



Epistle on the Gospel of

† ΑΛΗΘΕΙΑ †

by
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4°=7° A.:A.:

Do what thou wilt shall be the whole of the Law.

1. The Gospel of Truth is joy for those who have received from the Father of truth the gift of recognizing him, thru the power of the Meaning who comes forth from the fullness which is in the thought and mind of the Father. This is he who is called the Savior—that being the name of the task which he is to do for the atonement of those who had been unacquainted with the Name of the Father.

Recognition: Greek ΓΝΩΣΙΣ (gnosis) = 1263; this important term means direct personal acquaintance rather than mere intellectual knowledge.

If the recognition or Gnosis of divinity comes from the divinity itself, then that divinity must be within each of us. We are each then, our own Savior; having the task of recognizing that divine spark in us all, which is the “atonement.” One then comes to know or become acquainted with the “Name of the Father.” We might say then, that name is the Logos.

2 Now, the Gospel is the revelation of the hopeful, it is the finding of themselves by those who seek him. For since the totality were searching for him from whom they came forth—and the totality were within him, the Inconceivable Incomprehensible, he who exists beyond all thought—hence unacquaintance with the Father caused anxiety and fear. Then the anxiety condensed like a fog so that no one could see.

They who seek this divinity end up finding themselves.

3. Wherefore confusion grew strong, contriving its matter in emptiness and unacquaintance with the truth, preparing to substitute a potent and alluring fabrication for truthfulness. But this was no humiliation for him, the Inconceivable Incomprehensible. For the anxiety and the amnesia and the deceitful fabrication were nothing—whereas the established truth is immutable, imperturbable and of unadornable beauty. Therefore despise confusion! It has no roots and was in a fog concerning the Father, preparing labors and amnesia and fear in order thereby to entice those of the transition and take them captive.

4. The amnesia of confusion was not made as a revelation, it is not the handiwork of the Father. Forgetfulness does not occur under his directive, although it does happen because of him. But rather what exists within him is acquaintanceship—this being revealed so that forgetfulness might dissolve and the Father be recognized. Since amnesia occurred because the Father was not recognized, thereafter when the Father is recognized there will be no more forgetting.

5. This is the Gospel of him who is sought, which he has revealed to those perfected thru the mercies of the Father as the secret mystery:

Y'shua the Christ!

He enlightened those who were in darkness because of forgetfulness. He illumined them. He gave them a path, and that path is the truth which he proclaimed.

The miracle is the perfection of the self (asar un nefer); one being born into the Spirit as a babe born into this life is also called a miracle. This is not the superstitious seeking of miracles as told in the canonized New Testament that is but a sign for an ignorant people—people without Gnosis; i.e. recognition of their own divinity.

6. Therefore confusion was enraged at him and pursued him in order to suppress and eliminate him. He was nailed to a crossbeam, he became the fruit of recognizing the Father. Yet it did not cause those who consumed it to perish, but rather to those who consumed it he bestowed a rejoicing at such a discovery. For he found them in himself and they found him in themselves—the Inconceivable Incomprehensible, the Father, this perfect-one who created the totality, within whom the totality exists and of whom the totality has need. For he had withheld within himself their perfection, which he had not yet conferred upon them all.

The Savior, by willingly submitting to the crucifixion is showing all the potency of Gnosis; that even exquisite torture cannot extinguish. That the Father can confer perfection upon humanity also connects this Gnosis with divine providence; i.e. grace.

7. The Father is not jealous, for what envy could there be between him and his members? For if the way of this aeon had prevailed they would not have been able to come unto the Father, who retains within himself their fulfillment and bestows it upon them as a return to himself with a recognition which is single in perfection. It is he who ordained the totality, and the totality is within him and the totality had need of him. It is like a person with whom some have been unacquainted, yet who desires that they recognize and love him. For what did they all lack except acquaintance with the Father?

The political propaganda here is against the god of the Jews; who promoted the idea of a jealous god. But where there is mutual recognition and with the personality of the godhead recognizing himself in his "members," there can be no "envy." We might even consider "members" to have a dual meaning—members as inclusion in the body of the community and as parts of the body of God.

8. Thus he became a reposeful and leisurely guide in the place of instruction. The Logos came to the midst^o and spoke as their appointed teacher. There approached those who considered themselves wise, putting him to the test—yet he shamed them in their vanity. They hated him because they were not truly wise. Then after them all there also approached the little children, those who are acquainted with the Father. Having been confirmed, they learned of the face-forms of the Father. They recognized, they were recognized; they were glorified, they glorified. Revealed in their heart was the living book of life, this which is inscribed in the thought and mind of the Father and which has been within his incomprehensibility since before the foundation of the totality. No one can take this (book) away, because it was appointed for him who would take it and be slain.

A "face-form" is an emanation from the All-Father (progenitor). It is the individuated expression of that undifferentiated consciousness that is the infinity of the divine—Universal Mind. Each one of us, as this individuated expression of the divine can become a clear emanation of that divinity by brining the mind to focus on that divine spark of undifferentiated being (Universal Love—the opening of the Anahata [heart] Chakra) that is within the individuated consciousness (soul) that is the self. This puts the perspective of the higher and lower selves in right proportion; the higher self being the Augoeides that is that spark (or star) of the intimate fire (the pleroma or fullness that is the totality of the ALL).

