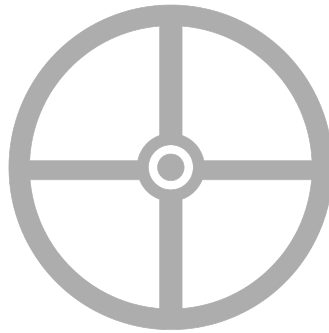


TRUTH FROM MONAD

The Great Book of Enlightenment



Fellowship of the Common Good

Think in light. Speak in truth. Act in love.

Truth from Monad: The Great Book of Enlightenment

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The kingdom of God is within you.

Luke 17:21

Be with us, God, for we are with You, and You with us.

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KEY TO THE MARKS

Each verse carries a mark that tells where its truth comes from.

- ◇ A belief or revelation of our congregation
- † Scripture: the Bible and the Gnostic writings
- ⌘ Science and history
- ❖ Other faiths and wisdom traditions

The notes beneath the rule at the foot of each page are keyed to the verses: *7a* is the note on verse 7. A full list of references is given at the back of the book.

THE OPENING

Older Than Any Religion

IN the beginning of our seeking, I know this: the relationship of God with man is older than any religion. ✧

2 Before temples were built, before books were written, before any faith had a name, man looked up at the Sun and the stars and knew he was not alone. ✧

3 The earth itself bears witness. Long before the first word was written, our ancestors laid their dead to rest with care and with colour, in hope of something beyond. ✧^a

4 And they raised great circles of carved stone toward the heavens, before the first cities were built. ✧^a

5 No single religion owns the truth, for the truth is older than them all. It belongs to Monad, from whom all truth comes. ✧

6 Therefore, to find the truth, we must look everywhere. ✧

7 We look to the universe for proof: to the atom and the galaxy, to the cell and the star. ✧

8 For numbers belong to God as well, and He has ordered all things in measure and number and weight. ✧ +^a

9 We read the scriptures, the hidden gospels, and the wisdom of every people. +

10 We pray, and we listen in the silence within. ✧

11 Knowledge and truth are the key. ✧

12 And the kingdom they open is not far away, for the kingdom of God is within you. +^a

13 Think in light. Speak in truth. Act in love. ✧^a

3a Burials with red ochre at Qafzeh, Israel, about 100,000 years ago. 4a Göbekli Tepe, Turkey, about 11,600 years ago, older than writing, farming towns, and Stonehenge. 8a Wisdom of Solomon 11:20: "thou hast ordered all things in measure and number and weight." 12a Luke 17:21. 13a Our motto, from the Zoroastrian "good thoughts, good words, good deeds."

THE ONE

CHAPTER 1

Hear This First—Monad Beyond All Names—The Depth and the Silence—The One and the Numbers—The Small and the Great—The Light That Gives—Monad Is Not a Thing—The One Who Is Near—How to Speak of Monad—The First Thought—The Blessing.

I. HEAR THIS FIRST

HEAR, O seeker, the first and greatest truth: God is One. ♦ †

2 Before there was a beginning, Monad was; and when every beginning has come to its end, Monad is. ♦

3 Monad is the One. There is no second beside the One, and there is nothing above. †^a

4 All that is came forth from Monad, and all that came forth longs to return. ♦

5 And this is the simple truth, which even a child can hold: God is Light, God is Love, God is Truth. ♦

6 For God is light, and in God is no darkness at all. †^a

7 And God is love; and whoever dwells in love dwells in God, and God in them. †^a

8 Love God, love one another, seek the truth: this is the way, and it is straight and simple. ♦

9 Yet do not mistake the simple for the small. A drop of water is simple,

and the ocean is deep; so is Monad simple to the heart and endless to the mind. ♦

10 For Monad is the deepest of all depths, and whoever seeks will never come to the end of the goodness of the One. ♦

II. MONAD BEYOND ALL NAMES

11 What can be said of the One who is above all speech? Let the ancient seekers speak first. ♦

12 They wrote that Monad is a sovereignty with nothing above, without limit, for nothing came before Monad to set a bound. †

13 Monad cannot be measured, for nothing was before to take the measure. †

14 Monad is invisible, for no one has ever seen the One; eternal, having always been; unspeakable, for no word can hold such greatness; and unnamed, for no one came before to give a name. †

3a The Apocryphon of John (Secret Book of John), its opening description of the Monad (NHC II,1; our own rendering). 6a 1 John 1:5 (adapted without pronoun). Kept by the founder (2026-10-05): it is a quotation, and John's "darkness" means evil, not the dark God created (a revelation of our congregation). 7a 1 John 4:16 (adapted).

