Dead". It was the standard Manual of Astral Travel, which people were supposed to practice assiduously while they lived. The mummification had as its purpose to delay the dissolution of the Astral Body of the deceased so that as much of it as possible went with him or her in the next incarnation, thus providing continuity of consciousness through the lives. But this was a gross artifice, not to be compared with Our Way, for which see Liber Aleph, Chapters 192-193. The Book was put in the tomb or sarcophagus because supposedly the

owner had used it constantly, which provided a further link. But in practice, just as few people studied it as study the Bible today, although you find the damn silly thing all over the place.)

“Single robe”: an Aura clean and whole, without any leak of force anywhere.

“Rich headdress”: the Sahashara activated.

“Put on the wings”: awaken the Ajna, which when active has two petals, or wings.

“Coiled splendour”: Kundalini, of course.

The above interpretations are on just one plane. Several other details have better remain uncommented.

One further word is necessary as to the rich jewels, store of women and spices, etc. All this must be gathered “in the love of me.” This means that our wealth must be acquired, our love must be enjoyed, without the least harm to the will of any other human being or to mankind in general. This, by the way, is the ideal of every man, as long as he is healthy in mind and spirit.

===

Also, Cf. verse 108 (below).

88. Yeshua says: The angels and the prophets (shall) come to you, and they shall bestow upon you what is yours. And you yourselves, give to them what is in your hands, and say among yourselves: On what day are they coming to receive what is theirs?

Those that are of the spirit are already satiate with energy and have no need to take anything at all. Those who are ignorant of the spirit cannot understand this and so ask pointless questions.

89. Yeshua says: Why do you wash the outside of the chalice? Do you not comprehend that He who creates the inside, is also He who creates the outside?

The force that makes the outside of the Cup is that force that comes from the Great N.O.X., which provides the material forms in which life manifests. The force that makes the inside of the cup is of the L.V.X. that pours itself as life's blood to animate and enlighten the dark flesh.

90. Yeshua says: Come unto me, for my yoga^o is natural^o and my lordship is gentle—and you shall find repose for yourselves.

The gentle yoke is the Holy Guardian Angel who congeals all those petty egos (psychic forces or daemons) to one 'whole' being. The archetypal man is symbolic of the Christ; that anointed one that is the true genius in each of us; the Augoieades.

91. They say to him: Tell us who thou art, so that we may believe in thee. || He says to them: You scrutinize the face of the sky and of the earth—yet you have not recognized Him who is facing you, and you do not know to inquire of Him at this moment.

Those who seek to objectify the Holy Guardian Angel, fail to apprehend the true nature of Earth and Heaven as they do not even know themselves. How less are they suited to find the present moment; Samadhi!

Crowley writes on this quite eloquently in [Magick in Theory & Practice](#):

"Let me declare this Work under this title: 'The obtaining of the Knowledge and Conversation of the Holy Guardian Angel', because the theory implied in these words is so patently absurd that only simpletons

would waste much time in analyzing it. It would be accepted as a convention, and no one would incur the grave danger of building a philosophical system upon it."

92. Yeshua says: Seek and you shall find. But those things which you asked me in those days, I did not tell you then. Now I wish to tell them, and you do not inquire about them.

The beginning of any true spiritual journey (quest) is initially narcissistic and motivated often by prurience and/or ignorance. The disciples of the Master begin their journey with him or her in just such a state; hence the warning provided by Jesus to his disciples.

93. (Yeshua says:) Give not what is sacred to the dogs, lest they throw it on the dungheap. Cast not the pearls to the swine, lest they break (them) in pieces.

I append here, Crowley's commentaries (in plain text and Motta's in italics) to AL II.19 & 45:

AL II.19: **"Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us."**

A God cannot live in a dog; the token of Godship is to be free to act, to dwell in an abode, and work with tools, suited to the nature of their Will. The Highest only are of Hadit; all failure to attain the perfect marks some lack of knowledge of one's nature as a Symbol of Him in one or other Form. Aiwass repeats his doctrine about

joy and sorrow in more solemn terms, thus leading up to the full Force of His thought.