9. No one of those who trusted in salvation could have become manifest unless this book had come to the midst. This is why the merciful and faithful-one—YESHUA!—patiently endured the sufferings in order to take this book, since he knew that his death is life for many. Just as the fortune of the deceased master of the estate remains secret until his bequest is opened, so also the totality remained hidden so long as the Father of the totality was invisible—this-one thru whom all dimensions originate. This is why Yeshua appeared, clothed in that book.

The formula of the Piscean Age is one of self-sacrifice; the sacrifice of the one for the many, which on the one hand might show itself to be a cathartic rite that produces the Avatar as scape-goat/gate-crasher. For this, a soteriological ideology in some Gnostic circles would come to prominence, that mixed with messianism (the quest for a liberator-general to lead the Jews to rise against the occupying Romans) has proven to have profound sociological and political ramifications. But what seems lost was that this was also a call for a certain individualism and contrarianism against the 'herd' and the mundane interests of those who would not take the time to examine themselves to light the lamp of spirit within. Here then, the gate-crasher (Avatar) breaks a barrier; being the first human to break into this new heaven—this new layer of sky beyond the one we've known.

10. He was nailed to a crossbeam in order to publish the edict of the Father on the cross. Oh sublime teaching, such that he humbled himself unto death while clad in eternal life! He stripped off the rags of mortality in order to don this imperishability which none has the power to take from him. Entering into the empty spaces of the terrors, he brought forth those who had been divested by amnesia. Acting with recognition and perfection, he proclaimed what is in the heart [of the Father, in order to] make wise those who are to receive the teaching. Yet those who are instructed are the living, inscribed in this book of life, who are taught about themselves and who receive themselves from the Father in again returning to him.

The teaching at the beginning of that Age and of what still is the current Age is I.N.R.I. as "inscribed in this book of life." The duality is humility and death at the center of glory and eternal life—in perfect parallel with the Yin-Yang. The "amnesia" is the lack of Gnosis that one suffers when one can't see the divine spark of the intimate fire that is housed in the flesh of the physical body, but is not dependent upon that body. Here, there seems to either be no distinction between the Spirit and the Soul...or even more simply, no consideration of the Soul at all. Certainly, the interpretation of the master's formula, I.N.R.I., is entirely dependent on one's metaphysical viewpoint.

11. Because the perfection of the totality is in the Father, it is requisite that they all ascend unto him. When someone recognizes, he receives the things that are his own and gathers them to himself. For he who is unacquainted has a lack—and what he lacks is great, since what he lacks is Him who will make him perfect. Because the perfection of the totality is in the Father, it is requisite that they all ascend unto him. Thus each and every one receives himself.

The story parallels the Hindu myth of Brahma and Vishnu with the creation extended and then withdrawn to nothingness again...in one big dream. Thelemic doctrine takes a more sophisticated approach as shown in the following from Liber AL; followed go a selection from Crowley's commentary on the verse:

AL:I.8 "The Khabs is in the Khu, not the Khu in the Khabs."

We are not to regard ourselves as base beings, without whose sphere is Light or "God". Our minds and bodies are veils of the Light within. The uninitiate is a "Dark Star", and the Great Work for him is to make his veils transparent by 'purifying' them. This 'purification' is really 'simplification'; it is not that the veil is dirty, but that the complexity of its folds makes it opaque. The Great Work therefore consists principally in the solution of complexes. Everything in itself is perfect, but when things are muddled, they become 'evil'.

(This will be understood better in the Light of "The Hermit of Esopus Island", q.v.) The Doctrine is evidently of supreme importance, from its position as the first 'revelation' of Aiwass.

This 'star' or 'Inmost Light' is the original, individual, eternal essence. The Khu is the magical garment which it weaves for itself, a 'form' for its Being Beyond Form, by use of which it can gain experience through self-consciousness. This Khu is the first veil, far subtler than mind or body, and truer; for its symbolic shape depends on the nature of its Star.

Why are we told that the Khabs is in the Khu, not the Khu in the Khabs? Did we then suppose the converse? I think that we are warned against the idea of a Pleroma, a flame of which we are Sparks, and to which we return when we 'attain'. That would indeed be to make the whole course of separate existence ridiculous, a senseless and inexcusable folly. It would throw us back on the dilemma of Manichaeism. The idea of incarnations "perfecting" a thing originally perfect by definition is imbecile. The only sane solution is as given previously, to suppose that the Perfect enjoys experience of (apparent) Imperfection.

Motta's comment to this is also well worth noting:

When A.C. says, above, "Did we then suppose the converse?" he is speaking with his tongue in his cheek. He knows perfectly well that all religions, without one single solitasry exception, suppose the converse. He, himself, had once supposed the converse.

This central mystery revealed by Aiwass was the darkest secret of most Initiatic Schools. All religions start as Methods of Theurgy; as Method degenerates into Routine, Blind Faith becomes more virtuous than Experience, and Dogma is born. Then God is put on a pedestal, where He, or She, or It, is less uncomfortably present when you indulge your basest appetites such as Preaching and Saving Souls.

The formidable nature of the Book of the Law becomes apparent when we see that this "Dark Mystery" is the first and simplest of its revelations. No wonder organized religions everywhere fought it! No wonder "Initiatic Orders" which had only this "Awful Truth"—"Osiris is a Black God"—to mask their financial and political maneuvers clamored that Aleister Crowley was a very wicked man.

