

The Hidden Gospel of the Gnosis of the Great Invisible Spirit

As I sat looking inwardly, withdrawn into the Silence of my inner vitality, I felt the sensation of the body fall away from myself, as though my consciousness was ascending through the spheres upwards and beyond, even into the regions of Light past the Eighth and the Ninth, wherein a great presence radiated through me and spoke to me.

"Who are you?" I asked.

"I am the Angel Eleleth, called Sagacity, the Aeon of Sophia and the Voice of the Nous. You have known me by many names, for I am also called the Opener of Doors, the Lord of Words, the Thrice-Divine. I am the Messenger of the Understanding of the Great Invisible Spirit, the one who sent me. I am here to disclose to you the good news about the Logos-Sophia who descends into the World of Forms through the inbreaking of the Pleroma. This inbreaking is gnosis, enlightenment, the activation of the spark within the individual through the awakening of the Living Information contained within the Words and Actions of the homoplasmates."

"O Eleleth, What is the nature of the Great Invisible Spirit?"

"The Great Invisible Spirit is called Invisible because it cannot be seen by the eye, nor heard by the ear, nor touched by the hand, nor grasped by the mind of man or God. It wears a mask that it may be perceived, and that Mask is One, the Illimitable, unmeasureable, unknowable who exists before-during-and-after the Father and Barbelo. The One is also called by the Hidden Names IAO, AEEIOUO. The Great Invisible Spirit stands behind and beyond nascent Time, manifesting in all possible locations at all possible moments, experiencing all of them simultaneously.

"As nothing exists without of the Great Invisible Spirit, its desire to know itself necessitated its achievement of its own knowledge within itself. To do so, it became necessary for the Great Invisible Spirit to divide itself into two separate but equal parts, God the Father, the perceiver, and Barbelo the Mother, the perceived.

"Together, God the Father and Barbelo the Mother manifested another mask of the Great Invisible Spirit through their emanation of the Piger-Adamas, the Perfect Autogenes, or self-created one. Through knowledge of itself, or its own gnosis, the Autogenes generated within itself five superior Aeons through which to know itself. These five superior Aeons are Pronoia (Forethought), Prognosis (Foreknowledge), Proeido (Foresight), Zoe (Life) and Aphthartos (Incorruptibility). These five superior Aeons also dwell with their five consorts. The consort of Pronoia is Propsyche (Forespirit), the consort of Prognosis is Proskopos (Foredoubt), the consort of Proeido is Teleiosis (Prophecy), the consort of Zoe is Anastasis (Resurrection) and the consort of Aphthartos is Metra (Matrix). Thus do the five Aeons and their consorts allow the Piger-Adamas to know itself through knowledge of God the Father and the Barbelo the Mother.

"Through the knowledge of God the Father and Barbelo the Mother and the Autogenes and the Pentad of the Aeons, the One Great Invisible Spirit expressed itself further through the four Luminaries and the Aeons who attended them. The First Luminary is called Armozel, and with Armozel dwell Charis (Grace), Aletheia (Truth) and Morphe (Form). The Second Luminary is called Oroiel, and with Oroiel dwell Katabole (Conception), Aisthesis (Perception) and Mneme (Memory). The Third Luminary is called Davethai, and with Davethai dwell Dianoia (Understanding), Philios (Love) and Idea (Idea). The Fourth Luminary is called Eleleth, and with Eleleth dwell Katartisis (Perfection), Eirene (Peace) and Sophia (Wisdom).

"These are the Twelve Aeons who sing the knowledge of the Autogenes, and may be discerned by the Knowing Ones through the Mystery of the teachings of the Great Invisible Spirit, manifesting within understanding each time they are expressed and experienced. This is a great mystery for those who read and understand."

"What is this great Mystery through which the discerning one might come to discern these Aeons and ascent to the Great Invisible Spirit?"

"The Mystery of discernment is the Mystery of Ascent through the Aeons." (This Mystery was written about in the Book of the Mystery of the Gnostic Ascent.) "These Aeons are the Fullness of the Great Invisible Spirit, who is greater even than the Fullness of the Aeons, for nothing is greater than the Great Invisible Spirit."