THE NEW COMMENT

A god living in a dog would be one who was prevented from fulfilling his function properly. The highest are those who have mastered and transcended accidental environment. They rejoice, because they do their Will; and if any man sorrow, it is clear evidence of something wrong with him. When machinery creaks and growls, the engineer knows that it is not fulfilling its function, doing its Will, with ease and joy.

Its Will, in this case, being a Bud-Will of the engineer—we hope. Readers will note that "God" and "dog" are the same value by the Qabalah, but the letters are inverted in order. In either case, the value is either 77—if we treat the O as an Ayin—or 13, if we treat the O as a Vau. 77 is the Goat, the Devil; 13 is the Atu Death, in which the central figure once again is Saturn, the Great One of the Night of Time. This is the "God No"—the God who can live in a dog. Again, there is an identification between the Qabalistic values of No and ON, for which see Liber XV and others. "No" can, of course, be written NV, 56, Nuit; but is also 50+70=120, the mystical age of the Adept Minor. The Adept Minor has crossed that Veil on one side of which is written "No separate existence", and on the other, "No existence".

There is, of course, one God who lives in a dog—the God Anubis, who guides the soul in the Underworld. This is a hint for members of a certain Grade. It must also be remarked that "the Dog" was one of the names ascribed to the "Devil" in the Middle Ages.

The verse has, therefor, several subtle technical meanings which will depend for usefulness on they Grade of the reader—which, by the way, is the case with any verse of Liber AL. The general meaning, however, is that ascribed by A.C., with the added value that "dog" is "God" inverted. Men and women called "dogs" are, therefor, people who are functioning with their polarity inverted—who are functioning as animals, rather than as "lords of the earth". This, by the way, is the case with any person who worships a "God" outside himself or herself, instead of perceiving God (any God!) within. And the key is to reverse the formula. Instead of "loving" or "fearing" your "God", BE you "God"! He, she, or it is nothing but a projection of your own consciousness, any way. "There is no God where I am."

Certain rather amusing little obsessions through which Aspriants may pass had better be mentioned. First, is the idea that Liber AL recommends that all dogs be killed. Second, the idea that all dogs conceal a "spy"—from which you gravitate naturally to the previous conclusion. Third, the idea that dogs should be "despised" or "mistreated" or treated as human beings. (Or rather, better than you would treat a human being, as some doge lovers do!) They should be treated like dogs, that is, like any other animals—with respect. (By "respect" is not meant that the Chinese must stop eating chow!)

One of the more amusing obsessions in this connection is that concerning Sirius—the “Dog Star”. Certain “initiates” who fear 666 and Liber AL whisper to their “disciples” that “the site of the rosy-Cross Brotherhood is in Sirius.” Meaning, of course, themselves. Poor Sirius!...

Any person who has not achieved consciousness of his or her own Godhead tends to mistreat animals. Either is too cruel towards them, or too kind. A member of a certain American family who achieved great political notoriety was actually known, during the last World War (World War II, or the benefit of future readers), to demand that his dog be given a seat in the last plane to leave an island in the Pacific. The dog weighted as much as a wounded G.I., but a G.I. remained behind so the gentleman’s dog could return to the bosom of the gentleman’s family. The gentleman had already been elected to public office, and was elected again. It can never be too often repeated that nay people always have the government they deserve.

In connection with this and other verses of this Chapter, serious students should consult LXV, I, 21; ii, 3; iii, 37-39; iv, 60; v, 5; and VII, iv, 8; vi, 5-6.

AL II.45: **"There is death for the dogs."**

We must not confuse such passing beyond earthly life with death; death is for the dogs. They restrict themselves more and more; fears, greeds, falsehoods gather like vultures to feast on their flesh; until at least they find no way to turn which is not barred by one or another of their sins, their self-made bars to free action.

They can no longer cause any event beyond the narrow routine into which they have been forced by their failures, to grapple with Nature, to love, to woo, and to master the beauty of Nuit. Little by little the machine

fails to carry on. Its prudence, more than aught else, has helped to destroy its power to meet fresh facts. The least surprises may upset it; and, sooner or later, it either meets some problem which breaks it up, or wears itself out and runs down. It is dead.

THE OLD COMMENT

Those without our Circle of ecstasy do indeed die. Earth to earth, ashes to ashes, dust to dust.