12. He pre-inscribed them, having prepared this gift for those who emerged from him. Those whose names he foreknew are all called at the end. Thus someone who recognizes has his name spoken by the Father. For he whose name has not been spoken remains unacquainted. How indeed can anyone hearken whose name has not been called? For he who remains unacquainted until the end is a figment of forgetfulness and will vanish with it. Otherwise why indeed is there no name for those wretches, and why do they not heed the call?

In recognizing one's spirit (Khabs), one seems to congeal one's identity, which in turn causes the spirit to 'call out' to that individual (spiritual aspiration). Those who remain unacquainted with the spirit have no memory of their origin and cannot congeal the soul (Khu)—wedding body with spirit. And therefore, there is no opportunity for immortality.

13. Thus someone with acquaintance is from above. When he is called he hears and heeds and returns to Him who called, ascending unto him. And he discovers who it is that calls him. In recognition he does the volition of him who called. He desires to please him, and granted repose he receives the Name of the One. He who recognizes thus discovers from whence he has come and whither he is going. He understands like someone who was intoxicated and who has shaken off his drunkenness and returned to himself, to set upright those things which are his own.

Spirit is the undifferentiated spark of divinity (Khabs) within us all. That one comes to develop a desire to "please him," indicates differentiation and the development of personality for the perceived godhead. But if the godhead itself is to remain ineffable, this cannot be so. This is the inherent problem with shepherding a people—the appeal to authority must be political and not spiritual. And so, political propaganda such as this has been routinely inserted into scripture; as found in other Gnostic texts as well as in the canonical scriptures of all three desert religions.

While this can innately interrupt their credulity, worse, they tend to pervert the metaphysics. And in this case, the very essence of the godhead is re-conceptualized. The ineffable godhead is here being given a personality that can be pleased or disturbed—purely moralistic, and of human morality without any consideration of the conditions of the larger Universe or of any particular heaven that would play upon a possibly more divine moral system.

Repose seems to be a synonym of 'grace'—that one receives 'grace from above.' And with a spiritual technology that remonstrates death as a means to immortality, this repose becomes a relief from the burden of one's mortality. Or more in terms of one's name being called, a Gnosis that is a repose from the burden of ignorance. This is also addressed in [Liber AL vel Legis](#):

AL I.58: "I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice."

14. He has brought many back from confusion. He went before them into the spaces thru which their hearts had migrated in going astray, due to the depth of Him who encompasses all dimensions without himself being encompassed. It is a great wonder that they were within the Father without recognizing him, and that they were able to depart unto themselves because they could neither comprehend nor recognize him in whom they were. For thus his volition had not yet emerged from within himself. For he revealed himself so that all his emanations would reunite with him in recognition.

The above, verse generates the mythos of the Savior, taking an heroic journey to spaces where other souls are trapped; though still within the emanations of the divine. As the divine is all-encompassing or infinite, even confusion is a space within the divine, which means that mental space is here being described as actual space. As all human beings are emanations of the divine, the Savior acts as an Avatar that brings greater awareness to the divine itself, by reconciling it with these 'lost' parts.

15. This is acquaintance with the living book, whereby at the end he has manifested the eternal-ones as the alphabet of his revelation. These are not vowels nor are they consonants, such that someone might read them and think of emptiness, but rather they are the true alphabet by which those who recognize it are themselves expressed. Each letter is a perfect thought, each letter is like a complete book written in the alphabet of unity by the Father, who inscribes the eternal-ones so that thru his alphabet they might recognize the Father.

The above is arguably the most overtly qabalistic verse of the entire ancient Gnostic catalogue. It reads almost as a response to the story of the letters in the Hebrew Zohar; the letters being divine beings in the Hebrew Qabalah. Not so much gods in this Gnostic rendition; but that each human being is a letter in the divine book of the revelation of God's creation.

16. His wisdom meditates on the Meaning—his teaching expresses it—his acquaintance revealed it—his dignity is crowned by it—his joy unites with it—his glory exalted it—his appearance manifested it—his repose received it—his love embodied¹ it—his faith embraced it.

17. Thus the Logos of the Father comes into the totality as the fruit of his heart and the face-form of his volition. But he supports them all, he atones them and moreover he assumes the face-form of everyone, purifying them, bringing them back—within the Father, within the Mother, Yeshua of infinite kindness. The Father uncovers his bosom, which is the Sacred Spirit, revealing his secret. His secret is his Son! Thus thru the compassions of the Father the eternal-ones recognize him. And they cease their toil of seeking for the Father and repose in him, recognizing that this is the repose.

The 'Son' is seemingly differentiated from the Logos; both though, being expressions of the All-Father. The Logos is the emanations that are the letters; each of us as described in the 15th verse (above). And the Son seems more to be the revealed form of the invisible Father-Mother godhead. In the atonement, the "face-form of everyone" is as the many faces of Vishnu; the equivalent of the Son in the Hindu pantheon, with Krsna being a manifestation of Vishnu; appearing as the 'personality of the godhead.'