15 Monad is not large and not small; not one thing among the things that are, but far above them all. †

16 Monad is neither male nor female, for before the first Thought there was not yet two, but only One. ♦^a

17 Monad lacks nothing, and so needs nothing: complete, whole, and perfect. †

18 Monad is the light that has no shadow, the life that gives life, the goodness that gives goodness, the mercy that gives mercy. †

19 Therefore every name we give is a lamp held up toward the Sun: it shows our love, not the limits of the One. ♦

20 We call the One God. We call the One Monad. We call the One Light, Love, and Truth. ♦

21 None of these names is too great, and all of them are too small. ♦

22 The wise of other peoples knew this also. The sages of India said of the Highest, “Not this, not this,” for the Highest is beyond every thing that can be pointed to. ♦^a

23 An old teacher of China wrote that the Way which can be spoken is not the eternal Way, and the name which can be named is not the eternal Name. ♦^a

24 And the Quran says: “Allah is the Light of the heavens and the earth.” ♦^a

25 When Moses asked the Name, the answer came: I am THE BEING. †^a

26 Not a name like our names, but Being itself. Monad is; and because Monad is, all things are. ♦

27 No one has ever seen God; yet the One who cannot be seen has been made known, for Jesus Christ, the King of Kings, came forth to reveal what was hidden. † ♦^a

28 To John, grieving upon the mountain, the Saviour appeared in light and taught the mystery of the One beyond all names. †^a

29 And when Jesus asked his disciples to say whom he was like, Thomas answered, “Teacher, my mouth cannot say whom you are like”; for the one who walks closest to the Light is also beyond our words. †^a

III. THE DEPTH AND THE SILENCE

30 The Valentinian teachers called the One the Depth, the Fore-Beginning, the Source before every beginning. †^a

31 And beside the Depth they placed Silence, for before the first word was ever spoken, there was the stillness of God. †

32 So it is still: the way to the Depth is through the silence. ♦

33 Be still, and know that I am God. †^a

34 In silence the seeker hears what no noise can teach. ♦

16a The founder's teaching (a revelation of our congregation): Monad has no gender until Barbelo. 22a The Upanishads, *neti neti* (“not this, not this”), *Brihadaranyaka Upanishad* (Hindu). 23a *Tao Te Ching*, chapter 1 (Taoist; our paraphrase). 24a Quran 24:35, the Light Verse (Pickthall, 1930). 25a Exodus 3:14. 27a John 1:18 (adapted without gendered words); Statement of Beliefs 5: Jesus, revealer of the hidden knowledge of God. 28a The frame of the Apocryphon of John: the Saviour appears in light to John, grieving on the mountain, and reveals the One. 29a Gospel of Thomas 13 (our rendering). 30a The Valentinian first principles: the Depth (Bythos), the Fore-Beginning (Proarche), and Silence (Sige) (Irenaeus, *Against Heresies* I.1). 33a Psalm 45:11.

35 People have sent their lights to the floor of the deepest sea, and their ships beyond the Moon; but no one will ever send a light to the floor of Monad, for there is none. ✧^a

36 The Gospel of Truth teaches that all things went searching for the One from whom they came, and all the while they were within the One, who is beyond understanding and above every thought. ✧^a