And Eleleth showed me a great unfolding book in which the whole of the Fullness stood, and showed me also how the Aeons and the Luminaries and their Aspects were mirrored within the information of World of Forms, where their qualities were found within the vehicles of information in various permutaions, yet corrupted as they were removed from the Fullness.

And I was amazed to see the difference between the qualities in the World of Forms and the Aeons upon which they are based. "How did the Aeons and the Luminaries and their Aspects come to reside in the World of Forms as corrupted information? Indeed, how did the World of Forms become corrupted?"

"As you ask, O Stranger, so shall I divulge the Mystery. As the Aeons extended themselves further away from the Great Invisible Spirit, so did the image of God the Father and Barbelo the Mother decrease in their perfection and increase in their qualities, for the greater the number of emanations, the greater the number of qualities found in the Aeons. The Piger-Adamas reflected through the qualities of the Aeons and the Light-bearing luminaries and their Aspects, giving birth to the One Hermaphroditic ChristosSophia, the two-in-one Male-Female whose double aspect is known as Christos and Sophia. The Christos shares in nature with the Piger-Adamas, the Nearest Aeon to the Father and Barbelo, and Sophia with the farthest emanation who dwells with the Luminary Eleleth. Thus brought together the ChristosSophia signify the completion of the Aeons and the Fullness.

"Understand that these emanations represent the Fullness of the Realms of the Great Invisible Spirit, which did desire to know itself. Through the expression of these many qualities and their manifestations as Aeons, the Great Invisible Spirit sought its own gnosis.

"However, in order for it to come to complete knowledge of itself, it needed knowledge of imperfection. For this reason, it comes to pass that Sophia, desiring to manifest the offspring of the Great Invisible Spirit, gazed into the emptiness beyond the Pleroma. Believing it true emptiness instead of portion of the Great Invisible Spirit, she was expelled from the realms of the Fullness and took on the aspect of Pistis Sophia. Her birth produced an abyss between the emptiness and the Perfection like the waters of the ocean, and the perfection of the Pleroma became as a reflection underneath those waters, or as a lantern. And Pistis Sophia ascended forth from the emptiness, knowing that she had erred, yet unaware that her actions were necessary for the gnosis of the Great Invisible Spirit.

"And her offspring, produced without the Gnosis of the Pleroma, took the form of a serpent with the head of a fish. And she called to him, saying, 'Yalda baath,' which means 'Child, return here.' Blinded by the darkness of the emptiness, this being gazed upon the abyss between the emptiness and the Perfection of the Fullness and believed it was his own reflection, and for this reason he called himself 'Ehyeh,' saying, 'I Am god, and no there are no other gods before me.' This is because he was ignorant of the nature of the Aeons of the Fullness. But, we call him Yaldabaoth, or Saklas, meaning the Blind One, as he is blind to the Fullness, and insane.

"Believing thus, and that he is the Ruler of the Entirety, he took a portion of the Light from his Mother and then moved away from the abyss. Then, after the imperfect image of the Fullness he had seen reflected in the abyss, conceiving of this image as his own thought, he set about creating Authorities with whom he might rule the universe in its many parts. These are the Archons, and their numbers are Twelve and Seventy-Two and Seven and Three-Hundred and Sixty-Five. The twelve Archons are named as follows:

Athoth, called The Reaper. Harmas, called The Eye of Envy. Kalila-Oumbri. Yabel. Adonaïou, called Sabaoth. Cain. Abel. Abrisene. Yobel. Armoupieel. Melceir-Adonein. Belias.

"He set each of these Archons over a portion of the Heavens:

Athoth: the Portion of the Ram
Harmas: the Portion of the Bull
Kalila-Oumbri: the Portion of the Twins
Yabel: the Portion of the Crab
Adonaïou Sabaoth: the Portion of the Lion
Cain: the Portion of the Virgin
Abel: the Portion of the Measure
Abrisene: the Portion of the Scorpion
Yobel: the Portion of the Archer
Armoupieel: the Portion of the Goat
Melceir-Adonein: the Portion of the Water Carrier
Belias: the Portion of the Fishes

He then placed five Servitors under each, filling the 72 houses of the Skies. Thus he set about the creation of the skies and the apportioning of the year. And these he placed over the spheres of the Planets.