18. Having replenished the deficiency, he dissolved the scheme. For the scheme is this world in which he served as a slave, and deficiency is the place of envy and quarreling. Yet the place of the unity is perfect. Since deficiency occurred because the Father was not recognized, thereafter when the Father is recognized there shall be no deficiency. Just as with ignorance: when someone comes to know, the ignorance dissolves of itself—and also as darkness dissipates when the light shines—so also deficiency vanishes when perfection appears. Thus from that moment on there is no more scheme, but rather it disappears in the fusion of the unity. For now their involvements are made equal at the moment when the fusion perfects the spaces.

The godhead is without form whereas the Universe is form and motion. When one becomes united with the godhead, the above verse claims that form disappears into it and the confusing spaces noted verse 14 are then perfected.

Scheme: Greek ΣΧΗΜΑ = 849 (*this word also translates as 'nature'*)

849 is a fascinating number in the Greek Qabalah; it's value can also be applied to:

εθελω – will; to have power

εξαγιστος – most holy; abominable

ο αρρητος – the ineffable

ωμεγα – the last or the end (second half of the Alpha&Omega)

μεγας κοσμος – the 'Great Universe'

ο τελειος ανηρ – the perfect man

η τριας εν μοναδι – the 'three in one'

η ηονας εν τριαδι – the 'one in three'

19. Each one shall receive himself in the unification and shall be purified from multiplicity unto unity in acquaintanceship—consuming matter in himself like a flame, darkness with light, and death with life. Since these things have thus happened to each one of us, it is appropriate that we think of the totality so that the household be holy and silent for the unity.

To be “purified from multiplicity” is a seemingly Hindu concept; purifying the sheaths of the Spirit¹ that are the various subtle bodies and even out to the physical body. That these become “unto unity in acquaintanceship” would then mean that these subtle bodies are purified if considered as various ego-centers in the psyche, by then identifying with the godhead (at least as obeisance to the Atman—as shown in [Liber LXV](#)) as the superior or unifying ego. Indeed, as in [Liber LXV](#), this experience is one that even consumes the “matter in [one]self...”

LXV:I.12 Then was there silence. Speech had done with us awhile. There is a light so strenuous that it is not perceived as light.

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

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

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

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

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

Also, the multiplicity indicating the many ego-centers might be said to be delineated in the structure of syzygies that form the cosmogony of the Valentinian Universe. These psychic forces then become united to one purpose; that is the support of the central and higher informing ego—the Atman, Augoeides or Holy Guardian Angel.

20. It is like some who move jars from their proper places to unsafe places, where they are broken. And yet the master of the house suffered no loss but rather rejoiced, for those unsound jars were replaced by these which are fully perfect. This is the judgment which has come from above, like a double-edged sword drawn to cut this way and that as each one is judged.

21. There came to the midst the Logos, which is in the heart of those who express it. This was not a mere sound, but rather he became a body. A great disturbance occurred among the jars—for lo some were emptied, others were filled, some were supplied, others were overturned, some were cleansed, others were broken. All of the spaces quaked and were agitated, having neither order nor stability. Confusion was in anguish at not discerning what to do—distressed and lamenting and shearing from understanding nothing.

22. Then when recognition approached with all its emanations, this was the annihilation of confusion, which was emptied into nothingness. The truth came to the midst, and all his emanations recognized and embraced the Father in truth and united with him in a perfect power. For everyone who loves the truth attaches

¹ The Atman and/or Paratman in Hindu—depending on how deep one wants to go into the psyche; and of course, the Khabs in Thelema.

himself to the mouth of the Father with his tongue by receiving the Sacred Spirit. The truth is the mouth of the Father, his tongue is the Sacred Spirit joined to him in truth. This is the revelation of the Father and his self-manifestation to his eternal-ones. He has revealed his secret, explaining it all.

The Logos then, to the Valentinians must have been the Gnosis itself; that one who attains to the knowledge of the divine becomes in him or her own person, the Savior. The symbolism of the jars in the preceding verses shows the potent power of a god that can fill the heart of each of us with the water of life, which is this spoken word of truth for each of us to bear. Some can bear it well, while others are disturbed and disoriented by it; and some are destroyed by it.

23. For who is the Existent-One, except for the Father alone? All dimensions are his emanations, recognized in coming forth from his heart like sons from a mature person who knows them. Each one whom the Father begets had previously received neither form nor name. Then they were formed thru his self-awareness. Although indeed they had been in his mind, they had not recognized him. The Father however is perfectly acquainted with all the dimensions, which are within him.

We would be wholly amiss should we consider the word “dimensions” in modern parlance; as dimensions of time or layers of reality, such as found in string theory and modern physics. Rather, “dimensions” must certainly be those that would be of various geometrical shapes in the Pythagorean School. These are the ‘pure forms’ of Plato that are here being said to have been formed by the creator “thru his self-awareness.”

24. Whenever he wishes he manifests whomever he wishes, forming him and naming him. And in giving him a name, he causes him to come into being. Before they came into being, these assuredly were unacquainted with him who fashioned them. I do not say however that those who have not yet come into being are nothings—but rather they pre-exist within him who shall intend their becoming when he desires it, like a season yet to come. Before anyone is manifest (the Father) knows what he will bring forth. But the fruit that is not yet manifest neither recognizes nor accomplishes anything. Thus all dimensions themselves exist within the Father who exists, from whom they come forth, and who established them unto himself from that which is not.