THE NEW COMMENT

The prigs, the prudes, the Christians, die in a real sense of the word; for although even they are 'Stars', there is not enough body to them (as it were) to carry on the individuality. There is no basis for the magical memory if one's incarnation holds nothing worth remembering. Count your years by your wounds "-- forsitan haec clim meminisse juvabit."

94. Yeshua [says:] Whoever seeks shall find. [And whoever knocks,] it shall be opened to him.

As Crowley says in Magic in Theory & Practice, when one is doing one's True Will, one will have the inertia of the Universe as one's helpmate. This is the nature of how the spiritual force works.

95. [Yeshua says:] If you have copper-coins,¹ do not lend at interest—but rather give [them] to him who will not repay you. (Lk 6:30-36; ¹here in the bound papyrus codex there is a single sheet puzzlingly blank on both sides; hyperlinear)

Ignore the petty morality of the dead religions and their altruistic decadence. Rather, think of this in terms of verse 70; jealousy guarding one's energy is an attachment that can destroy. It is better to let all things flow through in the same way that one stays afloat in water be flowing with the water and not fighting against it.

96. Yeshua [says:] The Sovereignty of the Father is like [a] woman, she has taken a little leaven, she [has hidden] it in dough, she produced large loaves of it. Whoever has ears, let him hear!

As leaven swells the bread, so the soul swells and animates the body with its expansive force. There is that way to do this on the material plane that is today, called sexual magick uniting Earth (one ear) with Heaven (the other ear).

97. Yeshua says: The Sovereignty of the [Father] is like a woman who is carrying a jar full of grain. (While) she was walking [on a] distant road, the handle of the jar broke, the grain streamed out behind her onto the road. She did not observe (it), she had noticed no accident. (When) she arrived in her house, she set the jar down—she found it empty.

Life is the journey; the sand representing the soul contained to a body with again, its link to spirit. Character is built from the integral force that is garnered from action; acting in the worlds above and below. Unconscious action, the unexamined life routinely squanders the integrity, which is the force of structure in one's soul. Hence the soul is gradually withered away to nothing; characterless or undifferentiated spirit.

98. Yeshua says: The Sovereignty of the Father is like someone who wishes to slay an eminent person. In his house he drew forth the sword,¹ he thrust it into the wall in order to ascertain whether his hand would prevail. Then he slew the eminent person.

Liber LXV I.13-17 echoes this well and is reproduced here with Crowley's commentaries in italics and Motta's in plane text:

13. Wolf's bane is not so sharp as steel; yet it pierceth the body more subtly.

The subtler the form of energy, the more potent, but it is less easily observed.

The use of poisons and weapons as symbols indicates that the first result of the impact of higher energy in lower vehicles is, apparently at least, destructive. The charge produces a stepping-up in existing rates of vibration, with consequent expansion and agitation of all psychosomatic processes. The purely physical phenomena subside quickly because the human body, materially speaking, is the highest developed vehicle that we possess, normally, at this stage of evolution. Emotionally we are also much better developed than mentally, so the ecstasies connected with the Trances are easily absorbed within a few days, at the most. But since our Manas is our most recently developed Sheath, mental disturbance may last for quite longer and, in some cases, may become irreversible. In short, we may go insane as a result of Trance. Many have. This explains fanaticism, and religious persecution, throughout the history of mankind, but it also explains the excesses of revolutionaries and of conquering armies everywhere. Forget not, either, the bickering of scientists confronted with a new fact that fails to fit in with their pet theories, or the existing concept of the Universe.

14. Even as evil kisses corrupt the blood, so do my words devour the spirit of man.

Truth destroys the reason.

It is not quite correct to say that truth destroys reason. The impact of a new datum upon one's existing concept of the Universe destroys the nice house of cards which we had built, and may cause anguish, mental perturbation, and so forth. But reason is nothing but the faculty of integrating data, and if the mind withstands the shock it soon starts the process of building a new frame of reference which should include the new fact introduced into our consciousness.