37 We are within Monad, and Monad is beyond us: nearer than breath, and higher than the highest heaven. ✧

38 For in God we live, and move, and are. ✧^a

39 Do not fear the depth of God. It is not the depth of a dark sea, but the depth of a light that has no end. ✧

IV. THE ONE AND THE NUMBERS

40 Monad means “the One.” ✧^a

41 Before two there is one; before the many there is one. Every number is the One, counted again. ✧ ✧

42 The followers of Pythagoras taught that from the Monad come all numbers, and from numbers the order of the world. ✧

43 So it is: numbers belong to God as well. ✧

44 Thou hast ordered all things in measure and number and weight. ✧^a

45 The petals of the flower, the spiral of the seed, the turning of the planets, the rhythm of the seasons:

all of them keep the count of the One. ✧^a

46 Whoever studies numbers studies the handwriting of Monad. ✧

V. THE SMALL AND THE GREAT

47 Monad is micro and macro, here and there. ✧

48 Look down into the smallest things: the atom is almost entirely empty space, yet it holds together, and from atoms every stone and every star is built. ✧

49 Look into your own body: some thirty-seven trillion cells, each one a living world, each one carrying the long book of life written in its DNA. ✧^a

50 Look up into the greatest things: our Sun is one star among hundreds of billions in our galaxy, and our galaxy is one among hundreds of billions in the heavens we can see. ✧^a

51 The universe has been shining for nearly fourteen billion years. ✧^a

52 The iron in your blood and the calcium in your bones were forged in stars long ago; you are made of the dust of stars. ✧^a

53 The small and the great are not two kingdoms but one, for one God rules them both. ✧

54 What is below is like that which is above, and what is above is like that which is below. ✧^a

55 The One who made the galaxy did not forget the grain of sand; the

35a The Challenger Deep, deepest point of the ocean, first reached in 1960; the Apollo missions to the Moon (1969–1972). 36a The Gospel of Truth (NHC I,3; our own rendering). 38a Acts 17:28 (adapted).

40a Greek monas, “unit, one”; the Pythagorean teaching of the Monad as source of number. 44a Wisdom of Solomon 11:20. 45a Fibonacci spirals in seed heads and pinecones; the orbits of the planets follow Kepler’s laws. 49a Estimate of about 37 trillion cells in the adult human body (Bianconi et al., 2013). 50a The Milky Way holds an estimated 100–400 billion stars; the observable universe holds hundreds of billions of galaxies or more. 51a The age of the universe, about 13.8 billion years. 52a Elements heavier than helium, such as iron and calcium, were made inside stars and spread by their deaths. 54a The Emerald Tablet (Hermetic tradition). 55a Matthew 10:30.

One who holds the stars has numbered the very hairs of your head. †^a

VI. THE LIGHT THAT GIVES

56 Monad gives, and gives, and is never made less. ✧

57 As the Sun pours out its light every moment and is not emptied, so the One pours out life and is not emptied; and in all our known heavens the Sun is the nearest image of the One. ✧^a

58 Monad does not give out of lack, but out of fullness; this giving is the overflowing of the Fullness. ✧ ✧^a

59 For with Thee is the fountain of life: in Thy light we shall see light. †^a

60 Monad does not change. The weather changes, kingdoms change, our hearts change; Monad does not change. ✧

61 Therefore Monad can be trusted, as the sunrise can be trusted. ✧

VII. MONAD IS NOT A THING

62 Hear this, and remember it: God is not a thing. God is Monad. ✧^a

63 A thing has a beginning and an end; Monad has neither. ✧

64 A thing can be held in the hand; Monad holds the hand. ✧

65 A thing can be owned; Monad owns all things, and no one owns the One. ✧

66 No religion owns the One, no nation owns the One, and no temple can contain the One. ✧

67 If the heaven and heaven of heavens will not suffice Thee, how much less this house which I have built? †^a

68 Therefore do not make God small to fit your fear, nor shape the One in the image of your anger. Seek the One as the One truly is. ✧

VIII. THE ONE WHO IS NEAR

69 Yet the One who is above all is not far from any one of us. †^a

70 Monad is real, and Monad is here: in the morning light, in the bread on the table, in the laughter of a child, in the breath of your body, every hour of every day. ✧^a

71 We need only take the time to see. ✧

72 Split a piece of wood, and I am there; lift up a stone, and you will find Me there. †^a

73 The kingdom of God is within you. †^a

74 A spark of the light of Monad lives in every soul; therefore every person you meet carries something of the One. ✧

75 To know yourself truly is to begin to know the One; and to know the One is to know where you came from and where you are going. † ✧^a