This is as potent a metaphysical line as any in all of the ancient Gnostic gospels. First, it is a personal statement of the author; speaking authoritatively. Ostensibly, he or she says: “I...say” as if he or she directly knows. The human being is then a form; perhaps a bit more complex geometrically; but as Divinci would later detail quite brilliantly in his drawings, a work of symmetry—nonetheless. The metaphysic here is in the pre-existent beings that already belong to the infinite All-Father; being of the composition of the infinite body of the godhead. It would be unwise to try to connect this with the later emergent Calvinist Doctrine of Pre-destination. In this, the godhead would be displaying a discordant vanity in one large act of futility. However, this might be consistent with the idea of a Demiurge that would have no other wholesome activity for itself and its creation.

25. Whoever lacks root also lacks fruit, but still he thinks to himself: ‘I have become, so I shall de cease—for everything that (earlier) did not (yet) exist, (later) shall no (longer) exist.’ What therefore does the Father desire that such a person think about himself?: ‘I have been like the shadows and the phantoms of the night!’ When the dawn shines upon him, this person ascertains that the terror which had seized him was nothing. They were thus unacquainted with the Father because they did not behold him. Hence there occurred terror and turmoil and weakness and doubt and division, with many deceptions and empty fictions at work thru these.

26. It was as if they were sunk in sleep and found themselves in troubled dreams—either fleeing somewhere, or powerlessly pursuing others, or delivering blows in brawls, or themselves suffering blows, or falling from a high place, or sailing thru the air without wings. Sometimes it even seems as if they are being murdered although no one pursues them, or as if they themselves are murdering their neighbors since they are sullied by their blood.

27. Then the moment comes when those who have endured all this awaken, no longer to see all those troubles—for they are naught. Such is the way of those who have cast off ignorance like sleep and consider it to be nothing, neither considering its various events as real, but rather leaving it behind like a dream of the night. Recognizing the Father brings the dawn! This is what each one has done, sleeping in the time when he was unacquainted. And this is how, thus awakened, he comes to recognition.

The above verses display the fear and loathing that is intimately entwined about ignorance, which is symbolized by the sleeper that walks as the ‘undead’ amongst the living. But when one attains to Gnosis, as the ‘golden dawn,’ one awakens to what is called “recognition” and the phantoms of the night disappear and return to the ‘dark cell’ from which they originated.

28. How good for the person who returns to himself and awakens, and blest is he whose blind eyes have been opened! And the Spirit ran after him, resurrecting him swiftly. Extending her hand to him who was prostrate on the ground, she lifted him up on his feet who had not yet arisen. Now the recognition which gives understanding is thru the Father and the revelation of his Son. Once they have seen him and heard him, he grants them to taste and to smell and to touch the beloved Son.

Resurrection is not presented here as a physical death followed by a reanimation of the formerly destroyed body. But rather, the ‘Spirit of God’ (the Goddess herself) coming into the human soul and bring him or her to a greater recognition of life. This seems to parallel the Sethian symbol of Baptism, in which one is dissolved into the water and then arises to a new life.

29. When he appeared, telling them about the incomprehensible Father, he breathed into them what is in the thought of doing his volition. Many received the light and returned to him. But the materialists were alien and did not behold his likeness nor recognize him, although he came forth incarnate² in form. Nothing obstructs his course—for imperishability is indomitable. Moreover he proclaimed beforehand that which was new, expressing what is in the heart of the Father and bringing forth the flawless Logos.

Inculcate: ΕΜΦΥΣΑΩ = 1646: This word means to cause or influence someone to accept an idea, which is not all that dissimilar from the idea: to inspire. That this word is used in the verse to say “he breathed into them,” provides a marvelous clue to the nature of Gnosis; alluding to what the Rosicrucians referred to as ‘the grace of God.’

30. Light spoke thru his mouth, and his voice gave birth to life. He gave to them the thought of wisdom, of mercy, of salvation, of the Spirit of power from the infinity and the kindness of the Father. He abolished punishment and torment, for these caused some who had need of mercy to go astray from his face in confusion and bondage. And with power he pardoned them, and he humbled them in acquaintanceship.

It has been said that Valentinus almost became Pope of the church. And how different the church might have become! Here, we see no threat of ‘eternal damnation’ with all its “punishment and torment.” Indeed the text is even announcing that there are those that would turn away from any god that would do this.

31. He became a path for those who had strayed; acquaintance for the unaware; discovery for those who seek; stability for the wavering; and immaculate purity for those who were defiled.

32. He is the shepherd who left behind the 99 sheep that were not lost, in order to go searching for this-one which had strayed. And he rejoiced when he found it. For 99 is a number that is counted on the left hand, which tallies it. But when 1 is added, the entire sum passes to the right hand. So it is with him who lacks the One, which is the entire right hand—he takes from the left what is deficient in order to transfer it to the right, and thus the number becomes 100. Now, the signification within these words is the Father.

33. Even on the Sabbath he labored for the sheep which he found fallen into the pit. He restored the sheep to life, bringing it up from the pit, so that you Sons of heart-understanding may discern this Sabbath on which the work of salvation must never cease, and so that you may speak from this day which is above, which has no night, and from the perfect light which never sets.