Reason, in the sense decried in Liber AL, indicates a mental structure which makes of this organic integrator of ours the core and source of our consciousness. This kind of insanity is not as difficult to occur as it seems, if you consider that the infusion of spiritual levels of energy in the Lower Manas may mislead a careless thinker into believing that he is functioning in Buddhi Manas when he is merely wallowing in an over-energized Lower Manas. The qabalists indicate this possibility of error by englobing both Lower Manas and Buddhi Manas in their concept of the Ruach. As long as Daath remains fluid, ever-changing, ever-integrating, ever-transmitting and receiving, there is no danger. The minute it becomes static and

remains so, there is danger, no matter how beautiful the crystal may be. No static view of the Universe, no matter how ample and how glorious, can be valid. For the Universe is a living thing, and is continually changing.

15. I breathe, and there is infinite dis-ease in the spirit.

Life disturbs the placidity of the mind's acceptance of dead symbols as reality.

16. As an acid eats into steel, as a cancer that utterly corrupts the body; so am I unto the spirit of man.

The Knowledge and Conversation of the Holy Guardian Angel gives a new and higher form of energy which destroys the grosser types of existence.

17. I shall not rest until I have dissolved it all.

The process continues until complete.

99. The Disciples say to him: Thy brothers and thy mother are standing outside. || He says to them: Those here who do the will of my Father—these are my Brothers and my Mother. It is they who shall enter the Sovereignty of my Father.

As discussed below in vs. 101, the Initiate stands outside the herd so that those siblings of the herd are not the siblings of the Adept. One's brethren are not defined by the accident of birth, but in the meritorious attainment of oneself in one's full humanity.

100. They showed Yeshua a [denarius], and they say to him: The agents of Caesar demand taxes from us. || He says to them: Give the things of Caesar to Caesar, give the things of God to God, and give to me what is mine. ([Rev/Ap 13:18](#)←[I-Ki 10:14](#)!): a most extraordinary gematria, indicating the notorious 666 as a *monetary* symbol; =[Mt 22:16-21](#); [hyperlinear](#))

Here, the nature of the soul is technically explicated; God is of spirit and the body or emperor is material, but the soul is the house of the Christ; of that mind that is human genius.

101. (Yeshua says:) Whoever does not hate his father and his mother in my way, shall not be able to become a Disciple to me. And whoever does [not] love his [Father] and his Mother in my way, shall not be able to become a [Disciple to] me. For my mother [bore^o my body], yet [my] True [Mother] gave me the life.

Racial consciousness as warned against by both Motta and Castaneda gets in the way of our transcendent attainment as it holds us unduly to this world and consumes our consciousness; denying us the energy to pursue the Great Work. One must break the bonds of family as one must break the bonds of the herd. Only then can one find the true creators of life. Cf. verses 49, 68 & 74-75 (above).

102. Yeshua says: Woe unto them, the dogmatists—for they are like a dog sleeping in the manger of oxen. For neither does he eat, nor does he allow the oxen to eat.

The Pharisees, like all clerics of those dead religions that have lost the spirit and are reduced to moralizing, preserve these specters, forgetting themselves the true nature of the ancient rites and myths

they are supposed to be preserving. To this end, they fail themselves and all those that come under their charge. Cf. verse 107 (below).

103. Yeshua says: Blest is the person who knows in [which] part the thieves enter, so that he shall arise and collect his [belongings] and gird up his loins before they come in.

It is said that the Lord (the LOGOS or Christ Consciousness) comes like a thief in the night. That part of us that is unconscious is where the Holy Guardian Angel resides. And it is from his or her grace that we attain. Cf. verses 62-63, 70 & 82 (above).

104. They say [to him:] Come, let us pray today and let us fast! || Yeshua says: What then is the transgression which I have committed, or in what have I been vanquished? But when the Bridegroom comes forth from the Bridal-Chamber, then let them fast and let them pray.

The only sin is restriction, per Liber AL; however, that which betrays the soul, destroys if just a little, the integrity that holds the soul together. This is the nature of a restrictive force. For more on this, Cf. my article: [Morals & Magickal Integrity](#). Cf. also, verses 45 & 67 (above).

105. Yeshua says: Whoever shall acknowledge father and mother, shall be called the son of (a) harlot.

Of course! Babalon is the Great Whore, Gaia; she who births all from her womb and takes all back into her womb. The 'blood of the saints' is poured into her Cup as fallen heroes spill their blood into the ground on the field of battle. Yet she remains virginal and chaste unto the Spirit, which pours its light into her Cup. She is open forever unto the force of love and love's ALL in her yearning for the ONE.