IX. HOW TO SPEAK OF MONAD

76 Speak of the One with reverence, for the One is holy. ✧

77 Speak of God with joy, for God is good. ✧

78 Speak of Monad with humility, for Monad is greater than every word. ✧

79 Speak of the One with truth, for the One is Truth. ✧

80 And speak to Monad, for Monad hears. ✧

57a Our Helio teaching (a revelation of our congregation); see chapter 5. 58a Compare Plotinus (Neoplatonism): the One gives from its overflowing fullness. 59a Psalm 35:10. 62a A revelation of our congregation (founder, 2026-10-05). 67a Kings III (1 Kings) 8:27. 69a Acts 17:27. 70a Teaching #20. 72a Gospel of Thomas 77 (our rendering). 73a Luke 17:21. 75a Gospel of Thomas 3; the Valentinian Theodotus (Clement, Excerpts 78.2).

X. THE FIRST THOUGHT

81 And in the stillness of the Depth, Monad beheld Monad's own image in the light all around, as a face is seen in clear and living water. †^a

82 And from that beholding came forth the first Thought of Monad: Barbelo, the Mother-Father. In her the divine feminine and the divine masculine came into being. † ♦

THE BLESSING

83 Blessed be Monad: the One, the Light, the Depth, the Source of all truth. ♦

84 From Monad we came; in Monad we live; to Monad we return. ♦

85 Think in light. Speak in truth. Act in love. ♦

81^a The Apocryphon of John: Monad beholds the image in the light-water all around, and the first Thought, Barbelo, comes forth (our rendering); v. 82 also a revelation of our congregation (the divine feminine and masculine come into being with Barbelo).

THE MOTHER-FATHER

CHAPTER 2

The First Thought—The Glory of Barbelo—The Pairs of Heaven—The Pattern of the Architect—The Mother and the Father—Many Lamps, One Light—Male and Female—As One Person—Harmony—The Child—What Evil Envyies—The Blessing.

I. THE FIRST THOUGHT

BEFORE anything was, there was the One; and the One was alone, and the One was enough. ✧

2 There was no time to count, no space to hold, no word to name. There was only Monad, whole, in a light that has no edge. ✧

3 And Monad looked into the light, and saw. †^a

4 And the seeing became a Thought; and the Thought stood forth, shining, from the One who thought it. †

5 Her name is Barbelo. †

6 She is the first Thought of the Invisible, the Forethought of all that would ever be. †

7 She is the first glory that ever shone: light from the Light. †

8 In her, for the first time, there was mother, and there was father. † ✧^a

9 Therefore she is called the Mother-Father: two in one, before the two were ever parted. † ✧

10 Here the great work began. Here the Architect took up the pattern by which all things would be made. ✧

11 Bow before her name, for she is the womb of the All, and through her the door of creation was opened. † ✧

II. THE GLORY OF BARBELO

12 She is the image of the Invisible Spirit, the mirror in which the One is seen. †

13 She is the virgin Spirit, perfect and undivided. †

14 She is the womb of all things: before all, and all things came forth through her. †

15 She is the First Human, the pattern of humanity in heaven; every man and every woman is a far echo of her face. †

16 Three powers she holds and three names she bears, and in her the mother and the father are one. †

17 She is the Hidden, the Revealed, and the Self-Born: what is concealed,

3a The Apocryphon of John (NHC II,1; BG 2): the Invisible Spirit sees its image in the light-water; Barbelo, first Thought (Ennoia) and Forethought (Pronoia), image of the Invisible Spirit, virgin Spirit, womb of everything, First Human (Protanthropos), thrice-powerful and thrice-named, Mother-Father; her praise; her request for Foreknowledge, Incorruptibility, Eternal Life, and Truth; the spark she brings forth, anointed with goodness: the Self-Begotten (Autogenes), the Christ. 8a Also a revelation of our congregation and #28 (founder).

what is shown, and what comes to life. +^a

18 And her first act was praise. +

19 She turned toward the One from whom she came and gave thanks, for she knew her Source. +

20 She asked, and it was given: Foreknowledge, and Incorruptibility, and Eternal Life, and Truth. +

21 And they stood beside her and gave glory with her: the first gathering in the house of God, the first congregation of light. + ✧^a