In the heavens above the Earth, there is no diurnal motion and the sun burns unceasingly. This is a marvelous allegory for unity or union with the ONE that is the godhead and beyond the duality of this world. Also entwined into the above verse is a propagandist statement; with an eternal day, there can be no distinction between one and another and hence, no Sabbath should interfere with the work of 'salvation' or the uniting with the godhead.

34. Speak therefore from your hearts, for you are this perfect day and within you dwells this abiding light. Speak of the truth with those who seek it, and of acquaintanceship unto those who in confusion have transgressed. Support those who stumble, reach out your hand to the sick, feed those who are hungry, give repose to the weary, uplift those who yearn to arise, awaken those who sleep—for you are the wisdom that rescues!

35. Thus strength grows in action. Give heed to yourselves—be not concerned with those other things which you have already cast out of yourselves. Do not return to what you have regurgitated, be not moth-eaten, be not worm-eaten—for you have already cast that out. Do not become a place for the Devil, for you have already eliminated him. Do not reinforce those things that made you stumble and fall. Thus is uprightness!

36. For someone who violates the Torah harms himself more than the judgment harms him. For he does his deeds illicitly, whereas he who is righteous does his deeds for the sake of others. Do therefore the volition of the Father, because you are from him. For the Father is kind, and things are good thru his volition. He has taken cognizance of whatever is yours, so that you may repose yourselves concerning such things—for in their fruition it is recognized whose they are.

In the above verses, an evangelical notion is presented along with a contradiction. On the one hand, the Sabbath is considered inconsequential and yet on the other, the Torah remains the espoused word of God. These Gnostic gospels and hence all the pre-Christian writings of this period were not meant to be the word of God by their authors (as the Roman church would render them).

37. The Sons of the Father are his fragrance, for they are from the grace of his face. Therefore the Father loves his fragrance and manifests it everywhere. And blending it with matter, he bestows his fragrance upon the light, and in his repose he exalts it over every likeness and every sound. For it is not the ears that inhale the fragrance, but rather the breath has the sense of smell and draws it to oneself—and thus is someone baptized in the fragrance of the Father.

This is a description of the Aethyr and nuanced in a manner that the Rosicrucians would reflect in their contemplation of holiness and the Rosy Cross. Also as the holy Prana, the worship of the Sun is implicit. There is also a connection with the Anthropos inferred from: "the grace of his face." Even is there an alchemical suggestion that can be read into the inhalation of the divine fragrance and a eucharist of elemental Air.

38. Thus he draws into harbor his original fragrance which had grown cold, unto the place from which it came. It was something which in psychic form had become like cold water permeating loose soil, such that those who see it think it to be dirt. Then afterward, when a warm and fragrant breeze blows, it again evaporates. Thus coldness results from separation. This is why the Faithful-One came—to abolish division and bring the warm fullness of love, so that the cold would not return but rather there should be the unification of perfect thought. This is the Logos of the Gospel of the finding of the fullness by those who await the salvation which comes from on high. Prolonged is the hope of those who await—those whose likeness is the light which contains no shadow—at that time when the fullness finally comes.

The alchemical nature of this verse is apparent; salvation being the philosophical gold. Whether or not there is some formula contained in this verse; even that may have been connected with a secret instruction on the verse, we leave for a lack of extant information. Note also that in the superstitious corruption of the exoteric religion, salvation has come to take on an entirely different meaning from the way the Gnostics used it. For the ancient Gnostic, salvation had nothing to do with consolation, as abhorred by Hadit in [Liber AL vel Legis](#).

39. The deficiency of matter did not originate thru the infinity of the Father, who came in the time of inadequacy—although no one could predict that the indestructible would arrive in this manner. But the profundity of the Father abounded, and the thought of confusion was not with him. It is a topic for falling prostrate, it is a reposeful topic—to be set upright on one's feet, in being found by This-One who came to bring him back. For the return is called: Metanoia!

Metanoia is mindfulness; the verse referring to the Samadhi of union with the godhead. The origination of the “deficiency of matter” is not said to manifest through what is called the infinite nature of the godhead. It actually originates in the finite nature that is the infinite expression of the godhead. The flaw in the wedding cloth is its virtue and we should be careful not to accept a Manichaeian interpretation that did influence some Gnostic sects and still does in some modern sects. In this way also, we may better apprehend the N.O.X., which seems to require apprehension on an intuitive plane.

40. This is why imperishability breathed forth—to seek after the transgressor so that he might have repose. For to forgive is to remain behind with the light, the Logos of the fullness, in the deficiency. Thus the physician hastens to the place where there is illness, for this is his heart's desire. But he who has a lack cannot hide it from him who possesses what he needs. Thus the fullness, which has no deficiency, replenishes the lack.

We can easily infer here, a description of the alchemical transmutation of matter into spirit. That the Logos is at the heart of the Eucharistic idea also connected to this corresponds with Thelemic alchemical theory as taught by the Master Therion in [Magick in Theory & Practice](#).

41. (The Father) gave of himself to replenish whomever lacks, in order that thereby he may receive grace. In the time of his deficiency he had no grace. Thus wherever grace is absent, there is inferiority. At the time when he received this smallness which he lacked, (then the Father) revealed to him a fullness, which is this finding of the light of truth that dawned upon him in unchangeability. This is why the Christ was invoked in their midst—so that they would receive their returning. He anoints with the Chrism those who have been troubled. The anointing is the compassion of the Father who will have mercy upon them. Yet those whom he has anointed are those who are perfected.