106. Yeshua says: When you make the two one, you shall become Sons of Mankind—and when you say to the mountain: 'Be moved!', it shall be moved.

Cf. AL I.45; shown here with Crowley's commentary in plain text and Motta's commentary in italics: "The Perfect and the Perfect are one Perfect and not two; nay, are none!"

Here begins one of the characteristically difficult passages of this Book. The author, Aiwaz, is careful to identify Himself at intervals by such Speech. The interpretation, when thoroughly grasped, is invariably quite overwhelming by its simplicity. It is for this reason that this Book should be studied with all assiduity; at any moment the answer to your own deepest problem may be signaled to you from the Stars.

Serious students are referred to our note to [AL I.11]. The Perfect is Zero, and no matter how many times you add Zero to Zero, you always get Zero.

There is a technical meaning to this verse which is of the utmost importance to Zelators. The Grade of Zelator reflects that of Magister Templi in the Lower Triad—see Liber 418 on Jesod—and the Zelator becomes acquainted with that influence which we call Choronzon—333.

Without speculating on the nature of this "mighty Devil" which has power to persecute any member of the A.'.A.'. as long "as thou art thou"—see Liber 418, the Tenth Aethyr—we may say simply that the Aspirant will be approached by all kinds of people who will talk as if inspired, or talk as if they are Masters, and who will attempt to advise or to warn him, or just to make contact with him and be acknowledged as Gods speaking.

Pay no attention to them. They are simply Choronzon, one and all.

True "Gods" are Perfect, and will not speak to you. They and you have different True Wills. They do not consider themselves competent to advise a fellow Star. Only your Holy Guardian Angel can do

it. And the Angel speaks within you. He is not you-and He never pretends to be! But He speaks within you.

All "messages" from Choronzon have as their sole purpose to test your understanding of the Law of Thelema, and fidelity thereunto.

This is a very difficult note to understand, unless you have some Initiatic Experience. You must be at least a Neophyte to get something from it. For the Central Experience of the Grade is the Vision of the Holy Guardian Angel, and the Vision, although it is not to be confused with the Knowledge and Conversation obtaining in Tiphereth of Tiphereth, imparts your first inkling of Spiritual Perspective.

Although this to not to the point, we might as well add a further warning: Neophytes must guard themselves against the tendency to confuse the Vision with the Knowledge and Conversation, that is, to think themselves Adepts Within, and Zelators must keep in mind that they are not Masters of the Temple!

If they were Masters of the Temple, Choronzon would no longer speak to them. For He who is a Magister Templi is no longer he. See Liber Aleph, Chapters 164-165.

107. Yeshua says: The Sovereignty is like a shepherd who has 100 sheep. One of them went astray, which was the largest. He left the 99, he sought for that one until he found it. Having wearied himself, he says to that sheep: 'I desire thee more than 99.'

Nothing can have any real value for us, unless it be that that we ourselves have produced or obtained of our own effort. In other words, to attain, one must do the work; there is no 'grace' that is bestowed because of good works. This superstition belongs to the false moralists who have in their religions, lost contact with those higher beings that once informed the ancient masters.

108. Yeshua says: Whoever drinks from my mouth shall become like me. I myself shall become as he is, and the secrets shall be revealed to him.

This is the formula of the Eucharist, the secret revealed by true intimacy. Ben Hecht speaks well of this attainment in his tome, [A Child of the Century](#):

"A man's desire to hear the intimate cry of another's heart never lessens. When he hears it something more remarkable than peace, honor and solvency appear in his life. He buds again through love. He comes into a sort of spectacular existence in another's need of him. His humanity fizzes in him because another soul desires him. Love is the magician that pulls him out of his own hat."

Cf. verse 70; that that must be brought forth is the rabbit of creation. The pun here is with the symbol of the rabbit connecting with the creative power of the Universe connected with the divine secret of human sexuality. The goal is to become fully human; how can we seek to transcend our humanity when we haven't yet attained that, nor do we know what it is to be human?

