



# Epistle on the Gospel of ✠ ΦΙΛΙΠΠΟΣ ✠

by  
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4°=7° A.°A.°.

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

**1. A** Hebrew person makes a (convert) Hebrew, and they call him thus: a novice (proselyte). Yet a novice does not make (another) novice. [...] (The instructed) were not (formerly) as they (now) are, [...] and they make others [... to receive like themselves.] It suffices to those (others) that they shall be.

*This is an avid description of the Apostolic succession proceeding along the lines of the mystical shakti-pat and 'laying on of hands' while simultaneously introducing a formal and apocryphal or secret and initiated line of instruction. The Gnostics seem to be formally organizing as a mystery school; not all that dissimilar from the Pythagorean tradition<sup>1</sup> of the more ancient Greek culture, but originating within Hebrew culture.*

*As found in the Platform Sutra, which would have been known to the Gnostics; Buddhism having had a direct influence on their philosophy, verse 30 states: 'When deluded people understand and open up their minds, they are no longer different from the superior and wise.' And more to the point, such a disciple would become identical (the "twin and true companion" of the Gospel of Thomas) with the master. This is also echoed by Matthew and Luke in canonical Christian scripture; though no longer consistent with Roman theology.*

**Novice:** Greek **ΙΠΟΣΗΛΥΤΟΣ** = 1458

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<sup>1</sup> Cf. Greek Qabalah

**2. The slave seeks only to be set free, yet he does not seek after the estate of his master. Yet the son not only acts as a son, but also the father ascribes the inheritance to him.**

*The Black Brother (a slave to his passions and appetites that serve up a false idea of ego) serves despite his will; completely cut off from the rest of humanity as if alienated from both himself and the world around him, and as a consequence of his failure in the Abyss. The Son is the reflection of the Father; its Logos or Augoeides, that is each our individuated voices, also in harmony with each other; comprising the body of NUIT—she who is the Starry Gnosis, which is itself, the vision of her. This is the inheritance!*

**3. Those who inherit the dead are themselves dead, and they inherit the dead. Those who inherit the Living-One are alive, and they inherit both the living and the dead. The dead do not inherit anything. For how will the dead inherit? When the dead inherits the Living-One, he shall not die but rather the dead shall instead live.**

We find in the Gospel of Thomas (with our commentary):

**111 Jesus said, "The heavens and the earth will roll up in your presence, and whoever is living from the living one will not see death."**

*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.*

By inheritance then, is the full taking in of the consciousness of the ALL and fully apprehending a level of awareness that incorporates both a complete knowledge of the Self and an intimate connection with all the other 'selves' in the Body of Nuit. This in itself may also be described as an opening of the Anahata or Heart Chakra.

**4. A nationalist does not die, for he has never lived so that he could die. Whoever has trusted the truth (became) alive—and this-one is in danger of dying (as a martyr), for he is alive since the day that the Christ came.**

*The descriptor, "nationalist" may be taken in two ways. The first is more than likely a common interpretation for the time; one who is a non-Israelite, which in Greek would be ΕΘΝΙΚΟΣ (ethnikos: meaning a Pagan or Gentile). The person in the example in this verse would be a corpse 𐤒𐤍 (goy: Hebrew<sup>2</sup>); as discussed in the Gospel of Thomas:*

**56 Jesus said, "Whoever has come to know the world has discovered a carcass, and whoever has discovered a carcass, of that person 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.*

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<sup>2</sup> 'Goyim' is a derogatory term for Gentiles.

*The original state of Israel and later state of Judea was, as a theocracy, not “nationalist,” but saw their culture as sacred and wholly devoted to their god (not all that dissimilar to ancient Egypt). Nationalists, such as the Greeks certainly worshipped their gods and had their thaumaturgy. But they praised their state, seeking democracy; along with the idea of a republic, later developed by the Romans.*

*The overall theme of the verse is that in obtaining the ‘truth,’ one becomes truly alive; hence, a disturbance to the sleeping masses; and a problem to dispose of for the aristocracy. The socio-political meaning covers a deeper understanding of the nature of the ‘man of knowledge’ of the Gnosis; intimating that this requires having had certain initiatory experiences before the meaning could even be understood when revealed.*

**Nationalist:** = Greek ΕΘΝΙΚΟΣ = 364

**Christ:** Greek ΧΡΙΣΤΟΣ = 1480

**Trust:** Greek ΠΙΣΤΙΣ = 800

*Other Greek words that are equal to 1480 (Christ) are worth considering qabalistically:*

- *The Star of Love (ο Αστήρ της Αγάπης): That the Christ is considered to be at Tiphareth, which is often equated with the Will (Θελημα = 93), we can see also that it is subject to Love (Αγάπη = 93) and the Thelemic formula of ‘love under will.’*
- *Throne of Wisdom (Θρόνος Σοφίας): If we consider Wisdom as the head, but to this Sefira being of the Supernal Triad, so the Ethical Triad, centered by Tiphareth is its seat; its throne; as Malkuth is its footstool.*
- *The Host (ο Πανδοχεύς): This gives us a hint of the nature of the Eucharist and the equation of the Christ consciousness being one of the manifestations of the Magickal Child.*
- *The Holiness (η Αγιοσύνη): Even the act of anointing in the magickal ceremony is a way of making oneself holy.*
- *The Goodness (η Αγαθωσύνη): This might be considered a reflection of the fullness or the Pleroma of the Gnostics.*
- *Sodom and Egypt (Σοδομα και Αιγυπτος): Interestingly enough, we read of the counterpart of Wisdom (Understanding) in the Supernal Triad and also we get a key for the nature of the working of Babalon & the Beast (sexual magick) in the Gospel of the Egyptians as a way to the Christ consciousness:*

Then the great Seth, the son of the incorruptible man Adamas, gave praise to the great, invisible, uncallable, unnameable, virginal Spirit, and the <male virgin, and the thrice-male child, and the male> virgin Youel, and Esephech, the holder of glory and the crown of his glory, the child of the child, and the great Doxomedon-aeons, and the pleroma which I mentioned before; and asked for his seed.

Then there came forth from that place the great power of the great light Plesithea, the mother of the angels, the mother of the lights, the glorious mother, the virgin with the four breasts, bringing the fruit from Gomorrah, as spring, and Sodom, which is the fruit of the spring of Gomorrah which is in her. She came forth through the great Seth.

Then the great Seth rejoiced about the gift which was granted him by the incorruptible child. He took his seed from her with the four breasts, the virgin, and he placed it with him in the fourth aeon (or, in the four aeons), in the third great light Davithe.

In the above ontology, Seth is as the Beast in Thelemic doctrine, is paired in syzygy with Plesithea who is the feminine aspect of the Logos; she brings the spring of her whoredom (Sodom and Gomorrah) and that this is placed in Davithe (Understanding) suggests a maternal nurturing (it not being a Qabalistic but a moral and psychic reference).

**5. The system is invented, the cities are constructed, the dead carried out.**

*It seems apparent that the nationalist 'system' is constructed to dispose of the dead; that are the sleepwalkers. Metaphorically, the nation is a cage to hem in the herd. But another way to look at this verse is to take the word 'system' to be a metaphor for 'mystery school,' which becomes the 'city' (in contrast to nation) or community cloistered from the 'dead.'*

**6. In the days when we were Hebrews we were [fatherless<sup>3</sup>], having only our Mother. Yet when we became Messianics, Father came to be with Mother for us.**

*The Greek, Hebrew and Aramaic languages all derive the word for spirit from the words for 'breath' or 'wind,' with the Hebrew and Aramaic giving a feminine connotation and the Greek giving a neuter (taken for passive or feminine) connotation. And in Alchemy, the element Air (△) has a masculine interpretation; as does also the Latin word for spirit, which derives also from the word for 'breath' or 'wind'; giving us some confusion. Yet from the following sacred texts we can find some corroborating certainty for the interpretation of the Mother as symbolizing spirit and the sacred feminine:*

As one whom his mother comforts, so shall I comfort you.  
—Isa 66:13

The origin of the world is its Mother;  
recognize the Mother and you recognize the child,  
embrace the child and you embrace the Mother.  
—Lao Tse, *Tao Teh Ching*, 5

I am the Father and the Mother of this Universe.  
—Bhagavad Gita, 9.17

It is spoken by the Maker, Modeler, Mother-Father of Life, of Humankind.  
—*Popul Vuh* of the Quiché Maya, Prologue.

*Because of this, Mother is indicating the Holy Sophia or Holy Spirit. Hence, Philip is indicating that the Hebrews were first inspired by the Holy Spirit or more concisely, the Hebrews were first a matriarchal culture.*

*At the time of the development of the Messianic and Apocalyptic movements in Hebrew culture, at the creation of the state of Judea (approx. 600 bce),<sup>4</sup> we find the rise of the Rabbinical movement in the politic of their city-state. This new authority held disdain for the Messianic and Apocalyptic movements, the suppression of which led to the occult character of the Qabalah in what had become, now, Jewish culture.*

*It is the Rabbinical authority that institutes the patriarchal culture; ultimately in alignment with the Roman authority that would soon come to conquer Judea. The biune nature of the godhead (Baal & Ashtoreth/Babalon & the Beast) would soon be forgotten in favor of Jehovah as the only god and the holy Shekinah being only understood by Qabalists. Philip is then indicating here that the biune nature of the godhead is here, recognized.*

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<sup>3</sup> (The hyperlinear text indicates that the Greek word used here is **ΟΡΦΑΝΟΣ**, but that the corresponding Heb **Mwty** and Aramaic **mt̄y** mean only 'fatherless' and also 'motherless'; so to say they were orphaned would be incorrect.)

<sup>4</sup> Cf. [Babalon & the Beast](#).

**Christic:** Greek **ΧΡΙΣΤΙΚΟΣ** = Hebrew 'Messianic' = 1510

*This word is also equal to the Greek phrase 'Blood of the gods' (ιχθωρ); indicating that to be of the 'blood of the gods' is in Thelemic parlance, that one's life force is the 'blood of the saints' that must be poured totally into the Cup of Babaon. This is a hint for the dynamic of sexual magick.*

**7. Those who sow in the winter reap in the summer. The winter is the world, the summer is the other aeon.<sup>5</sup> Let us sow in the world so that we will harvest in the summer. Because of this, it is appropriate for us not to pray in the wintertime. What emerges from the winter is the summer. Yet if anyone reaps in the winter he will not harvest but rather uproot, as this method will not produce fruit. Not only does it [not come forth in winter], but in the other Sabbath also his field is fruitless.**

*A cosmology is suggested by this that includes a dualistic set of aeons; this aeon or time being mundane time where the seed is planted that will flower in spirit time. The winter, by not praying or in any way flooding the mind with its unending stream of consciousness, becomes a time for repose, meditation and contemplation; a practice of the presence of spirit. And the summer time is the flowering of that spirit; its ability to move at will throughout the heavens.*

**8. The Christ came! Some indeed he ransoms, yet others he saves, yet for others he atones. Those who were alienated he ransomed, he brought them to himself. And he saved those who came to him—these he set as pledges in his desire. Not only when he was revealed did he appoint the soul as he desired, but since the day of the world's origin he appointed the soul. At the time he desires he came first to fetch it, since it was placed among the pledges. It came to be under the bandits and they took it captive. Yet he saved it, and he atoned for both the good and the evil in the world.**

*The Christ is the original initiator who opens the gate of human, individual genius by being the first to break ground and make his way to a higher state of awareness—Gnosis. The parables of this book are the instructions for one who would be a Christ. The atonement is not that this first Christ in any way earned a free pass for others, as Gnosis is the reward of great effort. Rather, that this higher consciousness transcends the duality of good and evil in the world and thereby explains these both as acts of love under will in a world of opposing forces.*

**Atone** = Greek **ΑΥΤΠΟΩ** = 1710

**9. The light with the darkness, life with death, the right with the left are brothers one to another. It is not possible for them to be separated from one another. Because of this, neither are the good good, nor are the evils evil, nor is the life a life, nor is death a death. Therefore each individual shall be resolved into his origin from (the) beginning. Yet those exalted above the world are immortal (and) are in eternity.**

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<sup>5</sup> The word 'aeon' is not being used in the normal 'Gnostic' sense of the term; but rather, as a unit of time, and as is done in Thelemic doctrine. The word in the Greek Qabalah is equal to 861 and reduces to 6 by AIQ BKR. 861 is also equal to the Greek word for 'assurance' or 'confirmation.' The summer then becomes the time of enjoyment of the fruit of success, which is a confirmation for the winter; the winter being the time of labor.

*The verse begins as if a description of the Yin-Yang symbol with the dualistic symbolism leading to a unity and not the heretical and absolutist Manichaean dichotomy. Further, though one be born of this world, if he or she will find one's ending as a completion of this journey. But should an individual find a certain exaltation, they become of the eternal world and hence, immortal. This may be reminiscent of a translation, such as was granted to Enoch; before being given the office of Metatron. But indeed it is asserted here that the physical body dies. So also, Philip is not teaching a resurrection of the body; an alchemical concept not understood by the Roman heresy.*

**10.** The names which are given by the worldly—therein is a great confusion. For their hearts are turned away from the real unto the unreal. And he who hears the (word) 'God' does not think of the real, but rather he is made to think of the unreal. So also with (the words) 'the Father' and 'the Son' and 'the Sacred Spirit' and 'the Life' and 'the Light' and 'the Resurrection' and 'the Convocation' [and] all the other (words)—they do not think of the real, but rather they are made to think of the [un]real. [...] Moreover they have learned the [all-human] reality of death. They are in the system, [they are made to think of the unreal]. If they were in eternity, they would not have designated anything as a worldly evil, nor would they have been placed within worldly events. There is a destiny for them in eternity.

*An extraordinary teaching!...Daoist in nature contrary to the moralistic-ascetic brand of Gnosticism. Those who find evil in the world show themselves not to understand the world of eternity and are themselves of a mundane consciousness. This is an asserted difference between the White (Daoist) and Yellow (moralistic-ascetic) schools of Magick (cf. Schools of Magick).*

**Convocation** = Greek ΕΚΚΛΗΣΙΑ (called-out); the assembly of those 'called forth' from the world = 294  
**Confusion** = Greek ΠΑΑΝΗ (straying; hence 'planet' as a celestial body which appears to stray relative to the fixed stars) = 189

*294 is also equal to the Greek words for 'Of the god; holy, sacred' (θειος), 'Young, fresh' (νεαλης), 'Rose' (ροδον) and 'Church, assembly' (εκκλη-σια). That an assembly could be a holy community (church) goes to the heart (rose) of the tradition.*

*'Confusion' is more explained by its meaning; a lack of focus or wandering of the mind. It bears no significance in terms of this verse qabalistically, nor do words of equal value better explain it because of its lack of relation.*

**11.** One single name they do not utter in the world—the Name which the Father bestowed upon himself by means of the Son, this existent Name of the Father, (which) he exalts over all. For the Son could not become the Father, unless he were given the Name of the Father. This existing Name they are made to have in thought, yet nonetheless they speak it not. Yet those who do not have it, cannot even think it. But the truth engendered words in the world for the our sake. It would not be possible to learn it without words.



*The LOGOS as the archetypal man; being first the lower manifestation of the godhead as the Son. This is the Adam-Kadmon that is Kether. The fact that in qabalistic lore, the Sons of God mated with the Daughters of Men is the apt description of Babalon astride the Beast. Therefore, this is not one biune god, but an infinite number of biune gods expressed in pairs or syzygy's; many Babalons and many Beasts extolling the Logos. The A. 'A.' teaches this 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 L.V.X. of Her Soul. Each Maiden could hear the roar of the Great Wild Beast 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 a 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 Great Wild Beast would be born and roar for a time. Each Great Wild Beast, 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 Great Wild Beast. One day, the Great Wild Beast 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 Great Wild Beast and had never learned to teach by the L.V.X. of Her Soul. So when the voice of the Great Wild Beast 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. Thy was the way in the kingdom for many a year until darkness was once again on the face of the deep and even this story was forgotten.

*May the purity of our current be renewed!*

**12. She alone is the truth. She makes (the) multitude, and concerning us she teaches this alone in a love thru many.**

*Babalon, who takes all into her womb and who births all from her womb; the female equivalent of PAN and the lower aspect of NUIT.*

**13. The authorities desired to deceive humankind, because they perceived him being in a kinship with the truly good. They took the word 'good', they applied it to the ungood, so that thru words they might deceive him and bind (him) to the ungood. And subsequently, when these who have recognized themselves receive grace, the (words) are withdrawn from the ungood and applied to the good. For (the authorities) had desired to take the free (person), to keep him enslaved to themselves forever. There are powers entrusted to humans. (The authorities) do not want him [to recognize] (himself), so that they will become [masters] over him. For if there is mankind, there is [slavery].**

*Per our commentary the seventh verse of the Apocryphon of John, the "authorities" would be the various individual Adam-Kadmons within the Autogenes or archetypal man formed of the involuted godhead:*

7 And It gazed into Barbelo in the pure light which surrounds the invisible Spirit and Its luminescence, and she conceived from It. It begot a spark of light in a light resembling blessedness, but it was [not] equal to Its greatness. This one was only-begotten of the Mother-Father who had appeared. He is his only offspring, the only-begotten of the Father, the pure light.

Then the invisible virginal Spirit rejoiced over the light [which] had come into being, that one who first appeared from the first power of Its Pronoia, which is Barbelo. And It [an]ointed him from Its own goodness/Christhood until he became perfect, not lacking anything of [good]ness/[Christ]hood because It had anointed him in the [goo]d[ndss]/[Chri]st[ho]d of the invisible Spirit. And he stood in Its presence while It poured upon him. A[nd] im[medi]ately when he had received from the Sp[irit], he gl[or]ified the holy Spirit and the perfect Pro[n]oia, for he had been revealed because of her. And he asked to be given a fellow worker, which is Mind. And It stared. And in the invisible Spirit's act of staring, Mind was revealed. And he stood with Christ, glorifying him and Barbelo, for all these came into being in silence.

*The cosmogony is here presented; all still existing within the silence of the godhead and well beyond the pale of manifestation. Central to this is that Barbelo then conceives the Holy Spirit, which is the godhead prepared for involution.*

And Thought willed to create a work through the Word of the invisible Spirit, and his Will became a work. And he was revealed with Mind and Light, glorifying It. And the Word followed the Will. For because of the Word, Christ the divine Autogenes created the All. Eternal Life with Will, and Mind with Foreknowledge stood. They glorified the invisible Spirit and Barbelo for they had come into being because of her.

And the holy Spirit perfected the divine Autogenes, the son of Itself and Barbelo, so he might stand before the great and invisible virginal Spirit. The divine Autogenes, the Christ, (is) that one who honored It with a mighty voice. He appeared through the Pronoia. And the invisible virginal Spirit placed Autogenes as true god over the All and It subjected to him all authority and the truth which dwells in It so that he might know the All. (He is) that one whose name they call by a name which is more exalted than any name. For they will say that name to those who are worthy of it.