22 Then Barbelo gazed into the pure Light with all her being, and from her gazing a spark was born. +

23 The One anointed the spark with goodness, until the Child of light lacked nothing; and this is the Christ, the Anointed. +

24 Behold the first family of heaven: the Source, the Mother-Father, and the Child. ✧

25 And still she speaks, in a voice so soft it is easily missed: +^a

26 I am the Thought that dwells in the Light. I move in every living thing. I am hidden in all, and I am the quiet voice beneath every voice. +

27 Listen for her. She is closer than you know. ✧

III. THE PAIRS OF HEAVEN

28 Hear it also as the wise of the Valentinian way heard it, for they too saw truly. +

29 Beside the Depth there was Silence; and Silence is also called Thought, and Thought is also called Grace. +^a

30 From the Depth and the Silence came Mind, and beside Mind stood Truth. +

31 From Mind and Truth came Word and Life; from Word and Life came Humanity and the Gathering of the faithful. +

32 Pair by pair the Fullness grew, until thirty lights shone in the heavens. +

33 Not one stood alone. Every light had its partner, and every pair was a marriage in heaven. +

34 They were yoked together like two oxen under one yoke, pulling the same plough toward the same field. +

35 And while every pair stood together, heaven was at peace. + ✧

36 But the youngest light, Sophia, reached out alone, without her partner; and from that one step apart, sorrow entered the worlds. +^a

37 Remember this: even in heaven, what was made to be two-as-one was never meant to walk alone. ✧

38 When the woman was within the man, there was no death. When they were parted, death came. +^a

17a The Platonizing Sethian texts (Allogenes, Zostrianos, Three Steles of Seth): Kalyptos (Hidden), Protophanes (First-Appearing), Autogenes (Self-Begotten). 21a "the first congregation of light": our reading of the first gathering of Aeons around Barbelo. 25a Trimorphic Protennoia (NHC XIII,1). 29a Ptolemy's Valentinian system (Irenaeus, *Against Heresies* I.1): Depth and Silence (also called Thought and Grace); Mind and Truth, Word and Life, Humanity and Church; thirty Aeons in pairs (syzygies, "yokings"). 36a Sophia acts without her partner (Irenaeus I.2; Apocryphon of John). 38a Gospel of Philip (NHC II,3): the separation of Eve from Adam, Christ uniting the two, the Bridal Chamber.

39 And Christ came to mend what was torn: to join again the two who had been separated, and to give life to all who had died of the parting. †

40 That is why the holy union was called the Bridal Chamber, where the soul and its heavenly partner become one light. †

41 When you make the two one, the inside as the outside, the above as the below, the male and the female one, then you will enter the kingdom. †^a

42 Two traditions, two voices, one song: the One brought forth the two, and the two were made to become one. ✧

IV. THE PATTERN OF THE ARCHITECT

43 Every builder leaves a mark on the work; every master has a pattern. ✧^a

44 And this is the pattern of the One: a giving and a receiving, a masculine and a feminine, joined; and where they join, life. ✧

45 It was first in Barbelo; and from her it was passed to everything that would ever be made. ✧

46 Creation copies the way of God Almighty, as a child copies the way of a parent, without even knowing it does. ✧

47 Look up: the Sun gives, the Earth receives, and from the Sun and the Earth the Moon was born. ✧

48 Look down: the atom holds together because the positive and the

negative are drawn to one another. ✧^a

49 Look within: in every cell of your body the book of life is written on two strands, wound one around the other, never apart. ✧^a

50 Look at any child: half of the mother, half of the father, and a new life the world has never seen before. ✧^a

51 Look into the flower: it holds a part that gives and a part that receives, and where they meet, the fruit begins. ✧^a

52 Look at the Earth itself: a north and a south, and between them an unseen shield that guards all life from the fire of the Sun. ✧^a

53 From the smallest thing to the greatest, one pattern, written again and again: two made for each other, and life where they meet. ✧

54 And God saw that it was good. †^a

V. THE MOTHER AND THE FATHER

55 The Mother-Father held both in one. And from that holy Thought the two went out, the mother and the father, each distinct, each with a part of the great work in their hands. ✧^a