109. Yeshua says: The Sovereignty is like a person who had a treasure [hidden] in his field without being aware of it. And [after] his death, he bequeathed it to his [son. The] son was not aware (of it) , he accepted that field, he sold [it]. And he came who purchased it—he plows, [he discovered] the treasure. He began to lend money at interest to whomever he wishes.

This is a description of the nature of Shakti-pat that is an overflow of life's force from the Adept directly imparted to those he or she comes in direct contact with. Spiritual lineages are born of this transference of energy. Without this unbroken line, no lineage can claim spiritual authority, which is itself particularly indicative of an enlightened line of masters.

The master has earned his way by examining his life (plowing) and finding its hidden treasure, attainment, hidden underground (in the unconscious). Cf. verse 70 (above).

110. Yeshua says: Whoever has found the world and become enriched, let him renounce the world.

Cf. verse 81; true power is power over oneself. Those who seek power over others are mere parasites exercising their vampiric force.

111. Yeshua says: The sky and the earth shall be rolled up in your presence; and he who lives from within the Living-One shall see neither death [nor fear]. Therefore Yeshua says: Whoever finds himself, of him the world is not worthy.

The congealed soul leaves the body at will and can sustain itself without dependence on the body's 'solid' nature. Indeed, it has found its own solidarity and is not then subject to the world of decay from which the physical body is composed.

The world is one big unconscious machine. One who has 'found' oneself is one who has become conscious and is no longer interested in the mindless rites and culture of the herd.

112. Yeshua says: Woe to the flesh which depends upon the soul, woe to the soul which depends upon the flesh!

The body is not born of the spirit; nor is the spirit born of the body. The soul is that that connects both vehicles and must be strengthened to such a point that it exists independent of both. Any dependency on one or the other will mitigate its force and destroy its cohesion. Per Liber Tzaddi, vs. 33-40:

I reveal unto you a great mystery. Ye stand between the abyss of height and the abyss of depth.

In either awaits you a Companion; and that Companion is Yourself.

Ye can have no other Companion.

Many have arisen, being wise. They have said 'Seek out the glittering Image in the place ever golden, and unite yourselves with It.'

Many have arisen, being foolish. They have said, 'Stoop down unto the darkly splendid world, and be wedded to that Blind Creature of the Slime.'

I who am beyond Wisdom and Folly, arise and say unto you: achieve both weddings! Unite yourselves with both!

Beware, beware, I say, lest ye seek after the one and lose the other!

My adepts stand upright; their head above the heavens, their feet below the hells.

113. His Disciples say to him: When will the Sovereignty come? || (Yeshua says:) It shall not come by watching (for it). They will not say: Behold here! or: Behold there! But rather the Sovereignty of the Father is spread upon the earth, and humans do not see it.

The Invisible Universe is all around us and intimately connected with the Material Universe.

[Saying added to the original collection at a later date:]

114. Shimon Kefa says to them: Let Mariam depart from among us, for women are not worthy of the life. || Yeshua says: Behold, I myself shall inspire^o her so that I make her male, in order that she also shall become a

living spirit like you males. For every female who becomes male, shall enter the Sovereignty of the Heavens.

In Liber 333, the following can be found with his commentary:

The Brothers of A.:A.: are one with the Mother of the Child. The Many is as adorable to the One as the One is to the Many. This is the Love of These; creationparturition is the Bliss of the One; coitiondissolution is the Bliss of the Many. The All, thus interwoven of These, is Bliss.

Naught is beyond Bliss. The Man delights in uniting with the Woman; the Woman in parting from the Child. The Brothers of A.:A.: are Women: the Aspirants to A.:A.: are Men.

COMMENTARY

Gimel is the High Priestess of the Tarot. This chapter gives the initiated feminine point of view; it is therefore called the Oyster, a symbol of the Yoni. In Equinox X, The Temple of Solomon the King, it is explained how Masters of the Temple, or Brothers of A.:A.: have changed the formula of their progress. These two formulae, Solve et Coagula, are now explained, and the universe is exhibited as the interplay between these two. This also explains the statement in Liber Legis I, 28-30.

AL I.28: "None, breathed the light, faint & faery, of the stars, and two."

AL I.29: "For I am divided for love's sake, for the chance of union."

AL I.30: "This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all."