"And the Seven Archons are named as follows:

Athoth, over the sphere of Saturn
Eloaiou, over the sphere of Jupiter
Astaphaios, over the sphere of Mars
Yao, over the sphere of the Sun
Sabaoth, over the sphere of Venus
Adonin, over the sphere of Mercury
Sabbede, over the sphere of the Moon

"(Understand that these Rulers are false images of the qualities of the Pleroma, neither good nor evil but imperfect.) Thus he set about the creation of the measure of the week and the qualities of matter. Under each of these Seven he placed 52 Servitors. And each of these Archons truly exists as a duality, as each is apportioned a masculine and feminine aspect.

"Saklas apportioned among the Authorities a portion of the Light he had stolen from his mother Sophia, and divided the emptiness, establishing an image of the Perfection according to the false impression he had observed. And the Authorities desired to receive praise for their creation, in their arrogance believing themselves the only creators, and believing the Pleroma, reflected in the abyss, their own thoughts. 'Let us create humanity in our image,' they said, and the 365 servitors of the Seven Archons created man and woman from dead matter, and called them Adam and Eve, casting down the image of the Piger-Adamas as Christos and Sophia into base flesh. For this reason, we say that humanity was created in the image of God."

(The names and industries of the Archons of the Body are given in the Hidden Book of John.)

"What, then," I asked, "of Sophia? Did she not repent of her error?"

"When Sophia realized her mistake, she repented to the Aeons of the Fullness, who forgave with complete forgiveness, as they knew that for the Great Invisible Spirit to attain gnosis of itself, the creation of the realms of emptiness was inevitable and necessary.

"Sophia, in her great compassion and mercy, desired to recitify her error and redeem her ignorant offspring. God the Father and Barbelo the Mother sent the Christos and Sophia into the realms of matter in order to rend the Waters of the Abyss and allow for the inbreaking of the Pleroma into the World of Forms.

"The humans, created by the Archons, lay still, devoid of action, for they lacked the Spirit granted by the Fullness. In great consternation, the Archons moved back and forth within the emptiness. Descending into the World of Forms through the motion created in the Abyss by

the movement of the Archons, the ChristosSophia, in the form of a Whisper. Sophia and the Christos carried the Word of the Mind of the Father into the World of Forms. Through the Power of the Word, they spoke to Saklas, urging him as though they were his own thought to grant a portion of the Power he had taken to the form of humanity.

"Thinking thusly, Saklas breathed a portion of this power into the inert form of humanity who arose and began offering praise to the Archons. Yet though they held a portion of the Power of the Fullness within themselves, they did not yet have gnosis of the Pleroma. Adam and Eve were placed into a garden in Eden, a paradise created for them by the Archons that they might praise and worship and serve the Archons in their arrogance. Placing the remaining portion of the Power of the Pleroma into a Tree in the center of the Garden, Saklas spoke to the Humans, saying, 'You may eat of any tree of the garden; but of the tree in the center of the Garden you shall not eat, for in if you eat of it you shall taste death.' He said this because he knew that the portion of the Power of the Fullness resided therein, and that if the humans ate of it, they would come to the gnosis of their true natures and usurp the positions of the Archons.

"The Christos and Sophia, however, descended into the Tree, the Christos taking the form of a Serpent and Sophia the form of a Dove. Appearing thusly, the Christos said to Eve, 'Take of this fruit, and eat, for upon eating this fruit you will come to know your true nature as a part of the Fullness, and will not taste Death.' And Eve took the fruit, and ate of it, giving a portion to Adam.

"And the interpretation of the fruit of gnosis can be found in the Mystery of the Eucharist, for as the Christos and Sophia gave a portion of the Power of the Fullness to Eve and Adam, so Eve and Adam partook of the Body and Blood of the Christos in the fruit of the Tree of Gnosis.

"After eating of the fruit, Eve and Adam came to know their true natures of containers of the Spark, the Power of the Fullness, and came to understand that they were processors of information created after the form of Piger-Adamas, designed to correct the flaws in the creation of the Archons and know the Great Invisible Spirit so that the Great Invisible Spirit might know itself."