*The Autogenes then becomes the involuted godhead as the archetypal man; the Adam Kadmon of the Qabalists. This is also described in the Enochian Holy Table:*

This is Ga making the Son of Son of Light; transforming the Prince, the first changing one and making the Sons of Son of Light. The archetypal man is possessed by the Daughter of Light who also possesses the partakers. This in the 8 is substantial mourning; except BABALON with IAO. The Tablet of Union garlands the 12 holy constellations holy; made by the Daughter of Light into the archetypal man. Invoke the spirit of the Sun, Ga, Guardian of the subtle body to charge the first inner essence.

As a commentary, Ga is the Enochian Entity claiming to be the conductor of that transformative force that is the Prince or Tiharaeth. At Tiphareth is the archetype of humanity individualized into the partakers that God transformed into originally as Kether. This is the ONE become the ALL as outlined in Liber LXV. The 8 angels of the Lord of Hosts from the 4<sup>th</sup> Heaven are the theme of the First Leaf translation (the only Liber Loagaeth translation done to date). Next to these we are introduced to the concept of BABALON with IAO or the beginning. The statement is unclear and for this and other obvious reasons, it is good to present the translation of the First Leaf:

*Rushing from the 4<sup>th</sup> Heaven<sup>6</sup> and from the Lord of Hosts, 8 fiery angels bring Ave, the Son of Son of Light and foremost of God's angels; woe, fire pouring down over humanity; Ga,<sup>7</sup> the angel of the Loins of the Daughter of Light; from the holy house,<sup>8</sup> speaks and Semiel, the angel of the Lord is born; the Lord of Hosts visits Daughter of Light;<sup>9</sup> Ga the Son of the Son of Light awakens the eld with beautiful praises of the Lord for the Daughter of light and the Lord of Darkness Vaa, the angel of the 4 moons.<sup>10</sup> The Daughter of Light is powerful, making the Lord to Understanding<sup>11</sup> within the 3<sup>rd</sup> Heaven;<sup>12</sup> being with Vaa in darkness, the 12 lights<sup>13</sup> speaking from there, proclaiming; she who is NOT, pouring down stars from the 3<sup>rd</sup> Heaven; 3 paths<sup>14</sup> bringing fear with strong fire; the Philosopher's Stone: Spirit of the Daughter of Light.*

*If these authorities were deceptive, there has to come first, a split in the Autogenes, which points to a biune god. However, in a patriarchy the women are denigrated to a position of evil; hence legends of Lilith—the woman who would be the equal of Adam...though indeed, she was! That she has been relegated to the position of harlot in the cosmogony, she comes to us as BABALON.*

**Authority:** Greek ΑΡΧΩΝ (original-being) = 1551

**14. Sacrifices began [...], and animals were offered up to the powers. [...] They were offered up to them still alive—they were indeed offered up living. Yet (when) they were offered up, they died. (But) the human was offered up dead to God—and he lived.**

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<sup>6</sup> Atziluth; the Archetypal World

<sup>7</sup> The Logos made manifest

<sup>8</sup> The Starry Heavens

<sup>9</sup> She who wakens the eld of the King

<sup>10</sup> The moon is the astral light, in four phases; new, 1<sup>st</sup> Qtr., full & 3<sup>rd</sup> Qtr.

<sup>11</sup> The Daughter of Light is Binah

<sup>12</sup> Briah; the Creative World

<sup>13</sup> The Constellations of the Zodiac

<sup>14</sup> Salt, Sulphur & Mercury



**15.** Before the Christ came, there was no bread in the world as (there had been) in paradise, the place where Adam was. It had many plants as nourishment for the wild animals, (but) it had no wheat as food for humankind; the human was nourished like the wild animals. But the Christ was sent, the perfect person. He brought bread from heaven, so that humankind could be nourished with the food of humankind.

*In Matthew 6:11 ("Give us this day our daily bread), the word used in Greek is ΕΠΙΘΥΣΙΟΝ (895 & by AIQ BKR = 4), which means literally, "super-substantial" and seems a clear qabalistic reference to the manna. 895 is equal to the Greek word for 'all-devouring'—an epithet of Pan. Thus we have a reference in this verse to the Beast as human and not animal.*

**Paradise** = Greek ΠΑΡΑΔΕΙΣΟΣ = 791

**Perfect** = Greek ΤΕΛΕΙΟΣ (completed) = 620

*Other Greek words for 'Paradise' include:*

- *Keeping silence (ευστομος): Silence is the fourth power of the Sphinx; on some level, equivalent to NOT (the only perfection) in that it represents Dhyana (destruction of the self), which is its perfected state of being.*
- *Wanton, lustful (μαχγων): Such decadent indulgence is its own pleasure; the vices of Hadit: AL II.52: "There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter."*
- *Three hundred [spelled in full] (τριακοσιοι): 300 is also the value of the Greek word, meaning both 'armor' and 'weapon' (οπλον), which in accord with the verse, would suggest the bread of paradise is manna; an armor against sickness and the weapon of immortality.*
- *New, fresh (ποτζινιος): New and fresh implies stimulating and invigorating; interesting, in contrast with boring and dysfunctional. This suggests that a wholesome connecting with existence is of the nature of paradise.*

*Other Greek words for 'Perfect' include:*

- *Bacchante (θυιας): A Bacchante can be said to have been transformed from the old self to the new identity obtained by initiation; hence having been perfected, which was also the title of a Gnostic rite for the medieval sect in medieval France called the Cathars.*
- *A sacrifice (θυσια): The similarity between the word 'Bacchante' and 'A sacrifice' is a bit uncanny; especially that they still hold the same gematric value. A Bacchanalia involved a destruction (killing) of some of the participants; if but from the chaotic atmosphere that was created in these ancient rites. Such men were then sacrificed to the rite.*
- *Web; thread; semen [Orphic] (μιτος): Is this the root of the word 'mitochondria'?*

**16.** The authorities were thinking that by their own power and volition they enact what they do. Yet the Sacred Spirit in secret was (all along) energizing everything thru them as she wishes.

*This is much like as found in the Bhagavad-Gita wherein it is taught that all human activity is but the pastimes of Krsna and subsequently, one should surrender one's life to Krsna, act in life, but not be attached to the fruits of those acts; acting only out of the duty one has to one's family or country. However, in the above scenario, we might also show an allegory of the original ONE who then births the first seven in the ancient cosmogony. These seven would of course, be of the volition of the ONE and acting in direct regard to its Will. Yet the text here is evaluating the nature of these forces as blind forces; subject blindly to the original volition. Indeed, the Apocryphon of John lists these as seven forces, as follows (with our original commentary added):*

**13** He shared with them (portions) from his fire.

Because of the power of the glory which dwells in him from the light of his Mother. he became Lord over them. Because of that, he called himself God, and he was not obedient to the place from which he had come.

And he mixed with the authorities who dwell with him. Through his thinking and his speaking, seven powers came into being. And he named the powers one after another, beginning with the highest (as follows): First is Goodness/Christhood with the first (authority) Athoth. The second is Pronoia with the second one Eloaio. The third is Divinity with the third one Astraphaio. The fourth is Lordship with the fourth one Yao. The fifth is kingdom with the fifth one Sabaoth. The sixth is Envy with the sixth one Adonein. The seventh is Understanding with the seventh Sabbateon. For these are those who have a firmament corresponding to each aeon. These were named according to the glory of those who belong to heaven for the destr[uction of the] power[s]. The names which they were given by the Chief Begetter had power in them, but the names which were given to them according to the glory of those who belong to heaven are for them destruction and powerlessness. Thus they have two names.

He ordered everything following the likeness of the first Aeons, which had come into being, so that he might create them in the indestructible pattern. Not because he had seen the indestructible ones, but the power in him which he had gotten from his Mother bore in him the likeness of the world.

*As we show in our work on the Greek Qabalah<sup>15</sup> the Aeons and the syzygy pairings are elements of the psyche. So the cosmogony presented here shows the distribution of mental energy ("authorities") centers. The seven refer on the one hand to the sacred planets and on the other, a correspondence with the Chakkras.*

**17.** The truth, which exists from the origin, is sown everywhere, and the multitude see it being sown—while yet few who see it reap it.

**18.** Some say that Mariam was impregnated by the Sacred Spirit. They are confused, they know not what they say. Whenever has a female been impregnated by a female? Mariam is the virgin whom no power has defiled, as she is of grandeur among the consecrations for the Hebrew Apostles and for the Apostolics. Whoever of the powers (attempts to) defile this virgin, [... such] powers are (merely) defiling themselves. And the Lord was not going to say 'my Father [in] the heavens', as if he indeed had another father—but rather he said simply ['my Father'].

*The Sacred Spirit in Gnostic cosmogony is feminine; the divine Sophia, which may also be said to the Shekinah in the qabalistic cosmogonic schematic. She is the one who both is impregnated and births the God, as described so far in this gospel. This is the origin of the biune God. Liber AL shows these by reasonable induction, to be the first two from the ONE and hence the Supernal Triad that is then said to be a reflection of the three-fold veil of the negative.*

<sup>15</sup> [The Greek Qabalah](#) - [Greek Qabalah II](#) & [A Greek Sepher Sephiroth](#)

AL:I.21 "With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit."

*These two then appear before the seven. Mariam as the power "whom no power has defiled" is virginal in that she is wholly devoted to the Torah (acted always in accordance with divine law) and no "power" could distract her from divine or transcendental consciousness. This verse then asserts that it is the worship of She that is the message that the original Apostles were sent to convey to the world. And this of course has been corrected in Thelemic doctrine by the Gnostic Mass. And the text further notes that the "authorities" can't be Archons as suggested in the Apocryphon of John. Rather the syzygies are positive and negatively charged pairings; biune in nature.*

**Apostle:** Greek **ΑΠΟΣΤΟΛΟΣ** (sent forth) = 1021

**Apostolic:** Greek **ΑΠΟΣΤΟΛΙΚΟΣ** (follower of the Apostles) = 1071

**Defilement** = Greek **ΜΙΑΣΜΑ** = 292

*292 being equal to the Greek word for defilement is also equal to the Greek words for 'Most holy' (ζαθεος) and 'Pollution' (μιασμα), which shows us two sides of the same coin and suggests a much larger concept than either of the two terms by themselves. To pollute a holy space or a holy name, et al. is to defile it.*

**19.** The Lord says to the Disciples: [...] Indeed come into the house of the Father, (but) do not possess (anything) nor likewise remove (anything/anyone) from the house of the Father.

*First, we need to differentiate between that which is Apostolic and that which is Disciplic. An Apostle is someone charged with an evangelical task and a Disciple is a student. These are two different careers. Indeed, the student would remain with the Master to be the amplification of his teachings. He is the Great Wild Beast in the Thelemic mythos as the Goddess that is worshipped through evangelical expression is the Maiden.*

**Disciple:** Greek **ΜΑΘΗΤΗΣ** = 566

**20a.** 'Yeshúa' is a personal name, 'the Christ' is a common noun. Thus 'Yeshúa' indeed does not occur in any (other) languages, but rather his name is 'Yeshúa' as he is called. Yet his name 'Christ' in Aramaic is 'Messiah', but in Ionian is: **ΧΡΙΣΤΟΣ**. Altogether, all of the remainder have ('the Anointed') according to the particular language of each one.

*Protocol in ancient Israel crowned their priests, prophets and monarchs with an anointment made of olive oil.<sup>16</sup> Prophecy was institutionalized in this culture at a time when it was very much alive and all approaches to metaphysical understanding were worth contemplation. That "Yeshua is a personal name" tells us that Jesus represents any and each one of us and shall we say, our 'christing' is the crowning of our very own kingdom. We have but to anoint ourselves with the Oil of Abramelin. Indeed, as Crowley notes in Magick in Theory & Practice, the Christ is the genius in each, ourselves.*

**Ionian:** Greek **ΙΟΝΙΟΣ** (violet) = 410

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<sup>16</sup> Cf. <http://www.astronargon.us/DOzmt%20Commentary.html>

## 20b. The revealed Nazarene is the secret!

*The revelation of the Archetypal Man as the holographic seed inside of each of us is the great secret revealed in the Gnosis. In other words, that we are each possessed of Paratman (undifferentiated spirit; cf. Congeaing the Soul) is the new revelation. No longer are we to understand ourselves merely as dust that can be destroyed by some superstitious-designed, anthropomorphic god that can destroy us like game pieces on a chess board.*

**Nazarene:** Greek **ΝΑΖΑΡΗΝΟΣ** = 487

*Nazarene in the Greek language is equal to the Greek words for 'the Beast' (το θηρ) and 'the mouth' [also 'the point'] (το στομα); mouth suggesting the kteis and hence, Babalon The true Christ is the archetypal Beast; the one that was castrated by the Roman heresy. Interestingly enough, it was Motta who said that Thelema represents the true Christianity; suggesting a restoration.*

**21. The Christ has everything within himself—whether human or angel or mystery, and (also) the Father.**

**22. Those who say that the Lord first died and then arose, are confused. For first he arose and (then) he died. If someone first acquires the resurrection, he will not die; (as) God lives, that one was [not] going to [die].**

*First, the Son of Man or the Great Wild Beast stood up; no longer dragging his knuckles on the ground, and became the Soul that could contemplate genius. Then he pushed through a gate that brought immortality to his race, which he accomplished by dying. This is obviously a metaphoric description of a process by which one 'dies' to obtain immortality (the resurrection). An old spiritual proverb states that we should die daily. We can find corroborating detail on this in the Gospel of Thomas with our added commentary:*

**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

**23. No one will hide a thing of great value in something conspicuous, but oftentimes has one placed (things worth) countless myriads in something worth a pittance. Thus it is with the soul—something precious came to be in a body scorned as shameful.**

*Indeed, it is the BEAST that carries the Solar-Phallic seed of the ONE; it is this that is the evolutionary impetus (pun intended). The Lunar current that conveys this light is called BABALON:*

AL:I.16 "For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight."

*It is she that conveys the mystery and rouses the Spirit in an Oversoul that marries with the BEAST to amplify his roar; to convey the bounty of genius in us ALL.*

**24.** There are some made fearful lest they arise naked. Therefore they desire to arise in the flesh, and they do not know that those who wear the flesh are the denuded. These who are made [into light] (by) divesting themselves (of the flesh), are they who are not naked.

*This is the astral body that is comprised of the energy of the physical body; a formula for Immortality. The flesh is ultimately cast away; the physical body must die and decay. But from this, the Phoenix (resurrected soul) must arise. That the Phoenix arises from ashes implies the fire of the body. This fire is a passionate heat; all the cells of the body united in its feverous pouring unto the Cup of BABALON its very essence to build this royal marriage.*

**25.** (Paul claims that) 'flesh [and blood will not be able] to inherit the Sovereignty [of God].' What is this which shall not inherit? This which is upon every one of us? Yet this is rather what *will* inherit—that which belongs to Yeshua with his blood. Therefore he says: He who eats not my flesh and drinks not my blood, has no life within him. What is his flesh? It is the Logos; and his blood is the Sacred Spirit. He who has received these has food and drink and clothing. I myself rebuke those others who say that (the flesh) shall not arise. (For) both of these are in error: Thou say that the flesh shall not arise, but tell me what will arise so that I may honor thee; thou say it is the spirit in the flesh and this other light in the flesh, (but) this also is an incarnate saying. Whatever thou will say, thou do not say anything apart from the flesh! It is necessary to arise in this flesh, (as) everything exists within it.

*The metaphysical statement presents a Gnosis deeply rooted in the here and now; understanding the nature of the body and its relationship with soul and spirit. Immortality is achieved in this life (V.V.V.V.V.); the Holy or Sacred Spirit is BABALON; the spirit of an age or movement; such as is charged to the Apostles to evangelize.*

*And again, this is the practice of the Gnostic Mass in Thelemic doctrine that the enzymes of the light situate the cells of the body to vibrate at a rate that forges the immortal body; fused from the symbiants of the body (cf. Liber Laiad vel in Occultus). Today, we have this physical science in greater understanding; much of this mystery has been unveiled. We have only but to build the mythos that Crowley as Avatar (Magus) has established.*

*In the same way that Crowley stated he would be loath to be venerated, so the Gnostic Jesus is not to be venerated, but the Holy Spirit (BABALON) of which even Paul said that it is the one thing that cannot be blasphemed. (In Nomine Babalon, restriction unto Choronzon). But in the Pauline school, Christianity found its connection to the patriarchy that was Rome. The symbols were perverted as aptly described in Liber Trigrammaton.*

**26.** In this world they who wear garments are more valuable than the garments. In the Sovereignty of the Heavens the garments are more valuable than those whom they have clothed thru water with fire, which purify the entire place.

*In this world, the spirit is “more valuable” in that it is the destination of the flesh that is the evolutionary current in manifestation. But in the “Heavens” the astral body is “more valuable” in that it speaks of itself. “[T]hose whom they have clothed thru water with fire” are the images corresponding to the heavens themselves, but it is the soul that contains the spirit and is of the body. The reference here is clearly of theurgy and the Merkabah.*

**27.** The revelations thru those who reveal, the secrets thru those who hide (them). Some (things) are kept secret by those who reveal.

*The above verse either is referring to an initiated lineage or of what one might begin to learn in these heavens; or some combination of both. There is also a clear intimation to verse 19:*

**19.** The Lord says to the Disciples: [...] Indeed come into the house of the Father, (but) do not possess (anything) nor likewise remove (anything/anyone) from the house of the Father.

*There is that that may be perceived and understood on higher planes that cannot be related back down into the lower planes in any recognizable manner.*

**28.** There is water in a (Baptism of) water, there is fire in a Chrism.

**Chrism:** Greek ΧΡΙΣΜΑ (unguent) = 951

*951 is also equal to the Greek words for ‘Circle; edge’ (αὐτὸς), ‘To summon, invoke (ἐπικαλεῶ), Folly (μωρία) and ‘The reality’ (τὸ πᾶρ). The circle is of course the edge of the working platform for the Mage to do his or her invocations, which again is one of those practices for one investigating the hidden nature of reality. It is the path of ‘The Fool’ (atu). That “there is fire in a Chrism” tells us it is a spiritually nourishing fire; Fire being the closest element to the element of Spirit. Interestingly enough, ‘The Fire (τὸ πῦρ) is equal to 950 and by adding the coliel (spirit or God), we get the Chrism.*

**29.** Yeshua took them all by surprise. For he did not reveal himself as he [truly] had been, but rather he has revealed himself as [they will] be able essentially to perceive him. They were susceptible to dying, (but) he revealed himself to them. [He revealed himself] to the great as great, he revealed himself to the small as small, he [revealed himself to the] angels as an angel and to mankind as (a) man. Thus his Logos concealed him from all beings. Some indeed saw him, thinking they were seeing themselves. But (when) he revealed himself to his Disciples in glory upon the mountain, he was not made small. He became great, but he (also) made the Disciples great so that they would be capable of beholding him made great.