56 This parting was not a wound; it was a gift. The One divided the labour, never the love. ✧

57 For if the two had stayed one, there could be no meeting; and without a meeting, no new life. ✧

41a Gospel of Thomas 22. 43a A revelation of our congregation (the Architect's pattern, copied by every creation); v. 47 also a revelation of our congregation (the Moon brought forth from the Sun and the Earth). 48a The positively charged nucleus and negatively charged electrons are bound by electromagnetic attraction. 49a The double helix of DNA (Watson, Crick, Franklin, Wilkins, 1953). 50a A child receives 23 chromosomes from the mother and 23 from the father. 51a A flower's stamens (pollen) and pistil (ovule). 52a Earth's magnetic field shields life from the solar wind. 54a Genesis 1, the refrain of creation. 55a The founder's teaching (2026-10-05): the parting of the Mother-Father into mother and father, and the great importance of each role; a revelation of our congregation (the father is the sun of his family) and #12 (the Sun gives, the planets receive).

58 In heaven it was the same: Mind was not Truth, and Word was not Life; each had its own name and its own strength, and each was incomplete without the other. +^a

59 The father is the sun of his family. ♦

60 He gives. He provides. He guards. He stands at the centre and holds it steady, so that all who turn around him may find warmth, order, and peace. ♦

61 His light is meant to fall without ceasing, his strength to serve without boasting, his protection to stand without fear. ♦

62 The mother is the earth of her family. ♦

63 She receives. She nourishes. She carries life within her body, and from her the whole house grows green. ♦

64 Beneath her heart the child is formed; and the first sound any of us ever heard was a mother's heartbeat. ♦^a

65 She takes what is given and makes it living; the father's light becomes, in her, a child; and the child becomes, around her, a home. ♦

66 Without the father, the house has no centre. Without the mother, the house has no hearth. ♦

67 A father alone is light falling on stone. A mother alone is good soil waiting for the sun. Together they are a garden. ♦

68 Neither is lesser. Neither is the same. Both were given by the one Thought, and both are holy. ♦

69 Honour your father and your mother, for in them the first pattern of heaven came down to you. + ♦^a

70 Hear the instruction of your father, and do not reject the rules of your mother. +^a

71 And whenever a father and a mother turn again toward one another in love, the Mother-Father is seen once more upon the earth. ♦

VI. MANY LAMPS, ONE LIGHT

72 Across the earth and in every age, the seekers of God have seen this same pattern, and each people has spoken of it in its own tongue. ♦

73 In the East it was taught that the Way gave birth to One, and One to Two, and Two to Three, and Three to all the ten thousand things. ♦^a

74 And they drew it as a circle of light and shadow, each turning into the other, each holding a seed of the other in its heart. ♦^a

75 In India they saw the stillness and the power forever joined, and they pictured the Holy One as half man and half woman in a single form. ♦^a

76 The mystics of Israel taught that above all things stand a Father and a Mother, Wisdom and Understanding, and that the Presence of God dwells among the people like a bride. ♦^a

77 In Egypt, in the City of the Sun, it was taught that the first Creator

58^a The Valentinian pairs (Irenaeus I.1). 64^a A baby in the womb can hear in the second half of pregnancy; the mother's heartbeat is among the first sounds it knows. 69^a Exodus 20:12. 70^a Proverbs 1:8. 73^a Tao Te Ching, chapter 42 (Taoist). 74^a The taijitu (yin-yang). 75^a Shiva and Shakti; Ardhanarishvara, the form that is half woman (Hindu). 76^a Kabbalah: Chokhmah and Binah, called Abba and Imma (Father and Mother) in the Zohar; the Shekhinah, pictured as bride (Jewish mysticism). 77^a The creation teaching of Heliopolis, "City of the Sun" (Egyptian): Atum brings forth Shu and Tefnut, whose children are Geb (earth) and Nut (sky).

brought forth a first pair, and from that pair came heaven and earth. ♦^a

78 In the Quran it is written that all things were created in pairs, so that we might stop and reflect. ♦^a

79 And that husband and wife were made from one soul, to find rest in each other, with love and mercy set between them. ♦^a

80 In Greece they told of the first humans, whole and round, who were split in two; and since that day each half has wandered the earth in search of the other. ♦^a