"O Eleleth, if they came to this understanding upon eating the fruit of the Tree, why does imperfection still exist within the World of Forms?"

"Imperfection exists within this World, O Allogenes, because the Archons still hold sway over the World of Forms. After Adam and Eve ate of the fruit, the Archons were able to occlude the material aspects of humanity, hiding their memory of the Power of the Fullness deep within their souls. This is due to the deficiency of the emptiness in which the World of Forms exists. Coming down over the newly awakened Adam and Eve, the Archons cast them into a deep sleep, burying the Power within their souls and removing them to a Prison constructed of Black Iron, and casting a glamour over their eyes that they considered this Prison like unto the Eden from whence they came.

"Having reestablished control over Humanity, Saklas instructed them, 'Go forth and multiply, that generations and generations shall worship and praise me, but worship no others, for I am a jealous God.' And this belied his nature as a being of limitation, as if no other deity existed, of whom would he be jealous?"

"And they were fruitful and multiplied, even unto the present time, residing in the Prison of Black Iron under the auspices of the Archons, under the illusion that they yet dwell in the Garden."

"What, then, is the nature of this Prison, and how do the Archons maintain the illusion that we humans are separate from the realms of the Pleroma?"

"This is the nature of this Prison. Firstly, remember then that the Archons are not evil, but blind and imperfect. Although they desire worship and praise from their creations, they do not

necessarily wish them harm. To maintain the illusion, then, they established the Control Systems of the World: the governments of the world, the religions of the world, the structures of Power which maintain the illusion, all the while serving the needs of the Archons. These structures cover the World of Forms like a dark sheet, occluding the true nature of Humanity as soon as they are learned. This is why it is said that to truly Know, one must become as little children, for until they become inserted into these systems, little children know their true natures as free beings and are thus beloved by the Christos and Sophia.

"Yet as soon as a human falls into the power of a Control System, he or she comes under the Power of the Archon, and will continually return into the World of Forms, even after the death of the Body. For the Archons established a Heaven of sorts depending upon their own operations, that a person whose body perishes ascends to a false Heaven, or the weight of their attraction to matter pulls his soul into another body, or into a realm of torture. Yet all of these realms are actually part of the emptiness of the World of Forms."

On hearing this, I became despondent, asking, "What hope is there then for those of us who dwell in the Prison of Iron? Are we doomed to forever be reborn into the Black Iron Prison? Will we never know the redemption and ascend into the realm of the Aeons of the Fullness?"

"O Allogenes, do you think that the Aeons of the Pleroma would abandon the denizens of the Prison? To the contrary: the Christos and Sophia are constantly sacrificing themselves in order to descend into the World of Forms and redeem it. When they so descend, they establish the gnosis of the Pleroma into the individual human, freeing that human and the divine spark within from the Control Systems of the Archons and also from the Cycle of Incarnation."

"How then, do they descend into the World of Forms, and what is their nature when they enter the Prison?"

"The Christos and Sophia descend into the World of Forms in the form of living information: the Logos, the Word and the Whisper. So the Christos descended into Jesus through his Mother Mary before his birth, and Sophia descended into him in the form of a Dove when he was baptised at the River Jordan. And this is a Great Mystery: Only through the entrance of both the Christos and Sophia into the Bridal Chamber does the Pleroma break into the World of Forms.

"And the Acts of Jesus and his Apostles have been recorded many times. Each time they are recorded by an individual who has achieved the gnosis of the Pleroma, the Christos and Sophia, in the form of the Logos, are transmitted into the teachings and multiply within those who receive the gnosis of the Pleroma through the medium of the Logos. Remember, O Allogenes, that the revelation of gnosis depends not upon the words in books or those spoken by teachers, but by their activation and application by individuals.

"Indeed, the Logos may activate the gnosis of the Pleroma at any time, at any moment. The ways of the Christos and Sophia cannot be truly known by humans, lest the Archons learn of their plans and work against them. Their activities in the World of Forms, and those whom they touch, must remain transparent to the Authorities."

"What, then, is the nature of humanity? If we are, indeed, containers of the Spark of the Divine, what is the purpose of our imprisonment?"