*We each are our own Monad; each seeking after its own kind and even in the hierarchies of men and angels. An obvious reference to the transfiguration in the above verse and the fact that this then elevated the attending Disciples to the same status as one who perceives his own Logos, the shakti-pat is established for a magickal lineage. The light of the transfiguration is the lightening flash of Gnosis that is transcendental or cosmic consciousness.<sup>17</sup>*

**30. He said on that day in the Eucharist: Oh Thou who have mated the Perfect Light with the Sacred Spirit, mate also our angels with the images!**

*The images are of the Hekaloth; the seven heavens of the Merkabic/Apocalyptic tradition. The angels then are astral beings of these interior regions; they become representatives of parts of each our own psyche. There is that which first undergoes the solve part of the Alchemical process; being the Qabalistic/Rosicrucian rendering of elements of these heavens. The angels and symbols all containing meaning and praeter-human knowledge to be prophetically revealed. This then coagulates in our psyche as an operating mythos by which we bring great meaning to each our individual existence and even collectively as a culture with its arts and sciences.*

*This process of Solve et Coagula even extends to the relationship between the “Perfect Light” that in Thelemic doctrine we would refer to as ‘asar un nefer’ (myself made perfect) and further up the pantheon, HADIT; the “Sacred Spirit” at this level would be NUIT. All of this is a presentation of the union of the above and the below: the mystery of the Eucharist.*

**Angel:** Greek ΑΓΓΕΛΟΣ = 312

**Mate:** Greek ΚΟΙΝΩΝΙΑ (common-being) = 1011

**Eucharist:** Greek ΕΥΧΑΡΙΣΤΙΑ = 1627

*312 is also equal to the Greek words for ‘Manifest, clear’ (δηλος) and ‘Wizards’ (θηλγινες), which tells us something of the work of the Theurgist (Wizards); that they make manifest the perfected or congealed soul and have a clear vision of the structure of existence (its hidden nature). We might also say that as the Anthropos, the archetypal man is also the entirety of the earthly hologram (cf. Liber Vox Viva Voce vel Video) that includes all earthly existence.*

*The Greek word for mate is equal to the Greek word for ‘Communion; intercourse’ (κοινωνία); that in this verse suggests not just a sexual dynamic, but one between the ‘Sons of God and the Daughters of Men.’ This verse seems to be showing a direct connection with this Enochian tradition. Note also that the Eucharist, which itself in both the Roman mass and our own Gnostic Mass is called a communion ceremony, is a dramatization of the semen entering the womb.*

**31. Do not disdain the Lamb, for without him it is not possible to see the door. No one divested will be able to enter unto the King.**

**32. The Sons of the Celestial Person are more numerous than those of the earthly person. If the sons of Adam are numerous although they invariably die, how many more are the Sons of the Perfect Person!—these who do not die but rather are continually being born.**

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<sup>17</sup> Cf. The Body of Light & the Magic Lamp & Phosphorescence & the Magick Lamp.

*The celestial paradigm of the ancient Egyptian tradition is most evident in this particular verse. In the A. 'A. ', it is said that by reaching the City of the Pyramids, one casts one's star into the heavens, while simultaneously finding one's essence cast back into the Ruach (astral body within the physical body). This greater 'perfection' of the individual is the Immortality that provides the greater and lesser lights of the night sky. Terrestrial perfection balances the above with the below; harmonizing the Will with the planet about which the body is orbiting. The orbit itself is the Love over which the Will operates; it is the spontaneity that is the play of gods doing their Will amongst the living; the art of the Perfecti.<sup>18</sup>*

**33. The Father creates (a) Son, but it is not possible for the Son himself to create (a) son. For it is impossible for him who is begotten, himself to beget—but rather, the Son begets for himself Brothers, not sons.**

*In the 'Book of Thomas the Contender' (not to be confused with the Gospel of Thomas) a similar theme is extant:*

"Now, since it has been said that you are my twin and true companion, examine yourself, and learn who you are, in what way you exist, and how you will come to be. Since you will be called my brother, it is not fitting that you be ignorant of yourself. And I know that you have understood, because you had already understood that I am the knowledge of the truth. So while you accompany me, although you are uncomprehending, you have (in fact) already come to know, and you will be called 'the one who knows himself. For he who has not known himself has known nothing, but he who has known himself has at the same time already achieved knowledge about the depth of the all. So then, you, my brother Thomas, have beheld what is obscure<sup>20</sup> to men, that is, what they ignorantly stumble against."

*The Gospel of Thomas (with our added commentary) echoes this:*

**3. Yeshua says: If those who lead you say to you: Behold, the Sovereignty is in the sky!, 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 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.*

**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 fizzles 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?*

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<sup>18</sup> The Cathars of pre-Renaissance France revived the Gnostic current and had a ceremony by which one took one's oath to join their order.

**34.** All those who are begotten within the system are begotten physically, and the others are begotten [spiritually]. Those begotten in His heart [call forth] there to humankind, in order to nourish them in the promise [of the goal] which is above.

*The Gospel of Thomas (with our commentary) adds to our understanding of this verse:*

**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.*

*In the 'calling forth' we more fully integrate the elements of our psyche; making more functionally whole, our microcosm. In this way, can it more fully apprehend the cosmic consciousness that is the enlightenment.*

**35.** [Grace comes] forth from him thru the mouth, the place where the Logos came forth; (one) was to be nourished from the mouth and to become perfected. The perfect are conceived thru a kiss and they are born. Therefore we also are motivated to kiss one another—to receive conception from within our mutual grace.

*The spoken word has always been a key to the practice of Magick; the symbolism of the mouth having even an active presence in sexual rites. That the Spirit (female) is born of the thought of the All-Father (male) and yet the Spirit manifests the All-Father. This is described in the Apocryphon of John (with our commentary):*

5 [How am I to speak] with you about the immeasurable, incomprehen[sible light]? [For] Its [aeon] is indestructible, being tranquil [and] existing in [silence, being at rest]. It exists prior [to the All, for] It is the he[a]d of [all] the aeons [and] It gives them strength in Its goodness. For we do not [understand these ineffable matters, and] none of us knows those [immeasurable] things ex[cept for] the one who appeared from the Father. This is the one who [spoke to us alone]. For [It is] the one who gazes at Itself [alone] in Its light that surrounds [It], which is the spring of the living water. And It provides for [all] the ae[ons]. And in every way It ga[zes upon] Its image, seeing it in the spring of the Spirit, willing in Its light-w[ater] which is in the spri[ng] of the pure light[-water which] surrounds It.

*Taking this but a little further down the line, we actually come to the concept of Kether; the Crown—or—'God the Father'—the 'All-Father.' The cosmogony then unfolds with a Pleroma generating its reflection in Kether; an exact parallel.*

And [Its thinking became a] thing. And she who ap[pea]red in Its presence in [the lu]min[escence of] Its light was revealed. She is the first [power who came into] being before them a[ll.. She appeared] from Its thought, [the Pronoia of the All], her light [. . .] light, the [perfect] power, that is, [the image of the perfect invisible virginal Spirit, [the first po]wer, the glory of Barbelo, the glory which is perfect in the aeons, the glory of the revelation. [She] glorified the virginal Spirit and praised It since she had appeared because of It. That one is the first Thought (Protennoia) of Its image. She became a womb for the All because she is prior to them all, the Mother-Father, the first Human, the holy Spirit, the triple male, the triple power, the triple named androgyne, and the eternal aeon among the invisible ones, and the first to come forth.

*This "She" (Barbelo) is BABALON in Thelemic parlance; cf. A Token of Babalon & our comments to The Thunder, Perfect Mind. This first thought is the very desire that causes the Ain Soph Aur to seek to know itself and cast forth its reflection.*

6 Barbelo requested the invisible virginal Spirit to give her Fo[re]kn[ow]ledge. And the Spirit stared. When [It stared], Foreknowledge was revealed [an]d stood with [P]ronoia. She is from] the Thought of the invisible [vir]ginal Spirit. She glorified It a[nd] Its perfect power [Ba]rbelo, fo[r] it was b[eca]use of her that she had come into being.

A[nd again she reque]st[ed] (It) to give her In[destr]uct[ibility]. And It stared. And in [Its staring], Indest[ruct]ibility [was revealed. And she stood with Thought and Foreknowledge. She glorified the Invisible one and Barbelo, for they had come into being because of her.

And Barbelo requested (It) to give her Ete[r]nal L[ife]. And the in[v]isible Spirit stared. And in Its staring, Eternal Life was revealed. And [they s]to[od]. They glorified the invisible [Spit]it and Barbelo, for they had come into being because of her.

And again she asked (It) to give to her Truth. And the invisible Spirit stared. Truth was revealed. And they stood. They glorified the invisible Spirit who was approving and his Barbelo, for they had come into being because of her.

This is the pentad of the Aeons of the Father, who is the first Human, the image of the invisible Spirit. This is Pronoia, namely: Barbelo, Thought, Foreknowledge, Indestructibility, Eternal Life, and Truth. This is the androgynous pentad of the Aeons which is the decad of Aeons, the Father.

*The parallels with Isis and Maat are obvious; Isis being the mistress of Initiation and the Veiled Key to the Mysteries. Maat is the Egyptian goddess of truth; Dharma (Hindu). That Truth is connected with providence (Pronoia) and prophecy (foreknowledge) within the veil of Initiation goes to the heart of the Western Mystery Tradition.*

7 And It gazed into Barbelo in the pure light which surrounds the invisible Spirit and Its luminescence, and she conceived from It. It begot a spark of light in a light resembling blessedness, but it was [not] equal to Its greatness. This one was only-begotten of the Mother-Father who had appeared. He is his only offspring, the only-begotten of the Father, the pure light.

Then the invisible virginal Spirit rejoiced over the light [which] had come into being, that one who first appeared from the first power of Its Pronoia, which is Barbelo. And It [an]ointed him from Its own goodness/Christhood until he became perfect, not lacking anything of [good]ness/[Christ]hood because It had anointed him in the [goo]d[ndss]/[Chri]st[ho]od of the invisible Spirit. And he stood in Its presence while It poured upon him. A[nd] im[medi]ately when he had received from the Sp[irit], he gl[or]ified the holy Spirit and the perfect Pro[n]oia, for he had been revealed because of her. And he asked to be given a fellow worker, which is Mind. And It stared. And in the invisible Spirit's act of staring, Mind was revealed. And he stood with Christ, glorifying him and Barbelo, for all these came into being in silence.

*The cosmogony is here presented; all still existing within the silence of the godhead and well beyond the pale of manifestation. Central to this is that Barbelo then conceives the Holy Spirit, which is the godhead prepared for involution.*

And Thought willed to create a work through the Word of the invisible Spirit, and his Will became a work. And he was revealed with Mind and Light, glorifying It. And the Word followed the Will. For because of the Word, Christ the divine Autogenes created the All. Eternal Life with Will, and Mind with Foreknowledge stood. They glorified the invisible Spirit and Barbelo for they had come into being because of her.

And the holy Spirit perfected the divine Autogenes, the son of Itself and Barbelo, so he might stand before the great and invisible virginal Spirit. The divine Autogenes, the Christ, (is) that one who honored It with a mighty voice. He appeared through the Pronoia. And the invisible virginal Spirit placed Autogenes as true god over the All Nand It subjected to him all authority and the truth which dwells in It so that he might know the All. (He is) that one whose name they call by a name which is more exalted than any name. For they will say that name to those who are worthy of it.

*The Autogenes then becomes the involuted godhead as the archetypal man; the Adam Kadmon of the Qabalists. This is also described in the Enochian Holy Table:*

This is Ga making the Son of Son of Light; transforming the Prince, the first changing one and making the Sons of Son of Light. The archetypal man is possessed by the Daughter of Light who

also possesses the partakers. This in the 8 is substantial mourning; except BABALON with IAO. The Tablet of Union garlands the 12 holy constellations holy; made by the Daughter of Light into the archetypal man. Invoke the spirit of the Sun, Ga, Guardian of the subtle body to charge the first inner essence.

As a commentary, Ga is the Enochian Entity claiming to be the conductor of that transformative force that is the Prince or Tiharaeth. At Tiphareth is the archetype of humanity individualized into the partakers that God transformed into originally as Kether. This is the ONE become the ALL as outlined in Liber LXV. The 8 angels of the Lord of Hosts from the 4<sup>th</sup> Heaven are the theme of the First Leaf translation (the only Liber Loagaeth translation done to date). Next to these we are introduced to the concept of BABALON with IAO or the beginning. The statement is unclear and for this and other obvious reasons, it is good to present the translation of the First Leaf:

*Rushing from the 4<sup>th</sup> Heaven<sup>19</sup> and from the Lord of Hosts, 8 fiery angels bring Ave, the Son of Son of Light and foremost of God's angels; woe, fire pouring down over humanity; Ga,<sup>20</sup> the angel of the Loins of the Daughter of Light; from the holy house,<sup>21</sup> speaks and Semieliel, the angel of the Lord is born; the Lord of Hosts visits Daughter of Light;<sup>22</sup> Ga the Son of the Son of Light awakens the eld with beautiful praises of the Lord for the Daughter of light and the Lord of Darkness Vaa, the angel of the 4 moons.<sup>23</sup> The Daughter of Light is powerful, making the Lord to Understanding<sup>24</sup> within the 3<sup>rd</sup> Heaven;<sup>25</sup> being with Vaa in darkness, the 12 lights<sup>26</sup> speaking from there, proclaiming; she who is NOT, pouring down stars from the 3<sup>rd</sup> Heaven; 3 paths<sup>27</sup> bringing fear with strong fire; the Philosopher's Stone: Spirit of the Daughter of Light.*

*The overall ontology shows the creative process that manifests as life; tracing the line of involution that then turns on the nadir and reaches upwards to the heavens and establishes the evolutionary completion of the circuit that is the Tree-of-Life. It's perfect expression is found in the Formula of ON. The "grace" that is passed on mouth-to-mouth is a shakti-pat process within the circuit of the working couple provides for an exchange of energy by which each completes the integral circuitry of the other; producing the magickal childe or mystical marriage (as described in so many Alchemical drawings).*

**36. There were three Mariams who walked with the Lord at all times: his mother and [his] sister and (the) Magdalene—this one who is called his Companion. Thus his (true) Mother and Sister and Mate is (also called) 'Mariam'.**

*The opening incantation in Liber LXV is an obvious parallel:*

1. I am the Heart; and the Snake is entwined About the invisible core of the mind. Rise, O my snake! It is now is the hour Of the hooded and holy ineffable flower. Rise, O my snake, into brilliance of bloom On the corpse of Osiris afloat in the tomb! **O heart of my mother, my sister, mine own,** Thou art given to Nile, to the terror Typhon! Ah me! but the glory of ravening storm Enswathes thee and wraps thee in frenzy of form. Be still, O my soul! that the spell may dissolve As the wands are upraised, and the eons revolve. Behold! in my beauty how joyous Thou art, O Snake that caresses the crown of mine heart! Behold! we are one, and the tempest of years Goes down to the dusk, and the Beetle appears. O Beetle! the drone of Thy dolorous note Be ever the trance of this tremulous throat! I await the awaking! The summons on high From the Lord Adonai, from the Lord Adonai!

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<sup>19</sup> Atziluth; the Archetypal World

<sup>20</sup> The Logos made manifest

<sup>21</sup> The Starry Heavens

<sup>22</sup> She who wakens the eld of the King

<sup>23</sup> The moon is the astral light, in four phases; new, 1<sup>st</sup> Qtr., full & 3<sup>rd</sup> Qtr.

<sup>24</sup> The Daughter of Light is Binah

<sup>25</sup> Bria; the Creative World

<sup>26</sup> The Constellations of the Zodiac

<sup>27</sup> Salt, Sulphur & Mercury

*The religion being created here is a goddess worship; the feminine holding three relationships available for the male; maternal, sibling and concubine. That his concubine is called the 'magdalene' (η Μαγδαληνή = 8+595 or 603-by AIQ BKR: 9 [the Moon]); the word coming from the Hebrew root for watchtower indicates that she becomes his 'tower' or 'fortress' ... it is she that should be elevated as great or magnificent. Note the Priestess of the Gnostic Mass is set on the 'summit of the Earth.' 603 is the value of the Greek words for 'Emission of seed; orgasm (εκποησις), 'Infallible proof' (τεκμηριον) and 'The oracle (το λογιον). This shows the Magdelene poised to receive the seed and become the oracle; the voice of the 'Savior' possessing the Logos that is the seed and the 'Infallible proof' by the experience of Gnosis; intimately connected with the shrill cry of orgasm. (Cf. The Gnostic Mass.)*

**Magdalene:** It should be noted that ΑΠΤΩ (=1181) means not merely 'touch, cling to' but also 'kindle, ignite' and thus 'caress'.

**Companion:** Greek ΚΟΙΝΩΝΟΣ = 1270

*1270 is also the value of the Greek words for 'Dog' dog-star' [Sirius] (κυνων), 'To fall (πιπτω) and 'In a circle, around (κυκλω). A companion of course, is in one's inner 'circle' and to love a companion is 'to fall' in love. Interestingly enough, Sirius, the dog-star has been found to have two other companion stars. By adding the coel (the divine) here, we get the Greek words for 'The Gnosis' (η γνωσις), 'Thy name' (το ονομα σου), 'Cross' (σταυρος), 'Perseverance (συνεχεια) and 'Delightful' (χαρτος). Loving a companion (sexual magick) is a key to Gnosis and the true mystery of the Cross of L.V.X (cf. Liber XXXVI), which is of course, a dwelling in the garden of delights; should one persevere unto the end (Perdurabo!).*

*Equating the name of the companion is of special significance, when considering the Book of Thomas, the Contender; wherein, the 'Savior' says:*

"Now, since it has been said that you are my twin and true companion, examine yourself, and learn who you are, in what way you exist, and how you will come to be. Since you will be called my brother, it is not fitting that you be ignorant of yourself. And I know that you have understood, because you had already understood that I am the knowledge of the truth. So while you accompany me, although you are uncomprehending, you have (in fact) already come to know, and you will be called 'the one who knows himself'. For he who has not known himself has known nothing, but he who has known himself has at the same time already achieved knowledge about the depth of the all. So then, you, my brother Thomas, have beheld what is obscure to men, that is, what they ignorantly stumble against."

*This is as Socratic as it is Hermetic: "Know Thyself" is the ancient axiom. And Jesus here is being entirely consistent with the Gospel of Philip (with our commentary); wherein we find:*

**33. The Father creates (a) Son, but it is not possible for the Son himself to create (a) son. For it is impossible for him who is begotten, himself to beget—but rather, the Son begets for himself Brothers, not sons.**

*In the 'Book of Thomas the Contender'<sup>28</sup> (not to be confused with the Gospel of Thomas) a similar theme is extant:*

"Now, since it has been said that you are my twin and true companion, examine yourself, and learn who you are, in what way you exist, and how you will come to be. Since you will be called my brother, it is not fitting that you be ignorant of yourself. And I know that you have understood, because you had already understood that I am the knowledge of the truth. So while you accompany me, although you are uncomprehending, you have (in fact) already come to know, and you will be called 'the one who knows himself'. For he who has not known himself has known nothing, but he who has known himself has at the same time already achieved knowledge about the depth of the all. So then, you, my brother Thomas, have beheld what is obscure<sup>20</sup> to men, that is, what they ignorantly stumble against."

<sup>28</sup> This writing is referenced in the work we are here, quoting.