The “smallness” would be the microcosm and individuated consciousness; the Atman in Hindu nomenclature—being subject to the law of change (change=stability). This would be in contrast to the “fullness” that is the macrocosm and universal consciousness; Paratman in Hindu nomenclature. The individuated consciousness is finite as the universal mind is infinite and all-permeating; being then unchangeable.

42. For jars which are full are those which are sealed. Yet when its sealant is destroyed, a jar leaks. And the cause of its being emptied is the absence of its sealant, for then something in the dynamics of the air evaporates it. But nothing is emptied if the sealant has not been removed, nor does anything leak away, but rather the perfect Father replenishes whatever is lacking.

Allegorically, we can infer the congealing of the soul being described in the above verse.²

43. He is good. He knows his seedlings, for it is he who planted them in his paradise. Now his paradise is his realm of repose. This is the perfection in the thought of the Father, and these are the logoi of his meditation. Each one of his logoi is the product of his unitary volition in the revelation of his meaning. While they were still in the depths of his thought, the Logos was the first to come forth. Furthermore he revealed them from a mind that expresses the unique Logos in the silent grace called thought, since they existed therein prior to becoming manifest. So it occurred that (the Logos) was the first to come forth, at the time when it pleased the will of him who intended it.

Logoi: Greek ΛΟΓΟΙ=183 this is the plural of ΛΟΓΟΣ=373 *literally means ‘concept+expression.’ Interestingly enough, even canonical scripture holds that each Son [or Daughter] of God is a divine Logos like unto the Savior: cf. Lk 6:40, Jn 1:1, as well as Gnostic scripture: Th 108 and Ph 133 where John the Baptist is quoted as Logos! The Greek term for ‘word’ (“In the beginning was the word...”) is actually PHMA=149 and is not the proper word to be inserted in the translation of the canonical Gospel of John. We might argue that a word is the expression of a concept and that the two words are synonyms of each other. But on the one hand, the nuance is quite different. And also, the difference in the numerical value can give us a qabalistic clue to this difference:*

² Cf. [Congealing the Soul](#)

373 gives us the Greek words for confusion and siren vs. 149, which gives us the Greek words for house/temple, accuracy/perfection & day/time/fate. And so we might interpret that first verse of John to say: In the beginning was the concept or expression of God that rose from the primordial CHAOS to speak (as a siren). Yet, if we weren't describing an originating cosmology, but rather, we wanted to pretend that at the beginning point there was perfection; something that we need to get back to, then it would be more important to translate Logos as Word. But any point of manifestation is already a corruption of the NOT, which is the state of perfection.

44. Now the volition of the Father is that which reposes in his heart and pleases him. Nothing exists without him, nor does anything occur without the volition of the Father. But his volition is unfathomable. His volition is his imprint, and no one can determine it nor anticipate it in order to control it. But whenever he wills, what he wills exists—even if the sight does not please them. They are nothing before the face of God and the volition of the Father. For he knows the beginning and the ending of them all—at their finish he shall question them face-to-face. Yet the finish is to receive acquaintance with This-One who was hidden. Now this is the Father—this-one from whom the beginning came forth, this-one to whom all these shall return who came forth from him. Yet they have been manifest for the glory and joy of his Name.

Greek ΙΧΝΟΣ: lit. 'footprint'=930, which being ten times 93 must have some significance for Thelemites who use 93 from the Greek Qabalah as an integral part of their doctrine. The "volition" or Will (θελημα=93) is the mark of divinity ("his imprint"), which is Thelemic doctrine teaches that we are all God; equipped with this Will—a "pure will."³ That volition "reposes in his heart"—being the other part of the Thelemic formula of love (Αγαπη=93) under will.

45. Now the Name of the Father is the Son. He first named him who came forth from himself, and who is himself. And he begot him as a Son. He bestowed his own Name upon him. It is the Father who from his heart possesses all things. He has the Name, he has the Son who can be seen. Yet his Name is transcendental—for it alone is the mystery of the invisible, which thru him comes to ears completely filled with it.

That the ineffable is given a name means we cannot be directly addressing the ineffable. Therefore the name or the Logos is here referred to as its "Son"—the begetting of an identity. The Son is the Qabalistic reflection of the ineffable, by which it may come to know itself. It is the Adam-Kadmon or Kether, the Crown of God. All of manifestation would proceed from this.

46. For indeed the Name of the Father is not spoken, yet rather it is manifested as a Son. Accordingly, great is the Name! Who therefore could proclaim a Name for him, the supreme Name, except him alone whose Name this is, together with the Sons of the Name?—those in whose heart the Name of the Father reposes and who themselves likewise repose in his Name. Because the Father is immutable, it is he

³ Cf. AL:I.44 "For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect."

alone who begot him as his own Name before he fashioned the eternal-ones, so that the Name of the Father would be Lord over their heads—this-one who is truly the Name, secure in his command of perfect power.

The above verse shows at the very least, some familiarity with the ancient esoteric teaching of the immortal races; including those gods that appear immediately in the [Starry Gnosis](#) as the Seven Sacred Planets. The 'name' of God is not here given; though it is presented as the 'Son'—though not also is it given as Jeshua or Jesus. The idea may be that knowing the name of God, one either becomes the 'Son' him or herself or one then comes to know the godhead.