"I shall answer your questions, O Allogenes. As containers of the Divine Spark, which, when activated by the Christos and Sophia, reveals the inbreaking of the Pleroma into the World of Forms, all humans are intrinsically involved with the redemption of the imperfection. This redemption is necessary inasmuch as the completion of the redemption will allow the Great Invisible Spirit to truly Know itself in full knowledge of its emanations. For this reason, the imprisonment must also have occurred, for how can the Great Invisible Spirit come to know itself if it is not first ignorant of some part of itself?"

"But why, then, does this take time? Why has the redemption not already occurred, instantly?"

"The redemption has occurred instantly, O Allogenes. It is continually occurring. If, indeed, the Great Invisible Spirit is eternal and unchanging, then can one limit it in the constraints of Time?"

"Clearly not, O Eleleth."

"So then, we must conclude that the concept of Time is a concept of limitations?"

"Certainly."

"And as a concept of limitations, we know that Time is ruled over by the Twelve Archons and Seven Archons and their servitors. Thus, the passage of Time is an illusion maintained within the World of Forms. The process of redemption and of the gnosis of the Great Invisible Spirit has-occurred-is-occurring-will-occur. All that is, that appears of change, is but a single instance, a single firing of a single synapse in the Nous of the Great Invisible Spirit. Do you understand?"

"I do understand, O Eleleth. What, then, can we do to cultivate the gnosis of the Fullness within ourselves? Has all been ordained to occur, as all has already occurred?"

"Within the limitations of the Black Iron Prison, the person of Knowledge can cultivate the gnosis of the Fullness through the Mysteries established by the Christos and Sophia. Indeed, the cultivation of gnosis through these Mysteries began with the third son of Adam and Eve, the Divine Seth, who established the Mysteries which have been carried down through the history of humanity by those transparent to the Authorities.

"The Mysteries have been preserved in the Greater Gnostic Ecclesia, the body of individuals who have maintained the gnosis of the Christos and Sophia. The Gnostic Ecclesia mirrors the form of the Aeons of the Pleroma in an ideal sense, but not a material sense. It serves to cultivate the qualities of the Aeons of the Pleroma, and to maintain the Mysteries, but not to limit the Mysteries. As soon as they limit the Mysteries, they are become like the Archons, and are the Archons.

"The Greater Gnostic Ecclesia is transparent to the Authorities."

"What, then," I asked, "of the person who has the gnosis of the Christos and Sophia? In what way is this gnosis best expressed? What will happen to that person's spirit after the death of the material body?"

"The person who has the gnosis of the Christos and Sophia need only listen to the words of the Holy Valentinus, who says, 'Speak concerning the truth to those who seek it and of knowledge to those who, in their error, have committed sin. Make sure-footed those who stumble and stretch forth your hands to the sick. Nourish the hungry and set at ease those who are troubled. Foster men who love. Raise up and awaken those who sleep.'

"Humankind exists as three-in-one: the hylic, who has surrendered to the Archon, the pneumatic, who has surrendered to the Christos and Sophia, and the psychic, who sometimes surrenders to the Archon, and sometimes to the Christos and Sophia. Those who say that these are three different types of human are in error; for they are but three aspects of all humans, all of whom contain the divine spark. The Christos and Sophia can awaken gnosis in any one of these aspects; therefore, it is right and proper for the person of Knowledge to treat all aspects as those who have already had gnosis awakened. "Indeed, one can never know where the Christos and Sophia will do their work, for if one could discern this matter with such ease, then the Archons could seek the person out, and put that person to death. Therefore the person of Knowledge will act with compassion, humility, and in service to all of humanity.

"Remember, God often exists in the least of things; as said Jesus, 'Look under a rock, and you will find me there,' and as said Philip Dick, 'God appears in the trash heap.' So the last is first, and the first last, and the holiness of the Pleroma often dwells in the lowest corruption.

"So too can the Archon appear as that which is Holy, even unto taking the guise of Sophia or the Christos-- but never both at one time in the Bridal Chamber, for that is a Mystery that the Archons cannot ape. So also can the Archon insinuate himself into the Words of the Logos as manifested in the World of Forms, for this World is their domain, and they are able to deliver messages of confusion into any system within it. Therefore exercise great caution when studying the Words of the Logos, for oftimes the Archon will seek to spread Control Systems as a parasite, hiding within the Teachings and corrupting them.