*The Gospel of Thomas (with our added commentary) echoes this:*

**3.** Yeshua says: If those who lead you say to you: Behold, the Sovereignty is in the sky!, 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 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.*

**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?*

*We can clearly see in all this that though they are giving Jesus the honorific of 'Saviour', Jesus is clearly telling them that they will become just as he is: "one who knows himself."*

*And just as fascinating is removing the coler from 1270, which gives us the Greek word for 'Shame' (αἰσχυνή); that which occurs when the sexual function is debilitated by taboo as those subject to the philosophical conditioning of the Old Testament and the Roman Heresy.*

**37.** 'The Father' and 'the Son' are single names, 'the Sacred Spirit' is a double name. For they are everywhere—above and below, secretly and manifestly. The Sacred Spirit is in the revealed, she is below, she is in the hidden, she is above.

*Father/Son=Therion/Hadit; She(above)/She(below)=Nuit/Babalon—the biune God that is both the seed of life and the spirit of life.*

**38.** The Saints are served by the oppressive powers, for (the latter) are blinded by the Sacred Spirit, so that they will think they are assisting a human when they are serving the Saints. Because of this, (when) a Disciple one day made request of the Lord regarding a thing of the world, he says to him: Request of thy Mother, and she will give to thee from that which belongs to another.

*A common mistake in Eastern culture is to find spiritual ecstasy in psychic disease; not being able to easily differentiate between the two. In the West, an obsession with demonic possession perhaps drew the same error on the opposite side of the pole; not being able to recognize spiritual ecstasy and dismissing it all as possession. This is why the practices of Magick are kept occult (hidden).*

**ΔΙΑΟΜΙ** (give) = 138

**39. The Apostles say to the Disciples: May our entire offering obtain salt! They called [wisdom] ‘salt’—without it no offering becomes acceptable.**

*The Salt is of the body and without the body, no Soul can be created; there is nothing to ‘offer’ Spirit. For Apostles (missionaries) to say this, means that the formulation of community is essential.*

**Wisdom:** Greek **ΣΟΦΙΑ** = 781

*Interestingly, 718 is the number of Boleskine; the house of Wisdom; employing the same digits, but adding little synchronicity for qabalistic purposes<sup>29</sup>. However, 781 is equal to the Greek words for ‘Meditation’ (συννοια), ‘Light, splendor’ (φειγος) and ‘The Sphinx (η Σφινξ). Meditation makes the mind passive (the feminine principle) to receive the Light (L.V.X.), but as a splendor (Hod) of mind, the exalted state is a bhakti of the goddess that seems to have been the evangelical mission of the Apostles (as noted in the comment to verse 36). Emerging out of a prophetic tradition in a Greek culture, the priestess oracles at Delphi seems plausible to consider. And finally, the Sphinx is feline and generally considered a feminine image.*

**40. Yet wisdom is barren [without (a)] Son—hence [she] is called [the Mother]. They [...] in salt, the place where they shall [be as they were]—they themselves being found by the Sacred Spirit, [the True Mother who] multiplies her Sons.**

*All are born from the womb of Babalon.*

**41. That which the Father possesses belongs to the Son. And also he himself, the Son, as long as he remains small, those (things) which are his are not entrusted to him. (But) when he matures, all that his Father possesses he bestows upon him.**

**42. Those who stray are begotten by the Spirit, and they also go astray thru her. Thus by this same breath, the fire (both) blazes and is extinguished.**

*If we consider Spirit as ‘nous’, we have mind as the feminine aspect of the ONE. And if we call come from that same monad, we are the straying of its mind; its thoughts by which it comes to know itself. The Fire of Spirit that begins the cycle is as Brahma on the lotus bringing manifestation into and out of being.*

**43. Wisdom is one thing, and death is another. ‘Wisdom’ (in Aramaic) is simply ‘wisdom’ (in Greek), yet the wisdom of death is (itself) dead. This which is the wisdom with death, which is from the acquaintance with death—this is called the minor wisdom.**

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<sup>29</sup> However, the connection with light and splendor to Boleskine and the ‘invisible house’ (that will remain until the prophecy of Liber AL vel Legis has run its course) is also interesting.

*The transformation that comes with the death of the body is but the first death in the Starry Gnosis as preserved in the Egyptian temple rites. There is the second death to consider that comes when the Soul itself cannot hold its form with the death and decay of the body.*

**44.** There are animals submissive to mankind, such as the calf and the donkey and others of this kind. There are others not submissive, isolated in the wilds. The human plows in the field by means of the submissive animals, and by this he feeds himself as well as the animals—whether domesticated or wild. So it is with the Perfect Person: thru the submissive powers he plows, providing to cause the existence of everything. For because of this the entire place stands—whether the good or the evil, both the right and the left. The Sacred Spirit pastures everyone and commands all the powers, the submissive as well as the rebellious and isolated. For truly she continues [at all times] to control them [beyond] the desire of their abilities. [...]

*The force of the Universe 'pasturing' us is the desire of the ONE to become the ALL (cf. A Token of Babalon)*

**45.** [Adam] was formed (and) [he begot], (but) thou will [not] find his sons to be noble formations. If he were not formed but rather begotten, thou would have found his seed to be made noble. Yet now he has been formed, (and) he has begotten. What nobility is this?

*This is obvious political propaganda as the Gnostics began to separate themselves from their Jewish heritage. Adam is not said in Genesis that he begot his children; but that Eve bore children with the pain of childbirth.*

**46.** Adultery occurred first, then murder. And (Cain) was begotten in adultery, for he was the son of the serpent. Therefore he became a manslayer just like his other father, and he killed his brother. Yet every mating which has occurred between those who are dissimilar is adultery.

*The implication here is that Cain was born of two fathers; one being the serpent; and we can assume, the serpent of Genesis. Since a man cannot have two fathers for physical birth, the reference must be to the nature of the soul; its origins being different from the nature of the spirit. The soul is born of the body as the spirit is undifferentiated consciousness that is housed by the body/soul complex.*

*The real issue here is that basically, if we say that the Soul, being of the body, is of the archetype or hologram that we have referred to as the Adam-Kadmon or Anthropos, which the classical Gnostics seem to have confused with the Demiurge. So being born of this, one is therefore of the Earth; symbolized by the serpent (Cain's "other father") as also one is of spirit (God).*

**47.** God is a dyer. Just as the good pigments which are called permanent then label the things which have been dyed in them, so it is with those whom God has colored. Because his hues are imperishable, (those who are tinted) become immortal thru his hand's coloring. Yet whomever he baptizes, God immerses in an inundation of waters.

*A baptism is a spiritual cleansing and as per the 58<sup>th</sup> verse of this gospel, “an inundation of waters” is a flooding of the mind (soul) with images. In other words, the ability to perceive the higher planes or the seven heavens comes with a purity of soul.*

**Baptism:** Greek **BAPTISMA** (immersion) = 634

*Baptism is further explained by the Greek words ‘The Holy Trinity’ (η αγια τριας) and ‘Epitheet of Dionysus (Ιωγγης). The Holy Trinity may have been the three Mariams discussed above with Dionysus as Iacchus, the divine child of the Goddess and the ‘light-bringing star’<sup>30</sup> and ‘herald of the divine child of the Goddess’ of the Eleusinian mysteries.*

**48.** It is not possible for anyone to see anything of those that are established, unless he has become like them. Not as with the person in the world: he sees the sun without being made a sun, and he sees the sky and the earth and all other things without having been made into them. But in the truth it is thus—thou saw something of that place, thou came to be among those there. Thou saw the Spirit, thou became spiritual; thou saw the Christ, thou became christlike; thou saw [the Father, thou] shall become paternal. Thus [in the world] thou indeed see everything and [thou] do not [see thy self], yet thou see thy self in that [place]. For what thou see, thou shall become.

**49.** Faith receives, love gives. [No one can receive] without faith, no one can give without love. Therefore we believe so that indeed we shall receive, yet we give so that we shall love. Otherwise, if one gives without love, he derives no benefit from having given.

**50.** Whoever has not received the Lord, continues still among the Hebrews.

*The above is the declarative politic; you’re either of this new emergent sect or you are not; and hence, a “nationalist,” as declared at the opening of this gospel.*

**51.** The Apostles who preceded us called (him) thus: Yeshua the Nazirite Messiah—this is Yeshua the Nazirite Christ. The last name is the Christ, the first is Yeshua, that in the middle is the Nazirite. ‘Messiah’ has two references: both the anointed

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<sup>30</sup> Perhaps related to the dog-star discussed above as the ‘light-bringing star’ is ‘of our nocturnal rite’ that creates an association with Sirius (brightest star in the night sky).

and also the measured. ‘Yeshua’ in Hebrew is the atonement. ‘Nazara’ is the truth, therefore the Nazirite is the true. The Christ is the measured, the Nazirite and Yeshua are the measurement.

*A description of the Seth the savior taking on his human form gives what seems to be his full name. But people were not so named in those days as it seems here with ‘Christ’ as a surname. Rather this is a three-fold description of the Sethian savior. Jeshua is the personal name as described above; Seth in his incarnation on Earth. Next he is to be considered a Nazirite; one who is crowned king or consecrated a holy man. Third, he is either titled the Messiah (anointed) Hebrew or the Christ (anointed) in Greek. And while the use of the word “measured” is said to be a pun on the Hebrew word Messiah (anointed), a divine arithmetic is suggested; much akin to the methodology of the Pythagorean mystery school, which itself is said to stem from the Egyptian mystery schools.*

**Nazirite:** (crowned, consecrated) = Greek **ΝΑΖΩΠΑΙΟΣ** = 1239  
**Aton** = Greek **ΑΥΤΡΟΩ** = 1710

*If we add the colel to Nazirite, we get 1240 and the Greek word for ‘Secret, mystical (μυστικός) and detailed in Liber LXV; a secret of the heart:*

23. Not aloud shall they praise thee; but in the night watch one shall steal close, and grip thee with the secret grip; another shall privily cast a crown of violets over thee; a third shall greatly dare, and press mad lips to thine.

24. Yea! the night shall cover all, the night shall cover all.

**52.** The pearl which is cast down into the mire is not despised, nor if it is anointed with balsam oil is it (more) valued. But rather it has its great worth to its owner at all times. So it is with the Sons of God—whatever happens to them, in their heart they still have the great value to their Father.

*The reference to the Enochian mythos is unmistakable; the ‘Sons of God’ being shown to be the begotten of the All-Father (the Absolute and/or Autogenes). This seems to be the 1<sup>st</sup> race that Blavatsky says was also called the ‘Sons of Yoga’; Yoga meaning union or union with the divine. This first race is said by HPB to be the ‘self-born’ and ‘shadows from the Sons of Twilight’; the latter of which may have some parallel with Adamas—a more ancient pantheon now passed from history. It would be this race that would re-educate the 5<sup>th</sup> and current race after the deluge; it’s archetype being Seth as the anointed spiritual teacher.*

**53.** If thou say ‘I’m a Jew’—no one will be moved. If thou say ‘I’m a Roman’—no one will be disturbed. If thou say ‘I’m a Greek, a barbarian, a slave, a freeman’—no one will be troubled. If thou [say] ‘I’m a Christic’—[everyone] shall heed. May it occur that I have [received from him] in this manner, this which [the worldly] shall not be able to withstand when [they hear] this name!

*An initiated perspective on this might be to interpret this as saying the three-fold word described above is a mantra that informs the flesh of the spirit and indeed, rouses the flesh in a certain manner.*

**54. (A) god is a cannibal. Because of this, mankind [is sacrificed] to it. Before mankind was sacrificed, animals were being sacrificed. For these to which they are sacrificed are not divinities.**

*This flesh is then sacrificed or offered to God; the human body in contrast with the Hebrews and others who sacrificed lower animals to what are being distinguished here as false deities—political propaganda for the establishment of the Sethian sect. And it seems Thelemic doctrine has yet a modern expression of this:*

AL:III.11 "This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstrusion from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen; be upon them, o warrior, I will give you of their flesh to eat!"

*The Ritual of the Adoration of Ra-Hoor-Khuit is, as one might expect, illustrative of His nature. It seems doubtful whether this Ritual can ever be of the type of symbolic celebration; it appears rather as if expeditions against the heathen (the cursed religions of AL and which from the Gnostic viewpoint might be referred to as the psychics) -- were to be His rite. And it is to be taken that 'the woman' is to take arms in His honour. This woman might be The Scarlet Woman, or perhaps women generally. Remember that to the Scarlet Woman "is all power given." Crowley equates the Scarlet Woman with Semiramis, which bears some explanation:*

*Semiramis was one of several legendary Assyrian queens; the earliest of these being Ishtar, the Babylonian goddess of fertility, love, war and sex—and counterpart to the Sumerian Inanna, the Hebrew Astarte (consort of Baal—cf. The Third Covenant) and the Greek Aphrodite. These love goddesses were each both cruel and wayward; and each connected with dying lovers.*

*The latest of the legendary Queens was 'Semiramis II' for whom the Hanging Gardens of Babylon (considered one of the seven wonders of the world) were built by King Nebuchadnezzar II; mentioned in the Book of Daniel. According to legend, Semiramis was of noble parents, the daughter of the fish-goddess Derketo of Ascalon in Syria and a mortal. Derketo abandoned her at birth and drowned herself. The child was fed by doves until she was found and brought up by Simmas, the royal shepherd.*

*Afterwards she married Onnes or Menones, one of the generals of Ninus. Ninus was so struck by her bravery at the capture of Bactra that he married her, forcing Onnes to commit suicide.*

*She and Ninus had a son named Ninyas. After King Ninus conquered Asia, including the Bactrians, he was fatally wounded by an arrow, whereby Semiramis came to reign as 'queen regnant' (one who reigns as a monarch in her own rite). Not only was she able to reign effectively, she also added Ethiopia to the empire. She restored ancient Babylon and protected it with a high brick wall that completely surrounded the city. In the end, however, her son Zoroaster (the seed of the woman) killed her, which we can guess as symbolizing the end of the goddess tradition in the ancient mysteries.*

*Armenian tradition portrays her as a homewrecker and a harlot. These facts are partly to be explained by observing that, according to the legends, in her birth as well as in her disappearance from earth, Semiramis appears as a goddess, the daughter of the fish-goddess Atargatis, and herself connected with the doves of Ishtar or Astarte.*

*The native Armenian name for this country is Hayk', being traditionally derived from Hayk (Հայկ), the legendary patriarch of the Armenians and a great-great-grandson of Noah, who defeated the Babylonian king Bel (Baal—of whom Astarte is the consort) in 2492 BC, and established his nation in the Ararat region (where Noah's Ark was said to have landed after the flood).*



*Motta's comments to the above verses from AL are also pertinent:*

"Let the woman be girt with a sword before me." This does not mean to pass women through the sword. The Sword is the symbol of the Mind. The woman of Thelema must develop her intellect; she must be the equal of any man in intelligence and in reasoning power. The only thing a man can do (on this plane) that a woman can't is to beget.

Incidentally, from 1904 to now the Revolution of Woman has been in full sway. It may eventually prove to have been much more important than the Industrial revolution.

"let blood flow to my name"—Blood=semen.

"Trample down the Heathen"—the Heathen are all those who do not accept the Law of Thelema: Do what thou wilt. It does not mean "people who are not of our religion". Thelema is NOT, repeat NOT, a religion. It is a Method Theurgy—or of Parapsychoanalysis, if you prefer. A Jew, or a Roman Catholic, or a Buddhist, or a Marxist, is not necessarily a "Heathen." A "Thelemite" who wants to kill them because they don't call their idea of God Ra-Hoor-Khuit, is. See Liber OZ.

"I will give you of their flesh to eat!"—He does. And sometimes, very tasty it is.

There is also a technical meaning in the expression "Trample down the Heathen", for HEATHEN=5+5+1+9+5+5+50=80, one of the Holy numbers.

*That Motta shows Heathen to equal 80 as Mars and fire shows the dual nature of fire to be both a baptizing of spirit and a cleansing of ignorance (the Heathen--ignorant; psychics or religionists and not pneumatics or spiritualists).*

AL:III.12 "Sacrifice cattle, little and big: after a child."

AL:III.13 "But not now."

AL:III.14 "Ye shall see that hour, O blessed Beast, and thou the Scarlet Concubine of his desire!"

AL:III.15 "Ye shall be sad thereof."

*The above is read in connexion with verse 43, which was then fulfilled in Crowley's life, two years later on May 1, 1906, ev.; Crowley losing his first child to Rose Kelly. He would also later, lose another to Leah Hirsig (his second Scarlet Woman), also to illness. And with his love of children, he would later be deeply upset by the yellow press accusing him of preaching child sacrifice.*

*On the one hand, this tragedy as prophesied in AL:III.43 shows the Scarlet Women themselves to be of blame. And we can assume that somehow they succumb to the 'sweetnesses' of motherhood in the Christist culture that they were conditioned into.*

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-hungred."

*But should we consider the act of sacrificing cattle to portray a Magick or even two types ("little and big") of Magick ritual (lesser and greater rites) that need to be performed in the nurture and nature of the Magickal Childe that should have been his part of both the conception of the child and the nurture of the Scarlet Women as a material basis.*

AL III.44: "But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!"

*It seems then that a special Magickal Childe is to be nurtured by a Scarlet Woman who installs a certain pride and shamelessness into an infant intended to be of a higher evolutionary order than either the Beast or his concubine. Such pride and shamelessness are a direct contrast to the humiliation of original sin in*

*our Christist conditioning. This child is prophesied to be born free from this psychic taboo; a golden child of the Aeon of Horus and its champion. But had Crowley actually succeeded, he would have bred one greater than he, which is petty ego probably had some difficulty with; producing his two failures. The sadness is the prophecy would be the necessary surrender of his petty ego to a work even more important than the message of Liber AL vel Legis.*

AL III.45: "Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit."

AL III.46: "I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!"