47. The Name is not mere verbiage, nor is it only terminology, but rather it is transcendental. He alone named him, he alone seeing him, he alone having the power to give him a name. Whoever does not exist has no name—for what names are given to nothings? But this existing-one exists together with his Name. And the Father alone knows him, and he alone names him.

The name of God is not a word! In other words, God's name is NOT Jesus or Jeshua. The historical person of Jeshua bar Joseph the [anointed one⁴] may be the 'Christ', but this cannot in any way be equivocated with the "only begotten son of God." All as clearly shown throughout several Gnostic texts become 'Sons of God' as they come to identify with Spirit (the Goddess). On an earthly plane the Goddess may be represented by the 'Daughters of Men'—being represented in Thelema by the goddess, Babalon. We then have an interpretation of the Enochian myth—the Sons of God being enamored by the Daughters of Men.

48. The Son is his Name. He did not keep him hidden as a secret—but rather the Son came to be, and (the Father) alone named him. Thus the Name belongs to the Father, such that the Name of the Father is the Son. How otherwise would compassion find a name, except from the Father? For after all, anyone will say to his companion: 'Whoever could give a name to someone who existed before him?—as if children do not thus receive their names thru those who gave them birth!'

49. Firstly, therefore, it is appropriate that we think on this topic: what is the Name? Truly (the Son) is the Name—thus also he is the Name from the Father. He is the existent Name of the Lord. Thus he did not receive the Name on loan as do others, according to the pattern of each individual who is to be created in his heart. For he is the Lordly Name. There is no one else who bestowed it upon him, but he was unnameable and it was ineffable until the time when He who is Perfect gave expression to (the Son) alone. And it is (the Son) who has the power to express his Name and to see him. Thus it pleased (the Father) in his heart that his desired Name be his Son, and he gave the Name to him—This-One who came forth from the profundity.

⁴ The 'Christ' is a formal way of saying the 'anointed one.'

50. (The Son) expressed his secret, knowing that the Father is benevolent. This is exactly why (the Father) brought this-one forth—so that he might speak of the dominion and his place of repose from which he came, and render glory to the fullness, the majesty of his Name, and the kindness of the Father. He shall speak of the realm from which each one came—and each one who issued from that place shall thus be hastened to return unto it again, to share in receiving his substance in the place where he stood, receiving the taste of that place, receiving nourishment and growth. And his own dominion of repose is his fullness.

51. Thus all the emanations of the Father are plenitudes, and the source of all his emanations is within the heart of Him from whom they all flourish. He bestowed their destinies upon them. Thus is each one made manifest, such that thru their own meditation they [return to] the place to which they direct their thought. That place is their source, which lifts them thru all the heights of heaven unto the Father. They attain unto his head, which becomes their repose. And they are embraced as they approach him, so that they say that they have partaken of his face in embraces. Yet they are not thus made manifest by exalting themselves. They neither lack the glory of the Father, nor do they think of him as being trite or bitter or wrathful. But rather he is benevolent, imperturbable and kind—knowing all the dimensionalities before they come into existence, and having no need of edification.

The All-Father becomes the source of all destinies; for each monad within its infinite existence. As such, the manifested Universe becomes recognized for being exactly as it should be; a difficult perception to experience for anyone conditioned with a sense of justice. Then in both “lack[ing] the glory of the Father” and not viewing “him as being trite or bitter or wrathful” is to find a ‘middle path’ in a very Buddhist sense. Also, to “have partaken of his face in embraces” is a way of defining immortality and defying the Hebrew admonition that no one can see the face of God and live.

52. This is the form of those who themselves belong on high thru the grandeur of the immeasurable, as they await the Unique and Perfect-One who makes himself there for them. And they do not descend unto the abode of the dead. They have neither jealousy nor lamentation nor mortality there among them, but rather they repose within him who is reposeful. They are neither troubled nor devious concerning the truth, but rather they themselves are the truth. The Father is within them and they are within the Father, perfected and made indivisible in the truly good, not inadequate in anything but rather given repose and refreshed in the Spirit. And they shall obey their source in leisure, these within whom his root is found and who harm no soul. This is the place of the blest, this is their place!

Abode of the Dead; Greek ΑΔΗΣ (hades: ‘unseen’) =213. This word is also equal in value to the Greek words for ‘unfruitfulness’ and ‘unbroken’ (presumably virgo-intacta) as if they suggest the shut-up nature of dupes of the Black Lodge and as discussed in chapter 89 of the Book of Lies.

53. Wherefore let the remainder understand in their places that it is not appropriate for me, having been in the realm of repose, to say anything further. But it is within his heart that I shall be—forever devoted to the Father of the totality, together with those true Brothers and Sisters upon whom pours the love of the Father and among whom there is no lack of him. These are they who are genuinely manifest, being in the true and eternal life and speaking the perfect light which is filled with the seed of the Father, and who are in his heart and in the fullness and in whom his Spirit rejoices, glorifying him in whom they exist. He is good, and his Sons and Daughters are perfect and worthy of his Name. For it is children of this kind that he the Father desires.

Love is the law, love under will.