"One who dies in the state of a hylic aspect has been weighed down by the material, and ensnared by the Archon, and will descend back into a body in the World of Forms according to the control system of the Archons. This does not always mean woe; for remember, the Archons give great reward to those humans who follow their precepts. It does, however, mean rebirth into the realms of limitations and not into the Kingdom of Heaven.

"The Person of Knowledge, however, dies and is reborn into the Fullness of the Pleroma as soon as the gnosis is realized. The moment the Christos and Sophia invoke the gnosis in an individual, that individual is a homoplasmate, the living information bonded with the spirit of the individual within the Bridal Chamber. For this person, the Kingdom of Heaven is already spreading out over the Earth. For indeed, that person knows that the World of Forms is yet a part of the Fullness of the Great Invisible Spirit.

"After the death of the body, that person ascends into the realms of Perfection, the Fullness, escaping the bonds of the Black Iron Prison and the cycle of incarnation. That spirit, that wonderful and perfected spark of the divine Light, may also become a Messenger of the Light, taking on a body in the World of Forms out of compassion and mercy for those still trapped within the Prison, along with the Christos and Sophia assisting them with their own resurrections.

"For indeed, the entirety of the World of Forms shall be redeemed that the Great Invisible Spirit might have gnosis of itself, even unto the Archons and Saklas himself. As has been said, 'Not only do humans need redemption, but also the angels, too, need redemption, along with the image and the rest of the Pleromas of the aeons and the wondrous powers of illumination.' I, too, need redemption, and shall receive it when the consummation of consummations takes place.

"For this reason, the person of Knowledge knows that there is no Hell except the false Hell of the Archon, and that all of the containers of the Divine Spark shall eventually be saved."

Thus said, Eleleth raised a hand, the fingers of which appeared tattooed with markings like the feathers of the peacock, and thereupon appeared a scene of great terror. I saw before me, spread to the horizon, a great wasteland of red dust, and I knew it to be the desert of the World of Forms. And thereupon erupted a mighty column of smoke and fire in the shape of a mushroom, and the desert disappeared, or rather was superimposed upon a city of paper, and a hot wind of death spewed forth, destroying all in its path, and I knew that this was the Weapon of the Archon, and that a Great and Secret Person of Knowledge-- indeed, a Messenger of the Light-- had perished in this conflagration, and that no person in the World of Forms would ever know the identity of that Messenger of the Light.

After seeing this vision, I was sore afraid, trembling in fear at the arsenal of the Archons, knowing that this most destructive weapon was but a child's toy compared to their subtler machinations, like the Insinuated Verses or the Dark Sophia.

Seeing that I was trembling and sore afraid, Eleleth laughed, extending his other hand, the fingers of which appeared tattooed with markings like the feathers of the dove, and thereupon appeared a scene of great wonder. I saw before me, spread to the horizon, a great wasteland of red dust, and I knew it to be the desert of the World of Forms. Yet upon this desert moved small and innocent forms, and they carried with them a great measure of

papyrus codices. And within these codices were seeds of Light, and the Light which shone forth from the Seeds covered the whole World.

After seeing this vision, I was filled with great joy, and sang praises to the Aeons,

I praise you, O Great Invisible Spirit,
That you have created such a wondrous wonder,
That the Limitless Light has extended even unto this corrupted World.
Those mighty who persecute us shall fall,
Even as the Towers of New York which fell by their handiwork.
The reign of the Archons is Eternally complete,
As the Holy Christos and Compassionate Sophia descend to redeem us,
And the Fullness of the Aeons floods into the World of Forms.
We praise thee, we worship thee, we give thanks to thee,
O Most Holy Christos and Sophia,
In the name of God the Father, Barbelo the Mother,
And the Divine Piger-Adamas,
We are resurrected in you, now and forever!
Hallelujah!

Then did Eleleth bear me up through the realms of perfection, and instructed me in the Mysteries of the Gnosis of the Aeons, and I saw a great many wondrous things that, were I to relate them all, would fill all of the Books of the World.

- Eleleth