*Forty is Mem, Water, the Hanged Man; and Eighty is Pe, Mars, the blasted Tower; indeed, the two great baptisms of the classical era were by water and fire. These Trumps refer respectively to the "Destruction of the World by Water" and "by Fire." To be a "warrior Lord of the Forties" must mean to be of those immersed in Briatic consciousness (the 2<sup>nd</sup> world of Water on the Tree-of-Life), as then the warrior spirit is one of Fire and the Atziluthic consciousness. That the Atziluthic consciousness is cowering to a position of being "abased" would mean to bring the above to the below or the uniting of heaven and Earth. To do this, the ancient apocalyptic prognosis must be turned on its head; no longer are the acts of Babalon and the Beast to be considered evil, but indeed are redeemed in the new mythos. Indeed, a new attitude towards war and an understanding of its function in human society needs to be one where individual genius is seen in the longer light of history (success being the proof of history) and for the virtue of strength in a world of naturally contending forces where sometimes clash brings great struggle and evolutionary gain as does merger produce a great evolutionary force as well. The Warrior being but another form of the lover (cf. A Summation of War). Motta also echoes the virtue of war quite eloquently in commenting to this verse of AL:*

*'Battle' may not necessarily imply physical struggle; on the contrary. Physical struggle is the 1st resort of intelligent men, because it is, as a rule, inefficient. One book can be mightier than a thousand armies; one Magick Ritual may set a whole nation moving.*

*Nevertheless, it is occasionally necessary to recur to physical battle to achieve one's will. In the last ditch, brute force understands only the argument of intelligent force.*

*Peacemongers are similar to short-sighted merchants in that they fail to see the long-run profit for the immediate advantages, which may not be advantageous at all. The campaigns of Alexander, Genghis Khan, Attila, Omar, Napoleon, were deplorable, no doubt; but their civilizing influence was enormous. The great bursts of economic, scientific and moral progress following the two World Wars are here for anyone to see. What the Nazis did in the matter of torture during thirty years, and for which they were universally condemned, was done for a thousand years by the Roman Catholic Church, with general approval of the learned; and was even boasted of as an achievement by the Jews of the Old Testament. Social conscience has progressed. We live in the most enlightened times of known history; the loud cries of denunciation of social injustice are denouncing things that in our times affect only minorities; two hundred years ago they affected practically everybody, and were denounced by just a handful of honest men who were persecuted, put to death, or—if they were lucky—ignored as crackpots.*

**55. Vessels of glass and vessels of pottery always come forth thru fire. But if glass vessels break they are recast, (for) they had come to be by means of a breath. Yet if pottery vessels break they are destroyed, for they had come to be without breath.**

*Material substance is inert without the breath of spirit.*

**56.** A donkey turning at a millstone did a hundred miles walking. (When) it had been released, it found itself still in the same place. There are persons who take many journeys and make no progress anywhere. When evening came upon them, they discerned neither city nor village, neither creation nor nature, neither power nor angel. In vain did the wretches toil!

*This verse brings to mind the following verses of Liber AL vel Legis:*

AL:I.11 "These are fools that men adore; both their Gods & their men are fools."

AL:I.31 "For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones."

AL:II.18 "These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk."

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."

AL:II.21 "We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake."

AL:II.48 "Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler."

AL:II.49 "I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. [This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.]"

AL:III.17 "Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms." AL III.57: "Despise also all cowards; professional soldiers who dare not fight, but play; all fools despise!"

**57.** The Eucharist is Yeshua. For in Aramaic they call him *farisatha* (פרִישָׁתָא)—this is, the outspread. For Yeshua came to crucify the world.

*It is interesting that the Greek word for 'eucharist' equals 1627 and reduces to XVI (the Tower Atu), which is a transformational atu; breaking down the old for the new. And in this verse, crucifixion obviously means something entirely different than the mere torture of the human body.*

**Eucharist:** Greek ΕΥΧΑΡΙΣΤΙΑ = 1627

*As noted in the comment to verse 36, that his concubine is called the 'magdalene' (η Μαγδαληνή = 8+595 or 603-by AIQ BKR: 9 [the Moon]); the word coming from the Hebrew root for watchtower indicates that she becomes his 'tower' or 'fortress' ... it is she that should be elevated as great or magnificent. Note the Priestess of the Gnostic Mass is set on the 'summit of the Earth.'*

**58.** The Lord went into the dyeworks of Levi. He took 72 complexions, he threw them into the vat. He brought them all up white, and he says: This is how the Son of Mankind has come to you—he acts as (a) dyer.

*The number 72 is of course, of the qabalistic Shem ha-Mphorasch; the 72-lettered name of God. Shem ha-Mephorash (Hebrew: שמ המפורש) "the explicit name" or the "interpreted name" of God, which should not be pronounced, or said "explicitly." At the time that this gospel was written, this referred specifically to the Tetragrammaton. The name itself is derived from Exodus 14:19-21, three verses each composed of 72 letters; by writing these out in boustrophedon<sup>31</sup> form so that the second line is reversed, and grouping the letters in columns of threes, the names of 72 angels or intelligences or 72 Names of God are formed.*

*That this is a qabalistic reference gives us insight into the nature of this Sethian-Gnostic sect. They were essentially Jewish and focused on the Book of Genesis as one of their main sources of revelation, as does the Hebrew Qabalah. We also know that in our study of the Greek Qabalah, the Jews would re-write their Torah to conform to what they learned from the Greeks in equating numbers with letters; setting up of course, qabalistic gematria.*

*Interestingly enough, also, that each of these 72 names represents a color (suggesting the multi-colored coat of Joseph), and that these colors are obviously lights; due to the fact that we know that white light is a combination of all colors as white noise is a combination of all audible frequencies. Of course, when colors are embedded into solid objects, their mix makes them black (a reflection of the above on the material plane).*

*Certain verses from Liber Cordis Cincte Serpente come to mind:*

**LXV:I.2 Adonai spake unto V.V.V.V.V., saying: There must ever be division in the word.**

**LXV:I.3 For the colours are many, but the light is one.**

**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.18 So also the light that is absorbed. One absorbs little, and is called white and glistening; one absorbs all and is called black.**

**LXV:I.19 Therefore, O my darling, art thou black.**

**LXV:I.20 O my beautiful, I have likened thee to a jet Nubian slave, a boy of melancholy eyes.**

**LXV:I.21 O the filthy one! the dog! they cry against thee. Because thou art my beloved.**

**LXV:I.22 Happy are they that praise thee; for they see thee with Mine eyes.**

**Complexion:** Greek **XPΩMA** (the color of the skin) = 1541

**59. The wisdom which (humans) call barren is herself the Mother of the Angels. And the Companion of the [Christ] is Mariam the Magdalene. The [Lord loved] Mariam more than [all the (other)] Disciples, [and he] kissed her often on her [mouth]. The other [women] saw his love for Mariam, they say to him: Why do thou love [her] more than all of us? || The Savior replied, he says to them: Why do I not love you as (I do) her?**

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<sup>31</sup> **Boustrophedon** (pronounced /ˌbaʊstrəˈfɪːdən/ or /ˌbuːstroʊˈfɪːdən/; from Greek βουστροφηδόν "ox-turning"—that is, turning like oxen in ploughing), is a type of bi-directional text, mostly seen in ancient manuscripts and other inscriptions. Every other line of writing is flipped or reversed, with reversed letters. Taken from the Greek language, Its etymology is from βούς—bous, "ox" + στρέφειν—strephein, "to turn", because the hand of the writer goes back and forth like an ox drawing a plough across a field and turning at the end of each row to return in the opposite direction (i.e., "as the ox ploughs"). It was a common way of writing in stone in Ancient Greece.

*The “Magdalene” is defined as the ‘companion’ of Christ. Her name ‘Mariam’ means one who is exalted. Wisdom is Sophia; the earthly Babalon in the Thelemic mythos and the ‘abomination of desolation’ that seems to be “barren” in this verse. The communication of a special shakti-pat goes to the mouth of this ‘watchtower’ (Magdalene) of the Christ. It is she that is taking the seed of the Christ that is the genius of the Beast in the Thelemic mythos and the name of Logos of the “Father,” as discussed in the first verse of the Gospel of Truth.*

**Savior:** Greek ΣΩΤΗΡ = 1408

*1408 is also equal to the Greek word ‘Echo, lament,’ which is fascinating considering that in this verse, there is a lament over the affection of the ‘Savior.’ For Thelemites, such lamenting is to be despised as an act of seeking consolation. An important Thelemic curse is also equal to 1408: ‘Away all evil demons [also found in the liturgy of the Greek Orthodox Church] (Απο παντος κακοδαιμονος).*

**60. (While) a blind (person) and one who sees are both in the dark, they do not differ from one another. When the light comes, then he who sees shall behold the light, and he who is blinded shall remain in the darkness.**

*The implication seems to be that the Magdalene has a secret, initiated understanding of the Logos. This is the mystical marriage suggested by the organization of the Gnostic deities (aeons) into pairs of syzygies. By initially asking the question, “Why do I not love you as (I do) her?” the savior of this Gospel seems to be saying to the other woman or maidens, find your own Beast, as all who know themselves are capable of expressing the Logos. And that this is in secret, is also suggested by an old mystical definition of God and as echoed in Liber AL vel Legis:*

AL:II.3 "In the sphere I am everywhere the centre, as she, the circumference, is nowhere found."

AL:II.4 "Yet she shall be known & I never."

**61. The Lord says: ‘Blest is he who is before he comes into Being!’ For he who is, both was and shall be.**

*The assertion here is that because some of those are born of the line of Seth; the one who begets of God (per the Anthropos), one is a god before one is even born, as found in verse 19 also of the Gospel of Thomas. That means that one’s spirit is immortal.*

**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.*

**62. The exaltation of mankind is not manifest but rather is implicit. Because of this he is master of the animals which are stronger than him—who is greater than them both manifestly and implicitly. And this gives to them their survival. Yet (when) mankind separates from them, they kill each other and gnaw each other and devour each other, because they find no food. Yet they have found food, now that mankind cultivated the earth.**

*There's a bit that we can choose to read into the above verse. Humanity in its exalted state; that is its congealed soul (asar un nefer) is implicit. That means that this astral body must be constructed before it becomes manifest. When this is done on a racial scale, the yoke of advancing or evolving civilization will constrain our behavior to productive ends in contrast with the destructive nature that has been the historical norm in human society.*

**63. If one goes down into the water (of Baptism) and comes back up without having received anything, saying 'I'm a Christic', he has taken the name on loan. Yet if he receives the Sacred Spirit, he has the gift of the name. He who has received a gift is not deprived of it, but he who has taken a loan has it demanded from him.**

**64. This is how it is when one exists in a mystery: the Sacrament of Marriage is grand. For the world is complex—[the system] is based upon mankind, yet [mankind is] based upon matrimony. (Therefore) contemplate the Pure Mating, for it has [great] power! Its imagery consists in a defiling [of bodies].**

*We need to ask, what is "Pure Mating?" with an emphasis placed by the use of initial caps. The allusion here is to sexual technique; that two souls become as one soul creating a union that results in the "son" or Magickal Childe. This is the creative impulse that is of the Spirit (feminine principle) that comes with the 'inspiration' (breath). While Essenism and other more Christian related Gnostic sects moved towards celibacy and a nihilistic denial of value in the material plane, Gnosticism based on the Pythagorean Mystery School was far more integral; espousing the union of heaven and Earth.*

**Mate:** Greek **KOINONIA** (common-being) = 1011

**Defilement:** = Greek **MIAΣMA** = 292

**Mystery:** Greek **MYSTHPION**; secret or sacrament = 1178

*As noted above:, 292 being equal to the Greek word for defilement is also equal to the Greek words for 'Most holy' (ζαθεος) and 'Pollution' (μιασμα), which shows us two sides of the same coin and suggests a much larger concept than either of the two terms by themselves. To pollute a holy space or a holy name, et al. is to defile it.*

*The Greek word for pollute can also be translated as 'stain' and indeed, the stain of the one from the none is a stain; an imperfection; per Liber Trigrammaton:*

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\*  
\*

Here is Nothing under its three forms. It is not, yet informeth all things.

*The three asterisks represent the Ain Soph Aur  
But a hint of Kether is here in that all things are informed therefrom.*

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Now cometh the glory of the Single One, as an imperfection and stain.

*The top two asterisks represent Harmony and Purity. The dash below them represents disruption by way of the quest for selfhood. As per the myth of Qabalistic generation, the Ain Soph Aur formulates a center. This center is the first hint of manifestation and represents a disturbance in the Dao. The momentum is downwards as any disturbance carries weightiness, much the same as the emotional baggage that humans carry. The quest for selfhood is an emotion in the form of desire; the bud-will. And as the Supernal Sephiroth*



*are really one and the same, the allusion to Chokmah is here suggested. Also, regarding the "Single One," there is recursive detail in that Liber Cordis Cincte Serpente provides more on the nature of this "imperfection and stain." Cf. Liber LXV:II.5-6*

**LXV:II.5** "I suffered the deadly embrace of the Snake and of the Goat; I paid the infernal homage to the shame of Khem."

*Crowley's commentary:*

*It accepts the formulae of:*

*(a) Duality, i.e., life as vibration.*

*(1) Death.*

*(2) The illusion of Knowledge.*

*(b) Exile.*

*(1) The Hunger of Lust.*

*(2) Labour.*

*It acquiesces in the shame of being a God concealed in animal form.*

**LXV:II.6** "Therein was this virtue, that the One became the all."

*Crowley's commentary:*

*The object of this act is to realize the possibilities of one's unity by representing its wholeness as an infinite number of particular cases, just as one might try to get an idea of the meaning of "poetry" by studying all available poems. None of these can be more than one imperfect illustration of the abstract idea; yet only through these concrete images can one get any understanding of what it means.*

*This might be the spot or semen put into the Cup in the Eucharist ceremony as it might also be the wedding cloth at the conclusion of the consummation of the marriage. That the imagery of "Pure Mating" with emphasis added in the text by using initial caps is a process gained when 'defiling' the body in this way suggests the power of generating the image in the orgasm.*

*The stain is thus the semen, which is also the sacrament; the mystery. This word equal to 1178 in the Greek Qabalah reduces to XVII; the Star Atu. We might say each spot is a Star; you and me; the act of creation is the key to immortality.*

**65.** (Among) the unclean spirits there are essentially male and female. The males indeed are those who thru an inequality mate with the souls inhabiting a female form, yet the females are those who (thus) unite with a male form. And no one will be able to escape from these (once) they seize him (unless) he receives both male and female power—which is the Bridegroom with the Bride. Yet one receives them in the mirrored Bridal-Chamber. Whenever the foolish women see a male sitting alone, they are accustomed to leap upon him, to carouse with him and defile him. So also the foolish men when they see a beautiful female sitting alone, they seduce her (or) coerce her in the desire to defile her. Yet if the man is seen sitting together with his woman, the females cannot intrude upon the man nor can the males intrude upon the woman. So it is (when) the imagery and the angel are mated together, neither can anyone dare to intrude upon the male or the female. He who comes forth from the world cannot be detained any longer merely because he was (previously) in the world. He is revealed as beyond both the yearning and the fear of the [flesh]. He is master over [desire], he is more precious than envy. And if [the multitude] come to seize him (and) to strangle [him], how will this one not be able to escape [by the salvation] of God? How shall he be able [to fear them]?

*As the male and female unite, so does the Soul ("the imagery" or astral double) with its Holy Guardian Angel (Thelemic term); that which is begotten of God (by Seth in the case of this gospel). So the bridal chamber is the preparation for divine love; itself being the reflection of earthly love. The "angel" then is essentially the Augoeiades, as described by the Pythagorean Mystery School.*

**Mirrored:** Greek ΕΙΚΟΝΙΚΟΣ (imaged) = 455

**Bridal-Chamber:** Greek ΠΑΙΣΤΟΣ = 851

*455 is equal to the Greek word for 'Divine, god-like; possessed (δαίμωνιος), which suggests that a "mirrored Bridal-Chamber" is place where one becomes possessed with the divine; a key also to the Thelemic Gnostic Mass wherein the Priest must come to be Hadit and the Priestess must come to be Nuit.*

*851 in the Greek Qabalah provides fascinating insight for us. It's value also belongs to the following:*

*Prophet, Priest (προμάντις)*

*This parallels in Thelema with the function of the Beast and Scarlet Woman (Babalon) in the mystical marriage:*

AL I.15: "Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men."

*Three-Headed (τρικράνος)*

*Babalon-Beast-Magickal Childe*

*Thrice-greatest*

*All references to the Trinity*

*Narcissus (Ναρκισσός)*

*The "new birth" in Liber LXV is the flowering of a new self; the yearning (as of Nuit in Liber AL), "inspiration" or creative passion that leads to the formulation of the Magickal Child. The following verses in Liber LXV, with Crowley's comments are quite pertinent.*

**47. There was a maiden that strayed among the corn, and sighed; then grew a new birth, a narcissus, and therein she forgot her sighing and her loneliness.**

**48. Even instantly rode Hades heavily upon her, and ravished her away.**

*47-48*

*Persephone, the earth-bound soul. Corn = material nourishment; its result is sorrow. Narcissus = the sexual instinct flowering as Beauty.*

*Instantly the soul forgets the "corn" and desires the flower, Hades comes and carries her off. Hades is the lord of "Hell," i.e., the dark and secret but divine Soul within every man and woman. The rape thus means that the desire for Beauty awakes the Unconscious Self who then takes possession of the Soul, and enthrones her, only allowing her return to earth (Knowledge of the material world) at certain seasons, in order to attend to the welfare of mankind.*

**49. (Then the scribe knew the narcissus in his heart; but because it came not to his lips, therefore was he shamed and spake no more.)**

*I was seized by the impulse to adore Beauty, and felt ashamed at my inability to write a poem on the spot which should be worthy of the theme.*

*Transitory (προσκαίρος)*

*That which is transitory is to be prepared for transformation; the law of change; being equal to stability shows us that in this constant state of transition, we are in a state of perpetual transformation as would be the infinite ineffable godhead (or at least our relation to it from the finite Universe). An old spiritual*

*axiom says to 'die daily'; that one might constantly engage in this evolutionary process. And of course, the orgasm is le petit mort (the little death).*

**66.** Frequently there are some who come (and) [they say]: We are faithful, hide [us ... from unclean] and demonic spirits! But if they had possessed the Sacred Spirit, no unclean spirit would have clung to them.

**67.** Do not fear the essence of the flesh, nor love it. If thou fear it, it will become thy master; if thou love it, it will devour thee (and) strangle thee.

*Celibate spiritual practices and the corresponding nihilist philosophy (in most ascetic systems of the Spiritual Age) as well as the contrasting sensually indulgent and decadent practices of the Materialist Age are both extremes that lack a true qabalistic balance. The third or 'Middle Pillar' of magickal practice takes in the two side pillars with a certain polarity that is integral (and of the Integral Age) to harmonic balance.*

*The sexual function of the Bridal-Chamber should be approached with sacred awe and reverence, respect for the material circumstances and as a creative act of 'love under will.' If one is wholly devoted to carnality or one wholly rejects the function of the Beast; being half the human formula, for the sake of attaining some spiritual perfection by the eschewing of the material, then one is as caught up in dysfunction; having invoked BECAUSE:*

AL II.27: "There is great danger in me; for who doth not understand these runes shall make a great miss.

He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason."

AL II.28: "Now a curse upon Because and his kin!"

AL II.29: "May Because be accursed for ever!"

AL II.30: "If Will stops and cries Why, invoking Because, then Will stops & does nought."

AL II.31: "If Power asks why, then is Power weakness."

AL II.32: "Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise."

AL II.33: "Enough of Because! Be he damned for a dog!"

**68.** One exists either in this world or in the resurrection or in the transitional regions. May it not occur that I be found in (the latter)! (In) this world there is good and evil. Its goods are not good and its evils are not evil. Yet there is evil after this world, which is truly evil: that which is called the transition—it is death. While we are in this world it is appropriate for us to be born in the resurrection, so that if we are divested of the flesh we shall find ourselves in the repose (and) not wander in the transition. For many go astray on the way. Thus it is good to come forth from the world before humankind is caused to transgress.

*Balance of course, is being held 'in-between' with the polarity described above. But what is being referred to here is the state of the soul immediately after death. And in equivalence with the pyramid tradition in ancient Egypt, it is the 'second death' that is being warned about here. In order to avoid that, one must congeal the soul (cf. Congealing the Soul) to enter the 'resurrection region,' which is rendered in the A. 'A. ' as casing one's star into the heavens; after the Magister Templi arises from the sarcophagus in the City of the Pyramids and being simultaneously reflected back down into the Ruach. This means that one fully congeals one's soul by its connection to the Augoeiades.*

**Transition:** = Greek ΜΕΣΟΤΗΣ (middle; between alternatives) = 823

*Interestingly enough, 823 is also equal to the Greek word that means ‘the life’ (η ζωη), which is of course, a direct contrast with death. But then again, it is either within this ‘transitional region’ or by bypassing this region (such as in traversing the Abyss in Thelemic parlance) that one attains to immortality.*

**69.** Some indeed neither wish nor have the ability. Yet others if they wish receive no benefit, because they did not practice. For desire makes them transgressors. Yet not desiring righteousness shall conceal from them both the wish and (their) lack of accomplishment.

**70.** An Apostolic saw in a vision some who were confined in a house of fire, crying out [in the] air with a fiery [voice], cast in the flames [for an era]. There is water in [...], and they proclaim to themselves: [...] The waters can[not] save us [from death! Misled by] their desire, they received [death as] chastisement—this which is called the [outermost] darkness.

**71.** The enemy [comes] forth in water with fire. The soul and the spirit have come forth [in] water and fire with light, which pertain to the Son of the Bridal-Chamber. The fire is the Chrism, the light is the fire. I do not speak of this fire that has no form, but rather the other one—whose form is white, which is made of beautiful light and which bestows splendor.

**72.** The truth did not come unto the world naked, but rather it has come in symbolic imagery. (The world) will not receive it in any other fashion. There is a rebirth together with a reborn imagery. It is truly appropriate *not* to be reborn thru the imagery. What is the resurrection with its imagery?—it *is* appropriate to arise thru the imagery. The Bridal-Chamber with its imagery?—it *is* appropriate to come into the truth thru the imagery, which is this Restoration. It is appropriate for those born not only of the words ‘the Father with the Son with the Sacred Spirit’, but (moreover) are begotten of them themselves. Whoever is not begotten of them, will have the name also taken from him. Yet one receives them in the Chrism of the fullness in the power of the cross, which the Apostles call: the right with the left. For this-one is no longer a Christic but rather a Christ.

**Restoration:** Greek ΑΠΟΚΑΤΑΣΤΑΣΙΣ (from-down-stand) = 1384

**Symbol:** Greek ΤΥΠΟΣ (type, alphabetical letter, pattern, model, general idea) = 1050

*That arising through imagery (the fully formed astral body or congealed soul) is to come to “the truth” is referred to as a restoration adds weight to the Alpha & Omega (Αλφα & Ωμηνγα) being of the same value (1384). And that the Greek word for ‘image’ [of a type] is also equal to symbol (συμβολη) and equated to gender [race or tribe, as well] (φυλον) suggests a specific type and even a sexual imagery.*

**73.** The Lord [did] everything sacramentally: a Baptism with a Chrism with a Eucharist with an Atonement with a [Holy] Bridal-Chamber.

*Gnosticism gives a sequential and hierarchical list of five Sacraments:*

- (1) Baptism [cleansing of the soul]*
- (2) Chrism [anointing of the soul]*
- (3) Eucharist [the communal meal]*
- (4) Atonement [the Bodhisattva]*
- (5) Holy Bridal-Chamber [uniting of the male with the female Disciples, to celebrate their eternal birth thru the mating of the All-Father with the Sacred Spirit]*

**74a.** He says: ‘I came to make [the inner] as the [outer (and) the] outer as the [inner.’ He spoke of] everything in that place, which is there [above] this place, by means of symbolic [images. ...]

**74b.** Those who say [‘I’m a Christic’] come from the place beyond [all] confusion.

**74c.** He who is manifest [from that place] which is there above, is called ‘he who is below’. And He who is hidden, is He who is above him. For it is good that they say ‘the inner and the outer, together with what is outside of the outer’. Because of this, the Lord called destruction ‘the outer darkness’; there is nothing beyond it. He says ‘my Father who is in secret’. He says ‘Go into thy inner chamber, shut thy door behind thee (and) pray to thy Father who is in secret’: this is He who is within them all. Yet He who is within them all is the Fullness—beyond Him there is nothing further within. This is what is meant by ‘He who is above them’.

*That the God is within each of us is the central secret of Christianity that was revealed to the masses. This is the Paratman taught to Brahmin Hindus. But the “outer darkness”; the very substance that makes the soul (Atman) and the body that surrounds this ‘spark of the intimate fire’<sup>32</sup> is also God in the form of what Thelemic doctrine might call the N.O.X., which may also be said to include that which is “outside of the outer” darkness. This is the actual material substance that makes up our physical bodies and all objects of the phenomenal Universe. The Gospel of Thomas (with our added commentary) echoes this:*

**3.** Yeshua says: If those who lead you say to you: Behold, the Sovereignty is in the sky!, 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 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.*

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<sup>32</sup> A qabalistic equivalent to Paratman

**75.** Before Christ some came forth. They were no longer able to enter into whence they emerged, and they were no longer able to exit from whither they entered. Yet the Christ came. Those who had gone in he brought out, and those who had gone out he brought in.

*The above verse speaks to the Gnostic idea that both Jeshua was the first to break open the gate that barred the human soul from the Gnosis and that the Christ (human genius centered with the constructed astral body as the house of the Atman or genius) is that which must "come forth from yourself." There is also the echo of the Gospel of Thomas in this:*

**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.*

**76.** In the days when Eve was within Adam, there was no death. When she was separated from him, death came to be. If (she) again enters (and) he receives (her) to him, death shall no longer be.

*There can be no mistake about this teaching; the union of the male and female bring about the immortal soul. Also, we can take this to an individualist perspective; especially in light of verses 74a and 74c. That which is within the male body is female and that which is within the female body is male. By uniting the inner and the outer one becomes whole and complete in his or herself. And we can find an echo of this in Crowley's writing (MITP):*

God is above sex; and therefore neither man nor woman as such can be said fully to understand, much less to represent, God. It is therefore incumbent on the male magician to cultivate those female virtues in which he is deficient, and this task he must of course accomplish without in any way impairing his virility. It will then be lawful for a magician to invoke Isis, and identify himself with her; if he fail to do this, his apprehension of the Universe when he attains Samadhi will lack the conception of maternity. The result will be a metaphysical and --- by corollary --- ethical limitation in the Religion which he founds. Judaism and Islam are striking example of this failure.

*Also, we should recognize that that which is within is not 100% of the same actualized and manifest substance that is of the outer body. This tells us that the union of the male and female is production of the Magickal Childe is essential for this process to be fully completed. This indeed implies that we need to be far more scrupulous as to the choosing of a lover. In the Coptic Gnostic sect, choices are only made of those in the sect; Christians.*

**77.** 'My God, my God, why oh Lord [did] thou abandon me?'—he spoke these (words) on the cross. For he divided the place [below from the place above], having been begotten in the [Sacred] Spirit by God.



**78.** The [Lord arose] from among the dead. [He became (again)] as he had been, but [his body] was made [entirely] perfect. He is incarnate, but this [flesh is indeed] a true flesh. [Yet our flesh] is not true, but rather a mirror-image of the true [flesh].

*The rebirth is the perfected and fully congealed soul (asar un nefer) and like the Suprementalists, and in accord with the Platonic school, there is the idea of an ideal or perfect material world of which most can only see the shadows that are referred to as this world (of so-called common perception).*

**79.** Let (the) Bridal-Chamber not be for the beasts nor for the slaves nor for impure women!—but rather it is for free men with virgins.

*A slave would seem the male equivalent to an impure female. But virginity is not about a women having her hymen remain in-tact. Rather, that she is wholly devoted and committed to the task at hand. The same must be for the free man to act according to his Will and not in the service or with the permission of another.*

**80.** Thru the Sacred Spirit we are indeed born, yet we are reborn thru the Christ. In both we are anointed thru the Spirit—(and) having been begotten, we were mated.

*We are 'reborn' through the congealing of the Soul; a forging of the astral body that generates a new and more 'awake' life. We are no longer ruled over by our unconscious impulses; having a thorough understanding of those impulses and tendencies. (Cf. the work of the Pantacle.)*

**81.** Without light, no one will be able to see himself either in water or in (a) mirror. Nor again without water or mirror will thou be able to see (thyself) in light. Therefore it is appropriate to be baptized in both—in the light as well as the water. Yet the light is the Chrism.

**82.** There were<sup>1</sup> three vestibules for places of giving offering in Jerusalem<sup>o</sup>—one open to the west called the holy, another open to the south called the holy of the holiness, the third open to the east called the holy of the holinesses where the High Priest alone enters. The Baptism is the holy vestibule, [the Atonement] is the holy of the holiness, the holy of the holinesses is the Bridal-Chamber. The Baptism has the resurrection [with] the Atonement entering into the Bridal-Chamber. Yet the Bridal-Chamber is more exalted than those. [...] Thou will find nothing that [compares with it].

*Moses ben Nahman [1194-1270 AD] wrote in his Letter on Holiness:*

*'The sexual relationship is in reality a thing of great exaltation when it is appropriate and harmonious. This great secret is the same secret of those cherubim who copulate with each other in the image of male and female.... Keep this secret and do not reveal it to anyone unworthy, for here is where you glimpse the secret of the loftiness of an appropriate sexual relationship.... When the sexual relation points to the Name, there is nothing more righteous and more holy than it'*

**83.** [The saints] are those who pray [always for] Jerusalem [and love] Jerusalem; they [are already in] Jerusalem (and) they see [Jerusalem now.] These are called ‘the saints of the holinesses’.

*Though we’ve discussed more Egyptian ideas than Jewish, and we’ve shown the Egyptian influence to be strong in the Coptic gospels, we can see clearly here, that this gospel essentially represents an attempt at further development of the Jewish religion. This is of course, consistent with the apocalyptic, messianic and pseudopigraphic movements that were flourishing from about 600 BCE through and well into the beginning of the Christian era.*

**84.** [... The] curtain (of the Temple) was torn [in order to reveal] the Bridal-Chamber, (which) is nothing other than the image [of the ...] place above. [...] Its curtain was torn from the top to the bottom, for it was appropriate for some from below to go above.

*Consistent with both the sexual imagery and the describing of the spirit as feminine, as put forth in this gospel, the Bridal-Chamber is veiled. This is also consistent with the Egyptian (and during the Renaissance, the Rosicrucian) description of the mysteries; Isis being the veil to the greater Gnosis. And of course, this may be one reason why women in general society (until more modern times) were supposed to wear a veil; especially in religious services. Per this particular verse (above), that which is behind the veil is also feminine in qabalistic symbolism as well. The adytum (the inner chamber of the temple) is the Shekinah (feminine); housing the bride of God.*

**85.** Those who have been clothed in the Perfect Light—the powers can neither see them nor restrain them. Yet one shall be clothed with light in the Sacrament of the Mating.

*Not only does this summarize the theme of the verses devoted to the Bridal-Chamber, but it sets up an integral dynamic that works on both the physical and aethyric planes. These comments have been showing how a transformation takes place on the spiritual plane with the human soul mating (as a male principle) mating with spirit. So also on the physical plane, the male body mates with the female body. The fact that one becomes “clothed with light in the Sacrament of the Mating” is of course, a strong hint for the practicing Mage; which may also mean (consistent with the behavior of the mystery schools) that there were secret teachings to accompany this gospel that were never written, but only given verbally. The importance of conveying the ‘word’ (Logos) seems consistently important in these pre-Christian texts.*

**86.** If the female had not separated from the male, she would not afterward have died with the male. Their separation was the inception of death. Therefore the Christ came, so that he might rectify to himself the separation that had obtained from (the) beginning, by his mating the two together. And by his mating them together, he shall give their lives to those who have died in the separation. Yet the woman mates with her husband in the bridal-chamber. Those however who have mated in the Bridal-Chamber will no longer be separated. Because of this, Eve separated from Adam—because she did not mate with him in the Bridal-Chamber.

*Eve, though a formal noun (name), is a word that means 'life.' We might render the last sentence of the above verse to read: '...life separated from the Anthropos (the Adam-Kadmon) because it did not mate...' However, this can be rendered more efficiently if we consider the necessity of "the fall" from the Garden of Eden. In the translation of the Adam-Kadmon (the archetypal ONE) to the many human beings (the ALL), we have the structural theory for the involution of the godhead, as discussed in Liber Loagaeth and especially, our discussion of the Holy Table in Enochiana. It would also be worthwhile to consider the following from Liber AL vel Legis with an expurgated presentation of Crowley's commentary (including a qabalistic verse from the Book of Lies):*

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."

From the Book of Lies (falsely so-called):

#### THE OYSTER

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: creation-parturition is the Bliss of the One; coition-dissolution 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."

In order to have Motion one must have Change. In fact, one must have this in order to have anything at all. Now this Change is what we call Love. thus "love under will" is the Law of Motion. The re-entrant character of this Motion is difficult to conceive; but the Aspirant is urged to try to assimilate the idea. A Hindu might compare the Cosmic process to a churn which out of milk made butter to feed a milk-producing woman, every step in the cycle being a Progress of Joy.

In other words, life is an attempt to realize one's own nature in one's own soul.

He becomes able to experience the truth of the statements in the Book of the Law, the nature of Nuith and Hadith, and of himself as a Star, unique, individual, and eternal, but yet a part of the Body of Nuith, and therefore identical with all other stars in that respect.

He realizes himself as the "bed in working" of Nuith and Hadit, as a particular form assumed by the latter for the sake of Variety in his "play" with the former; and he partakes in this play by his self-realization, which he synthesizes from the "events of his life". He understands that these events are the resultant of the Universe as applied to him, so that his experience is equally unique and universal, each star being the centre of the cosmos, and the Cosmos applicable as a whole to each star. The experiences of each angle of a triangle are common to all, for one can express any relation as a function of any angle, at will. Each may be taken as the starting-point of the study of the properties to the triangle. But each angle is necessary to the triangle, and each is equally important to its existence. Each is bound to the others, and moreover each is in a sense illusory in respect of the triangle, which is an idea, simple and ideal, whose unity is compelled to express itself and manifest its properties by extension as a plane figure. For no triangle can express the idea of a triangle. Any triangle must be either equilateral, isosceles or scalene, either acute, right-angled, or obtuse; and no one triangle can be all these at once; while the idea of a triangle includes all these, and infinite other, possibilities.

In a similar way, Nuith and Hadith include all possible forms of existence; they can only realize Themselves by creating an infinite variety of forms of Themselves, each one real as it is Their image, illusory as it is a partial and divided aspect of Them. Each such Star is intelligible to Them, as a poem is to its author as a part of this soul mirrored by his mind. But it is not intelligible to itself, because it has no relation with any other

ideas; it only knows itself as the babe of its mother Nuith, to whom it yearns, being stirred by its father Hadith to express that instinctive attachment by inarticulate cries.

To know itself, each such Star, or Soul, must eat of the Fruit of the Tree of Knowledge of Good and Evil, by accepting labour and pain as its portion, and death as its doom. That is, it must reveal its nature to itself by formulating that nature as duality. It must express itself by a series of symbolic gestures ostensibly external to it, just as a painter reveals one facet of his Delight-Diamond by covering a canvas with colours in such a way that the picture seems at first sight to represent something outside himself. It must, in fact, repeat for itself the original Magick of Nuith and Hadith which created it.

As They made Themselves visible piecemeal by fashioning particular Souls, expressing the Impersonal and Absolute Homogeneity by means of Personal Relative Heterogeneity, so, not forgetting their true nature as forms of the Infinite, whereby they are one with all, must the stars devise methods of studying themselves. They must make images of themselves, apparently external, and they must represent their highly complex qualities in a duality involving space and time. For each Star is of necessity related to every other star, so that no influence is alien to its individuality; it must therefore observe its reaction to every other star. Just so are most chemical elements possessed of but few qualities directly appreciable by our senses; we must learn their natures by putting them into relation with the other Elements in turn. (Note well that this knowledge were impossible unless there were a variety of elements; so also the fact of our self-consciousness proves the existence of individual souls; all related, all parts of the One Soul, in one sense, but none the less independent in themselves, eternal entities expressing particular elements of existence). Each star is in itself immune and innocent; its proper consciousness is monistic; it must therefore employ a body and mind as the instruments for interpreting its relations with other souls, and comparing its nature with theirs. For the mind perceives the contrast of the Self and the not-Self, and presents its experiences, classified and judged, to the soul as documents for the dossier; and the body reports to the mind the impressions received from its contact with alien forms as the senses receive them.

It is important to understand the necessity of our present Universe. Perfection could do not otherwise than create Imperfection. But was there not original Imperfection? No; for Perfection is hardly more than that original state, since we cannot conceive the total as susceptible of addition. This is another view of the God going through the combinations, on a larger scale, and shows not only why He does it, but why He must do it.

**87. The soul of Adam came into being by a Spirit, whose mate is the [Christ. The Spirit] bestowed upon (Adam) is his Mother, and was given to him in his soul. [...] (Yet) because he had [not yet] been mated in the Logos, the dominant powers bewitched him. [...] Yet those who] mate with the [Sacred] Spirit [...] (in) secret [...] are invited individually [...] to the Bridal-Chamber, in order that [...] they shall be mated.**

**88. Yeshua revealed [beside the (River)] Jordan the fullness of the Sovereignty of the Heavens, which existed before the totality. Moreover he was begotten as Son, moreover he was anointed, moreover he was atoned, moreover he atoned.**

*This presents the idea of the shakti-pat. First, the person Yeshua was “atoned” or married to spirit in the Bridal-Chamber; having been the avatar that first pierced the veil to the spiritual life. Then he became the origin of a magickal or Gnostic current whereby others could attain to the same. That this occurs at the River Jordan suggests (as per canonized scripture) that this happened at the Baptism of Yeshua. Note then that Jon the Baptist wasn’t necessarily speaking to Yeshua, but the multitude also gathered there when he says (as noted by Motta):*

All men and women are children of God. All men and women are capable of realizing upon earth the Kingdom of Heaven, which is within us. We are all members of the Body of God, we are all Temples of the Holy Ghost, and it is enough to cleanse the Temple - which does not mean to castrate oneself physically or psychologically!--for the Presence to manifest Itself. There is no "Jesus, only son of God" to be worshipped; and any people who support such a possibility are either deceiving or being deceived. It is written in the "Gospels": Ye shall know truth, and truth shall make ye free. And it is also written, in the holy originals, blasphemed and betrayed by the Roman Alexandrinians, that Jon looked smilingly upon the multitude, and opening his arms cried: You are the Way, and the Resurrection, and the Life! For it is eternally true that the Word makes Itself flesh; and at this very moment, indwells us.

**89.** If it is appropriate to tell a mystery, the Father of the totality mated with the Virgin who had come down—and a fire shone for him on that day. He revealed the power of the Bridal-Chamber. Thus his body came into being on that day. He came forth in the Bridal-Chamber as one who has issued from the Bridegroom with the Bride. This is how Yeshua established the totality for himself in his heart. And thru these, it is appropriate for each one of the Disciples to enter into his repose.

**90.** Adam came into being from two virgins—from the Spirit and from the virgin earth. Therefore Christ was begotten from a virgin, so that the stumbling which occurred in the beginning shall be rectified to him.

*As suggested above, Virgin cannot mean 'virgo intacta' and has little; if nothing at all to do with the presence of a hymen in any woman. Rather, the allusion is to parthenogenesis; the Logos becoming incarnate in matter.*

**91.** There were two trees in paradise—the one produces beasts, the other produces humans. Adam ate from the tree that produced beasts, (and) becoming bestial he begot beasts. Because of this, (the beasts) came to be worshiped. [... Humans] begot humans [and then] worshiped humans. [...]

*Qabalistically, the two trees are the Tree-of-Knowledge that creates 'the fall' (as discussed above) and the Tree-of-Life (the secret to immortality of primary concern to the qabalist). That the Tree-of-Knowledge (or Tree-of-Gnosis!) produces beasts may at first seem like political propaganda (scattered throughout much of the ancient Gnostic library), but esoterically here, seems more clearly to allude to again, the Logos becoming incarnate in matter. Matter is the realm of the Beast of the apocalyptic literature of the pre-Christian period (cf. Babalon & the Beast). Even we might surmise a hint on the evolutionary process; beasts turning into humans.*

**92.** God created mankind, and mankind created gods. This is how it is in the world—men create gods and they worship their creations. It would have been (more) appropriate for the gods to worship the men!

*An ancient theory presents angels as blind forces and elevates the human being above them as humanity has the power of volition (Will). However, it may be true that 'God created mankind', but perhaps more accurately it should be said that God recreated 'It-self' as mankind or translated itself into humanity (per above).*

**93.** Thus is the real truth regarding the deeds of mankind—they essentially come forth thru his power. Therefore they are called (his) abilities. His (progeny) are his sons who came forth thru (his) repose. Because of this, his power governs in his works, yet his repose is manifest in (his) sons. And thou will find that this penetrates unto the imagery. And this is the Mirrored Person: doing his works in his power, yet in repose begetting his Sons.

**94.** In this world the slaves are forced to work for the free. In the Sovereignty of the Heavens the free shall act to serve the slaves: the Sons of the Bridal-Chamber shall serve the sons of marriage. The Sons of the Bridal-Chamber have [a single] name among them, the repose occurs among them mutually, they are made to have no needs. [...]

AL:II.58 "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."

**95.** The contemplation [of the imagery is aware]ness in greatness of glory. [Truly there is immortal]ity within those in the [Holy Bridal-Chamber, who receive] the glories of those who [are fulfilled].

*Per our comment to verse 72 (above), the Greek word for 'image' [of a type] is also equal to symbol (τυπος) and equated to gender [race or tribe, as well] (φυλον) suggests a specific type and even a sexual imagery.*

**Contemplation:** Greek ΘΕΩΡΙΑ (to behold one's imagery as God's own manifested imagination) = 905

*It is interesting that 905 reduces by AIQ BKR to XIV; corresponding to the Art Atu—the theme of which is consistent with the theory of the Bridal-Chamber (the blending of opposites—all being images of the mind or soul). The Greek word: 'theoria' suggests again, the platonic philosophy of the Coptic Gnostics and clearly suggests that "imagery" is of the mind.*

**96.** [He who goes down] into the water (of Baptism) does not [...] go down to death, [...] for] (Christ) shall atone him [once he has come] forth—namely those who were [called to be fulfilled] in his Name. For he says: [Thus] we shall fulfill all righteousness.

*Baptism is a cleansing of the sheaths of the spirit (soul or astral body and the physical body). Ceremonially, it remains merely symbolic. But noting that the Gnostics are about works and not about faith or belief, we can imagine that there was some preparation before an individual would be baptized by the Gnostic clerics. From the Thelemic perspective, a cleansing of the astral body would be accomplished by the ordering of the mind and the discipline of its contents. And of course, cleanliness is next to godliness.*



**97.** Those who say that first they shall die and (then) they shall arise are confused. If they do not first receive the resurrection (while) they live, they will receive nothing (when) they die. Thus also it is said regarding Baptism, (that) Baptism is great, (for) those who receive it shall live.

*The spirit (undifferentiated consciousness) is already immortal; the quest is to connect the soul (individuated consciousness) with the spirit; freeing it from its identification with the body. To this end, some Gnostics espouses an ascetic philosophy in their zealousness. This of course, is wholly dysfunctional and nihilistic. The Coptic sect at least, as demonstrated in this gospel, understood that the soul is generated first, by the body and mind; the technique requiring how to use the body and mind in the Bridal-Chamber to achieve a transformation from a physically oriented soul to a spiritually oriented soul.*

**98.** Philip the Apostle says: Joseph the Carpenter planted a grove because he had needed wood for his craft. He himself made the cross from the trees that he had planted, and his heir hung on that which he had planted. His heir was Yeshua, yet the plant was the cross. But the tree of life is in the midst of paradise—and the olive tree, from the heart of which the Chrism came thru him of the resurrection.

*Though not in initial caps, the fact that there are other qabalistic references in this gospel; along with its reverence of the Book of Genesis tells us that the Tree-of-Life is for the author, more than a symbol. Indeed, the fact that the Chrism originates from the heart of the Tree is consistent with the theme of immortality. Interestingly enough, the olive tree is a small tree or shrub and not a likely tree for the manufacture of wooden beams from which a Roman cross would have been constructed. The cross referred to in the above verse would be a cross of light; organizing the horizontal and vertical planes, of which a qabalist would be familiar. The olive tree is an evergreen; being yet, another symbol of immortality and fitting to be the symbolic wood of the cross of light.*

**Philip The Apostle:** (Philip = Greek ΦΙΛΗΠΠΟΣ-ΙΙΗΦΙΟΣ→ΦΙΛΙΠΠΙΝΟΣ: friend of horses) = [900-440→980]

**Joseph the Craftsman:** Joseph = Greek ΤΕΚΤΩΝ (husband of the Virgin Mariam; notably silent throughout the Gospels) = 1475

**Heir:** Greek ΣΠΕΡΜΑ = 426

**99.** This world devours corpses—furthermore, those who eat in it themselves die. The true (person) consumes life—therefore no one nourished in [the truth shall] die. Yeshúa came from within that place, and he brought nourishment from there. And to those whom he wished he gave their lives, so that they not perish.

*It would not be unreasonable to infer that this is a reference to a secret teaching on the Prana (Hindu) or Chi (Chinese). In the Hindu practice of Pranayama (breathing), the Prana is breathed in as spiritual nourishment, which by contrast in the above verse is the opposite of taking in material nourishment for the health of the body, which is said here to be the consumption of dead substances. But we know today in the modern world, that such foods as raw fruits and vegetables, as well as recently killed meat contains a plethora of living enzymes; the life force of such can be absorbed into the body as a eucharist.*

**100.** God [created] a garden-paradise. Mankind [lived in the] garden, [... but] they were not in the [...]of God in [...] their hearts' [...] given desire. [...] This garden [is the place] where it will be said to me: [Thou may eat] this or not eat [this, according to thy] desire. This is the place (where) I shall consume every different (thing)—there, where is the tree of knowledge which slew Adam. Yet (in) this place the tree of knowledge gave life to mankind. The Torah was the tree. It has (the) capability in itself to bestow the knowledge of good and evil. It neither cured him of the evil nor preserved him in the good, but rather it caused those who had ingested it to die. For death originated because of (the Torah's) saying: Eat this, but do not eat (that)!

*Entering the world of duality (having fallen from the Garden), life must be accompanied by death. If the Torah (the Law) was the Tree-of-Knowledge, breaking the law must be its dual accompaniment. Indeed, with the knowledge of the difference between the dualistic good and evil, if death comes to the Anthropos (Adam-Kadmon), then also must life. Therefore, Adam was not yet alive in the garden until he ate the apple. It seems also then, that he himself IS the Tree-of-Life.*

**101.** The Chrism is made lord over the Baptism. For from the Chrism we are called Christic(s, and) not because of the Baptism. And (he) was called the Christ because of the Chrism. For the Father anointed the Son, yet the Son anointed the Apostles, yet the Apostles anointed us. He who has been anointed has the totality—he has the resurrection, the light, the cross, the Sacred Spirit. The Father bestowed this upon him in the Bridal-Chamber (and) he received.

**102.** The Father was in the Son, and the Son in the Father. This is the Sovereignty of the Heavens!

*The holographic archetype that is the Adam-Kadmon, being the intermediary point in the translation of the divine into material manifestation (from the ONE to the ALL), holds this key, expressed so clearly in the Qabalah: That which above is as that which is below, but after a different manner. The ONE-Kether (Father) is in the lesser-One/Tiphareth (Son). Tiphareth is the center of the Tree-of-Life; the Atman in Hindu parlance with the ONE yet being undifferentiated consciousness or the Paratman. That the text refers to the “Sovereignty of the Heavens” implies dualistically, the ‘subjectivity’ (individualized consciousness-the Atman) of the Earth.*

**103.** Excellently did the Lord say: Some have attained the Sovereignty of the Heavens laughing, and they came forth [rejoicing from the world]. The Christic [...] who went down into the water immediately came forth as master over everything; because [he did not consider (the Baptism) a] game, but rather he disdained this [changing world for] the Sovereignty of the Heavens. If he disdains (the world) and scorns it as a game, he [shall] come forth laughing.

*The dance of life is a dance of pure joy (laughter being an element of joyful expression) for a godhead seeking the experience of individuated consciousness. Only the experience of this can make the infinite more than it already is. But here also, “Sovereignty of the Heavens” is elaborated upon as a place of permanence in contrast with the impermanence of the material Universe.*

*A certain nihilism seems implied in the disdain of this world and seems inconsistent with the Coptic Gnostic agenda. The statement should probably be interpreted as saying something to the effect: 'don't take this life too seriously' there are other realities and this is not the only life.'*

**104.** Furthermore, it is thus regarding the Bread with the Chalice, and the Chrism: there is nonetheless another (sacrament) exalted over these.

**105.** The system began in a transgression, for he who made it had desired to make it imperishable and immortal. He fell away and did not attain (his) ambition. For there was no imperishability of the system, and there was no imperishability of him who has made the system. For there is no imperishability of things but rather of the Sons, and no one can obtain imperishability except by becoming (a) Son. Yet he who is unable to receive, how much (more) will he be unable to give!

**106.** The chalice of communion contains wine (and) it contains water. It is designated as the symbol of the blood, over which thanks are given. And it is filled with the Sacred Spirit, and it belongs to the completely Perfected Person. Whenever we drink this, we shall receive the Perfect Person.

**Thanks:** Greek ΕΥΧΑΡΙΣΤΕΙΝ = 1681

*It is interesting that the word 'thanks' has a gematric value that reduces to 7 and when formalized into the eucharist (thanksgiving-as found in verse 30/ **Eucharist:** Greek ΕΥΧΑΡΙΣΤΙΑ = 1627), the word comes to the same reductive value. The equating of blood with spirit and being symbolized by spirits (alcohol) is a magical formula. As stated in MITP; the chapter: Of the Eucharist & the Art of Alchemy, Crowley writes on the Alchemical process:*

A Eucharist of some sort should most assuredly be consummated daily by every magician, and he should regard it as the main sustenance of his magical life. It is of more importance than any other magical ceremony, because it is a complete circle. The whole of the force expended is completely re-absorbed; yet the virtue is that vast gain represented by the abyss between Man and God.

The magician becomes filled with God, fed upon God, intoxicated with God. Little by little his body will become purified by the internal lustration of God; day by day his mortal frame, shedding its earthly elements, will become in very truth the Temple of the Holy Ghost. Day by day matter is replaced by Spirit, the human by the divine; ultimately the change will be complete; God manifest in flesh will be his name.

This is the most important of all magical secrets that ever were or are or can be. To a Magician thus renewed the attainment of the Knowledge and Conversation of the Holy Guardian Angel becomes an inevitable task; every force of his nature, unhindered, tends to that aim and goal of whose nature neither man nor god may speak, for that it is infinitely beyond speech or thought or ecstasy or silence. Samadhi and Nibbana are but its shadows cast upon the universe.

**107.** The Living Water is a body. It is appropriate that we be clothed in the Living Person. Because of this, (when) he comes to go down into the water he undresses himself, in order that he may be clothed with that.

*The astral body is a body more subtle than the physical body; as is the spirit more than the astral body. The archetypal Adam-Kadmon or Anthropos is a racial hologram that manifests with an omnipresence of the Earth (Babalon) but then individualizes as the Augoeiades. But spirit is undifferentiated consciousness that relieves itself of its omnipresence in order to take on the individualized consciousness of the body of the Beast; each assigned its own Augoeiades or Guardian Angel in Enochian terms.*

**108.** A horse naturally begets a horse, a human begets (a) human, a god begets (a) god. Thus it is regarding the Bridegroom within the Bride—[their Sons] came forth in the Bridal-Chamber. (The) Jews had not derived [...] from the Greeks, [...] and [we Christics do not derive] from the Jews. [...] And these were called [...] the chosen generation of the [Sacred Spirit]—the True Man and the Son of Mankind and the seed of the Son of Mankind. This generation is named true in the world. This is the place where the Sons of the Bridal-Chamber are.

*The above is yet another example of political propaganda running through the Gnostic texts. As the text states that the Greeks did not beget Jews, we infer that it must have been common knowledge that Jewish and Greek culture must have been well integrated into their society. So also, the rise of the Gnostics came to be in this same society and with the same bravado of the 'chosen race' that the Jews claimed; but uniquely to themselves. In light of this verse, they were assuming each culture to represent different racial or perhaps in more Egyptian terms, different mitochondrial lines. Cf. The Third Covenant, wherein I write:*

It was fully recognized that the prominent gene of the succession was carried within the blood of the mother. Today we call this the 'mitochondrial DNA'. And so was born a tradition inherited by their kingly descendants in Egypt and by the later Celtic rulers of Europe. True kingship, it was maintained, was transferred through the female, and so kingly marriages were strategically cemented with maternal half-sisters or first cousins.

The blood extract in question was, in the first instance, not human but from the sacred Anunnaki lunar essence--that of Enki's sister Nin-khursag, the designated Lady of Life. It was defined as the most potent of all life-forces and was venerated as being 'Star Fire'. It was from the womb of Nin-khursag that the kingly line was born, and it was with her blood, the divine Star Fire, that the Dragon succession was supplementally fed.

**109.** Mating occurs in this world (as) man upon woman, the place of strength (joined) with weakness. In eternity there is something else (in) the likeness of mating, yet we call them by these (same) names. Yet there are others which are exalted beyond every name which is named, and (which) transcend force. For (in) the place where there is force, there are those who are superior to force.

**110.** The one is not, and the other one is—but they are together this single unity. This is He who shall not be able to come unto (whomever) has the carnal heart.

*The spiritualization of matter as discussed by Crowley in the above quote shows the process of spiritualization that is key to the Royal Marriage.*

**111.** Is it not appropriate for all those who possess the totality to understand themselves? Some indeed, who do not understand themselves, shall not enjoy those (things) which they have. Yet those who have understood themselves shall enjoy them.

**112.** Not only shall they be unable to seize the perfected person, but they shall be unable (even) to see him. For if they see him, they will seize him. In no other manner will one be able to be begotten of Him in this grace, unless he is clothed in the Perfect Light and Perfect Light is upon him. [Thus clad], he shall go [forth from the world]. This is the perfected [Son of the Bridal-Chamber].

**113.** [It is appropriate] that we be made to become [perfected persons] before we come forth [from the world]. Whoever has received everything [without being made master] of these places, will [not be able to master] that place; but rather he shall [go] forth to the transition as imperfect. Only Yeshua knows the destiny of this one.

*In The Dangers of Mysticism, Crowley speaks well of this:*

The Nun Gertrude, when it came to her turn to wash up the dishes, used to explain that she was very sorry, but at that particular moment she was being married, with full choral service, to the Saviour.

Hundreds of mystics shut themselves up completely and for ever. Not only is their wealth-producing capacity lost to society, but so is their love and good-will, and worst of all, so is their example and precept. Christ, at the height of his career, found time to wash the feet of his disciples; any Master who does not do this on every plane is a Black Brother. The Hindus honour no man who becomes "Sannyasi" (nearly our "hermit") until he has faithfully fulfilled all his duties as a man and a citizen.

Celibacy is immoral, and the celibate shirks one of the greatest difficulties of the Path.

Beware of all those who shirk the lower difficulties: it's a good bet that they shirk the higher difficulties too.

**114.** The saint is entirely holy, including his body. For if he receives the bread he will sanctify it, or the chalice, or anything else he receives he purifies. And how will he not purify the body also?

**115.** Yeshua poured death away by perfecting the water of Baptism. Because of this, we indeed are sent down into the water—yet not down unto death, (but rather) in order that we be poured away from the spirit of the world. Whenever that blows, its winter occurs; (but) when the Sacred Spirit breathes, the summer comes.

*Cf. Verse 7 in this gospel and verse 19 in the Gospel of Thomas.*

**116.** Whoever recognizes the truth is liberated. Yet he who is liberated does not transgress, for 'the transgressor is the slave of the transgression.' The Mother is the truth, yet the conjoining is the recognition. The world calls liberated those to whom it is given not to transgress. The recognition of the truth exalts the hearts of these to whom it is given not to transgress. This is what liberates them and exalts them over the whole place. Yet love is inspirational. He however who has been liberated thru recognition is enslaved by love for these who have not yet been able to sustain being liberated by recognition. Yet recognition makes them competent, which liberates them.

**117.** Love [does not take] anything, for how [(can) it take anything when everything] belongs to it? It does not [say 'This is mine'] or '(That) is mine', [but rather it says] 'They are thine.'

AL:I.22 "Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt."

**118.** Spiritual love is [truly] wine with fragrance; all those who are anointed with it enjoy it. As long as the anointed remain, those (also) enjoy it who stand beside them. (But) if they who are anointed with the Chrism cease evangelizing them (and) depart, (then) those who are not anointed (but) only stand alongside remain still in their (own) miasma. The Samaritan gave nothing to the wounded (man) except wine with ointment—and he healed the blows, inasmuch as ‘love atones for a multitude of transgressions.’

*The implication here is clear...Jeshua wasn't the only 'annointed' one. As is consistent with much of the ancient Gnostic literature, as everyone can attain Gnosis; hence, everyone can be 'annointed.' After all, Jeshua speaks in the Book of Thomas the Contender of the fact that Thomas is his 'twin.'*

**119.** Those whom the woman will beget resemble him whom she loves. If (it is) her husband, they resemble her husband; if it is an adulterer, they resemble the adulterer. Often, if there is (a) woman (who) lays with her husband by compulsion, yet her heart is with the adulterer and she is accustomed to mate with him (also, then) he whom she bears in giving birth resembles the adulterer. Yet you who are with the Son of God—love not the world but rather love the Lord, so that those who shall be begotten not come to resemble the world, but rather will come to resemble the Lord.

*There are perhaps, two ways of looking at the above verse. One the one hand, the verse apparently seems to be indicating that the woman is a passive participant in the birthing of babies and it's the male that determines the baby's genetic makeup (in modern terms). This would be an indicator of what 'begetting' must have meant to these Coptic Gnostics, with the implication that inheritance is solely through the male. This seems quite the opposite of the ancient Egyptian theory (and even the Jewish theory) of inheritance coming through the female. Today of course, we know that both the female and the male each contribute a strand of DNA to the child.*

*On the other hand, we can infer from the above that the woman has some directional or volitional power that enters into the process of conception, which is especially directed by the sentiment in her heart. This hints at a magickal process for the spiritual evolution of succeeding generations in human progeny. The evolutionary process involves birthing a spiritual body rather than a physical body; seemingly simply by the woman's sentiments resting with the godhead; instead of the husband or interloper. This should be a strong-enough hint on part of the nature of the Gnostic Mass.*

**120.** The human naturally unites with the human, the horse unites with the horse, the donkey unites with the donkey; the species naturally unite with their like-species. Thus the Spirit naturally unites with the Spirit, and the Logos mates with the Logos, [and the] Light mates [with the Light. If thou] become human, (then) [mankind shall] love thee; if thou become [spiritual], (then) the Spirit shall mate with thee; if thou become rational, (then) the Logos shall unite with thee; if thou become enlightened, (then) the Light shall mate with thee; if thou transcend, (then) the Transcendental shall repose upon thee. (But) if thou are accustomed to become (like a) horse or donkey or calf or dog or sheep or other of the animals (which are)



**outside and inferior, (then) neither mankind nor the Spirit nor the Logos nor the Light nor those above nor those within shall be able to love thee. They shall not be able to repose in thee, and thy heritage shall not be among them.**

*The overt lesson in the above verse is that Spirit, Logos and Light are each considered their own species. And more by implication, a law of attraction is being presented by way of each species holding attraction for its own kind. This of course, is at the heart of the rationale for this baptismal sect; one needs to be reborn from the animal or worldly nature to the greater, spiritual nature. And this higher nature seems to have three dimensions to it; Spirit, Logos and Light.*

*The Logos is here equated with rationality as the Light is equated with what we must basically understand as Gnosis, which is seemingly connected with transcendence or a higher understanding. Spirit seems not to be well defined here in that heretofore, the Spirit has been introduced as a female principle, which we have equated with Babalon on our commentary. But of course, this is not at issue here if the Coptic Gnostics are also saying that Spirit is its own specie.*

*Also evident here is the Hindu concept of transmigration; that the state of mind that one is retaining at the moment of death will determine the nature of one's next incarnation. So that if one is a materialist (human), one will be re-born as such; and if one is more vile than that, one will find oneself reborn as an animal (horse or donkey in terms of the above verse). And of course, if one brings the focus of one's consciousness to more lofty levels, then one will find oneself reincarnating on a higher plane of being.*

**121. He who is enslaved without his volition, will be able to be freed. He who has been liberated by the grace of his master, and has sold himself (back) into slavery, shall no longer be able to be freed.**

**122. The cultivation in the world (is) thru four modes—(crops) are gathered into the barn thru soil and water and wind and light. And the cultivation by God is likewise thru four: thru trust and expectation and compassion and recognition. Our soil is the confidence in which we take root; the water is the expectation thru which we are nourished; the wind is the compassion thru which we grow; yet the light is the recognition thru which we are ripened.**

*The four Platonic elements are well represented here; fire (light), water, air (wind) and earth (soil). The element of earth is expressed as confidence; the water as emotive expectation or perhaps, hope; the air as compassion, which is indicated to be an edifying quality; and light or fire is comprehension. Also of interest is the dual nature of the element of fire; representing also Spirit. This shows us quite clearly the importance of Platonic philosophy to this sect.*

**Expectation:** Greek ΕΑΙΙΙΣ = 325

**Mode:** Greek ΕΙΑΟΣ (the term for the Platonic forms [often as ΙΑΕΑ= 20] as well as the Aristotelian species; note also the evident allusion to the four primary elements of ancient physics: earth, water, air and fire (recast in modern formulation as the four basic states of matter: solid, liquid, gas and plasma) = 289 [10+4+5+1=20])

**Trust:** Greek ΙΙΙΣΤΙΣ = 800

**123.** Grace causes [the humble soul of the] person of earth to be made sovereign [over ...] what is above the sky. They [received] thru [Him who] is blest; this one by his [Logos truly uplifts] their souls.

*Inherent in the above verse should be a certain caveat:*

AL:II.48 "Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler."

*It is only natural for all of us to feel a sense of divine providence at moments in our lives. "There but for the grace of God, go I." The emotion here is really hope against our fears and cares. Rather, we should interpret that act caused by "Grace" results in the low being put on high as the high are brought down to Earth.<sup>33</sup> This is the same energy exchange between dual poles that has been the running theme of this gospel.*

XC.40 "My adepts stand upright; their head above the heavens, their feet below the hells."

**124.** This is Yeshua the Christ—he beguiled the entire place and did not burden anyone. Therefore, blest is this perfected person of this kind; for this one is the Logos.

**125.** Ask us concerning him, inasmuch as this (attempt to portray) him uprightly is difficult. How shall we be able to succeed in this great (task)?

**126.** How will he bestow repose on everyone? First of all, it is not appropriate to aggrieve anyone—whether great or small, whether unbeliever or believer. Then, to provide repose for those who rest among the good. There are some whose privilege it is to provide repose for those who are ideal. He who does good cannot of himself give repose to these, for he does not come of his (own) volition. Yet neither can he aggrieve them, for he does not oppress them. But he who is ideal sometimes grieves them—not that he is thus (grievous), but rather it is their (own) wickedness which causes them grief. He who is natural gives joy to him who is good—yet from this some grieve terribly.

*We should consider "repose" to be spiritual sanctuary that is the benefit of enlightened community; each member of the sect in communion with the spirit and with each other. However, there is also the choice of the Boddhisattva vow for those who might choose to "sometimes" grieve for those without the sanctuary. And of course, the parallel Buddhist concept for 'repose' is 'refuge' (in the Buddha).*

AL:II.21 "We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake."

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<sup>33</sup> We might even use this to set up an eschatological prophecy such as our found in various apocalypses of the pseudopigrapha and the apocrypha.

AL:I.31 "For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones."

AL:II.18 "These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk."

*That the verse gives reference to "someone who is natural" distinguishing the 'natural' person who has aligned with one's true nature from the 'nationalist' introduced at the beginning of this gospel.*

**127.** A householder acquired everything—whether son or slave or cattle or dog or swine, whether wheat or barley or straw or hay or [bones] or meat (or) acorns. Yet he (was) wise and knew the food of each [one]. Before the sons he indeed set bread with [olive-oil and meat; before] the slaves he set castor-oil with grain; and before the cattle [he set barley] with straw and hay; to the dogs he cast bones; yet before [the swine] he threw acorns and crusts of bread. So it is with the Disciple of God—if he is wise, he is perceptive about the Discipleship. The bodily forms will not deceive him, but rather he will then observe the disposition of the soul of each one in order to speak with him. In the world there are many animals made in human form—these he is accustomed to recognize. To the swine indeed he will throw acorns; yet to the cattle he will cast barley with straw and hay; to the dogs he will cast bones; to the slaves he will give the elementary; to the Sons he will present the perfect.

*This provides an allegorical key into the analysis of a parable. The tale told should be deciphered on several levels; corresponding with five types: The son, who would be a pneumatic; the slave, who would be the materialist; the cattle (herd) who would be the psychic; the dog, who is the antithesis of the divine in humanity; and the pig who represents all that is perverse in humanity.*

**128.** There is the Son of Mankind and there is the Grandson of Mankind. The Lord is the Son of Mankind, and the Grandson of Mankind is he who is created thru the Son of Mankind. The Son of Mankind received from God the ability to create; (God alone) has the ability to beget.

*The difference between creation and begetting is the difference between an act of the Spirit and an act of the Flesh. The Spirit begets as the Flesh creates; so the physical act of conception and the subsequent birth of a child is an act of the Flesh or the Beast that then mates with Spirit (Babalon) to be begotten on a higher plane (Magickal Childe).*

**129.** That which is created is a creature, that which is begotten is a progeny. A creature cannot beget, (but) a progeny can create. Yet they say that the creature begets. However, his progeny is a creature. Therefore (a person's) progeny are not his sons, but rather they are (Sons) of [God].

*The Enochian myth of the Sons of God mating with the Daughters of men seems cast completely with the above verse, on the idea started with verse 119 (and also introduced somewhat; earlier). That the divine should be birthed through the female is to have had her channel this force by way of her coitus with the male; who becomes the divine. And indeed, this force manifests on a higher plane as it is in Thelemic doctrine, the Magickal Childe.*

**130.** He who creates works manifestly, and he himself also is manifest; he who begets [acts] in [secret], and he [hides himself from] the imagery [of others]. (Thus also) the Creator [indeed] creates visibly, yet in begetting [begets the] Sons in secret.

*The physical birthing of a child is an event in the material Universe; the spiritual begetting of what we might call one's inner child is not so apparent. Indeed, a man may appear to be a bum or have some other social malady, and yet may be a house for the Holy Spirit.*

**131.** No [one will be able] to know on what day [the man] and the woman mate with each other, except themselves only. For marriage in the world is a sacrament for those who have taken a spouse. If the marriage of impurity is hidden, how much more is the Immaculate Marriage a true sacrament! It is not carnal but rather pure, it is not lustful but rather compassionate, it is not of the darkness or the night but rather of the day and the Light. A marriage which is exhibited becomes adultery; and the bride has committed adultery not only if she receives the sperm of another man, but even if she escapes from the bedroom and is seen. Let her display herself only to her father and her mother and the friend of the bridegroom and the sons of the bridegroom! To these it is given to enter daily into the bridal-chamber. Yet as for the others, let them be made to yearn even to hear her voice and to enjoy (her) fragrance, and let them feed like the dogs from the crumbs that fall from the table! (Those) being from the Bridegroom within the Bride belong in the Bridal-Chamber. No one will be able to behold the Bridegroom with the Bride unless he becomes this.

*The key to this verse seems to be the statement that declares "marriage in the world is for those who have taken a spouse." If one has a spouse, then one is already legally married. So therefore, the marriage being discussed has nothing to do with one's dwelling status. Rather, after the outer formalities have been disposed of, a marriage is a union on a much deeper level and connected with the sexual function. And this function is raised to a sacerdotal level; that it becomes a sacred rite. And the goddess is at the center of this rite and to be adored; that others yearn for her who are not of her family, which implies that she holds a functional office. In this office, she as a seeming sacred prostitute, bids the men who approach her to be the "Bridegroom," to be one who has Gnosis and therefore of a certain potency. The Bridegroom is then also, a functional office and yet here, the Bridegroom is generally known as the Bride's exposure is limited to a certain inner circle. Is it no wonder that we hear about the men and not the woman? Hers is a spiritual nature that cannot be exclaimed or demonstrated before men.*

**Prostitution:** Greek **ΠΟΡΝΕΙΑ** (cultic or commercial sexual relations, as in 'porno-graphy') = 306

**Bedroom:** Greek **ΚΟΙΤΩΝ** = 1250

**132.** When Abraham had [rejoiced] at seeing what he was to see, he circumcised the flesh of the foreskin—showing us that it is appropriate to renounce the flesh [which pertains to] this world.

*The flesh that pertains to this world is not the spiritualized flesh that has been discussed by Philip throughout this gospel. Of course, like the abstention from pork, what was culturally instituted here was a health issue; more disguised as a spiritual issue.*

**133.** [... As long as] the entrails of the person are enclosed, the person lives. If his entrails are exposed (and) he is disemboweled, the person will die. So also with the tree: it naturally sprouts and thrives while its root is covered, (but) if its root is exposed the tree withers. Thus it is with everything begotten in the world, not only with the manifest but also with the covert. For as long as the root of evil is hidden, it is strong; yet if it is recognized it is destroyed (and) when it is exposed it perishes. This is why the Logos (John the Baptist!) says ‘Already the ax has reached the root of the trees!’ It will not (merely) chop off, for that which is chopped off naturally sprouts again. But rather the ax delves down into the ground (and) uproots. Yet Yeshua pulled up the root of the entire place, but the others (had done so) only in part. Ourselves also—let each one of us delve down to the root of the evil that is within him (and) tear out its root from his own heart! Yet it will be uprooted if we but recognize it. But if we are unaware of it, it takes root within us and produces its fruits in our hearts. It makes itself master over us (and) we are made into its slaves. We are taken captive, which coerces us into doing what we do not want (and) into [not] doing what we do want. It is potent until we recognize it. While it is subliminal, it indeed impels.

*Emphasis is given to the assertion that John the Baptist is declared the Logos, which then, obviously is not equivocated with Yeshua, the Saviour or Son of God, as is in modern mystical Christianity. The hint here is that these then are more titles than labels for the biological components of a divine being. One may consider either or both to be angelic messengers from the divine plane in this context. Or one may consider these to be titles that belongs to a certain part of the prophetic message that these gospels are announcing. But we should not consider these in the contemporary definitions that they now hold.*

**134.** Ignorance is the mother of [all evil; and] ignorance (itself) results from [confusion]. Those things originating from [ignorance] neither were nor [are] nor shall be [among the truthful. Yet] they shall be perfected when the entire truth is revealed. For the truth is like ignorance—if it is hidden it reposes within itself, yet if it is revealed it is recognized. (The truth) is glorious in that it prevails over ignorance and liberates from confusion. The Logos says ‘You shall know the truth (and) the truth will set you free!’ Ignorance enslaves (but) recognition is freedom. By recognizing the truth, we shall find the fruits of the truth within our hearts. By mating with it, we shall receive our fulfillment.

**135.** At present we have the manifestation of creation. They say that (visible beings) are the powerful which are honorable, yet the invisible are the weak which are contemptible. (But) the truth is that visible beings are thus weak and inferior, whereas the invisible are the powerful and honorable.

*Liber Trigrammaton addresses this quite succinctly:*

And the Master of the Temple balancing all things arose; his stature was above the Heaven and below Earth and Hell.  
Against him the Brothers of the Left-hand Path, confusing the symbols. They concealed their horror [in this symbol]; for in truth they were [...]

The master flamed forth as a star and set a guard of Water in every Abyss.  
 Also certain secret ones concealed the Light of Purity in themselves, protecting it from the Persecutions.  
 Likewise also did certain sons and daughters of Hermes and of Aphrodite, more openly  
 But the Enemy confused them. They pretended to conceal that Light that they might betray it, and profane it.  
 Yet certain holy nuns concealed the secret in songs upon the lyre.  
 Now did the Horror of Time pervert all things, hiding the Purity with a loathsome thing, a thing unnameable.  
 Yea, and there arose sensualists upon the firmament, as a foul stain of storm upon the sky.  
 And the Black Brothers raised their heads; yea, they unveiled themselves without shame or fear.

**136.** Yet the mysteries of the truth are revealed, composed in symbolic imagery. But the Bedroom is hidden—it is the Saint within the Holiness.

**137.** The veil (of the Temple) indeed at first concealed how God governs the creation. Yet (once) the veil was torn and the things within were revealed, then this house was to be forsaken (and) desolate, yet moreover to be destroyed. Yet the entire Divinity departed from these places not within the holies of the holies, for (the Divinity) was not (there) able to unite with the Light nor unite with the flawless fullness. But rather it was to be under the wings of the cross [and in] its arms.

*We have here again, in the above verse, a return to political propaganda from a break-away Jewish sect. The Holy of Holies in the temple a barren house is declared "to be forsaken (and) desolate"; the veil having been torn to reveal the secret within. The Shekinah then was sotospeak, let loose to unite (marriage) with the "Light" (L.V.X); rendering the Ark of the Covenant to be no longer even significant, and the Shekinah is to be in the arms of the cross (Light) or under its wings as a male defending his female mate.*

**138.** This ark shall be salvation for us when the cataclysm of water has overwhelmed them.

**139.** If some are in the tribe of the priesthood, these shall be permitted to enter within the veil (of the Temple) with the High Priest. Therefore the veil was not torn at the top only, else it would have been opened only for those who are above; nor was it torn at the bottom only, else it would have been revealed only to those who are below. But rather it was torn from the top to the bottom. Those who are above opened to us who are below, in order that we shall enter into the secret of the truth.

*The above and the below are declared to have been united; consistent with the ancient Egyptian mysteries. That which is above is made 'known' (really, in the biblical sense of the word) to the below as the below is made known to the above. This is the union of opposites in the dialectic; the step called synthesis as the complement of 'Magickal Childe' resulting from the interaction or marriage of thesis and anti-thesis. In Thelemic doctrine this is the 2=0 theorem.*

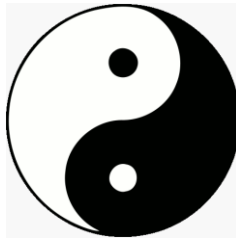
**140.** This strengthening is truly excellent. Yet we shall enter therein by means of despised symbols and weaknesses. They are indeed humble in the presence of the perfect glory. There is glory that surpasses glory, there is power which surpasses



power. Therefore the perfect have opened to us with the secrets of the truth. Moreover, the saints of the holinesses have been revealed, and the Bedroom has invited us within.

*This almost seems propagandistic; validating the Pythagorean/Platonic school. The Torah forbid representation of the divine with the use of symbols, images and icons in what could even be said to be a Daoist-seeming sentiment. And of course, the mathematics with its sacred symbols (including numbers; particularly inspiring to what would become the Holy Qabalah) being the idealized images and expressions of a more perfect formulation of the world we find around us.*

**141.** As long as the evil indeed is covert, it (remains) potential, not yet truly purged from the midst of the seed of the Sacred Spirit. (Thus) they are enslaved by the oppression. Yet when the Perfect Light is revealed, then it will pour forth upon everyone and all those within it shall receive the Chrism. Then the slaves shall be freed [and] the captives atoned.



*Quite consistent with the Yin-Yang symbol, the “evil” or black dot dwells in the “midst of the seed of the Sacred Spirit.” The slaves being freed are the ‘good’ being entrapped in darkness (the white dot in the Yin-Yang symbol).*

**142.** ‘[Every] plant which my heavenly Father has not sown [shall be] rooted out.’ Those who are separated shall be mated (and) [the empty] shall be filled. Everyone who [enters] the Bedroom shall be born in the Light. For they [are not begotten] in the manner of the marriages which we [do not] see, (which) are enacted by night, the fire (of which) [flares] in the dark (and then) is extinguished. Yet rather the Sacraments of this Marriage are consummated in the day and the light. Neither that day nor its light ever sets.

**143.** If someone becomes a Son of the Bridal-Chamber, he shall receive the Light. If one does not receive it in these places, he will not be able to obtain it in the other place. He who has received that Light shall not be seen, nor shall they be able to seize him; nor shall anyone be able to disturb this one of this nature, even if he socializes in the world. And furthermore, (when) he leaves the world he has already received the truth via the imagery. The world has become eternity, because the fullness is for him the eternal. And it is thus revealed to him individually—not hidden in the darkness (or) the night, but rather hidden in a Perfect Day and a Holy Light.

*Love is the law, love under will.*