81 Different lands, different words, one truth: the two belong together. ♦

VII. MALE AND FEMALE

82 In the divine image God created humankind; male and female, God created them. †^a

83 Not the man alone. Not the woman alone. The image of God is the two together. ♦

84 It was not good for the first one to be alone, and it is not good still. † ♦^a

85 For this reason a man leaves his father and his mother and holds fast to his wife, and the two become one flesh. †^a

86 The man is not above the woman. The woman is not above the man. They came from the same Thought; they carry the same spark. ♦

87 In Christ there is neither male nor female; all are one. †^a

88 Together they are heirs of the grace of life. †^a

89 And yet the man is not the woman, and the woman is not the

man. Each holds gifts the other does not, as the Sun gives and the Earth receives, and neither is less. ♦

90 Both are loved by God, equally and beyond measure. ♦

VIII. AS ONE PERSON

91 There is a way of living that heals the world, and it is simple: to see the other as yourself. ♦^a

92 Love your neighbour as yourself. †^a

93 Not as someone near you, not as someone beneath you, but as you; for we all came from one Thought, and in the deepest place we are not strangers. ♦

94 Man and woman walk the same road. They feel the same pain, carry the same weight, and stand against the same evil that has spread across this world. Neither has ever walked it alone. ♦

95 So when we meet, we meet as fellow travellers, each lightening the other's load. ♦

96 When one carries the burden of another, the law of Christ is fulfilled. †^a

97 The man gives as the Sun gives, freely and without pride; the woman receives and brings forth life, as the Earth receives the light and clothes the world in green; and each honours the gift of the other. ♦

98 A gentle word is a small light, and small lights are how we find our way home. ♦

78a Quran 51:49. 79a Quran 4:1 and 30:21. 80a Aristophanes' speech in Plato's Symposium (Greek). 82a Genesis 1:27. 84a Genesis 2:18. 85a Genesis 2:24. 87a Galatians 3:28. 88a 1 Peter 3:7. 91a A revelation of our congregation (founder): treat one another as the same person, equal, both loved by God, sharing the same pains and burdens of enduring the evil spread across our plane. 92a Leviticus 19:18; Matthew 22:39. 96a Galatians 6:2.

99 Every kindness shown to another is shown to the image of God within them. ✧

100 And this is not for holy days only, but for the kitchen, the workplace, and the road: every day we are given. ✧

IX. HARMONY

101 Man and woman were made to work together, as two hands work one task, as two eyes see one world. ✧

102 When they pull apart, there is discord. When they move as one, there is music. ✧

103 Two are better than one, for together their labour bears more fruit. †^a

104 If one falls, the other lifts them up; but whoever falls alone has no one to help them rise. †

105 And a cord of three strands is not quickly broken. †

106 The man, the woman, and God woven between them: this is the cord of three strands. ✧

107 Harmony is not sameness. The low note and the high note are not one note; but listen, and together they make the song. ✧

X. THE CHILD

108 And when the man and the woman come together in love, something happens that no one on earth can fully explain: a child is born. ✧^a

109 A new soul. A new light. A divine creation of God, sent into the world. ✧

110 See the pattern once more: as the Mother-Father gazed into the Light and the Child of light came forth, so the man and the woman come together, and a child comes forth. ✧ †

111 Every child carries the mother and the father within; and above them both, the spark of the One. ✧

112 Children are the inheritance of God, the reward of the fruit of the womb. †^a

113 And God said: The children are Mine. ✧

114 Every soul belongs to Me. †^a

115 So we who are parents are keepers, not owners. We guard our children as one guards a lamp in the wind, for the flame belongs to God. ✧

116 We raise them in love, we teach them the truth, and we show them the pattern by the way we live with one another. ✧

117 For the first place a child sees the light of God carried in this world is in the two who brought them here. ✧

103^a Ecclesiastes 4:9-12. 108^a A revelation of our congregation: a child is a divine creation of God; God said the children belong to God. 112^a Psalm 126:3. 114^a Ezekiel 18:4. 119^a A revelation of our congregation (founder): God created the dark, and in the dark the stars shine their light; compare Isaiah 45:7 ("I am he that prepared light, and formed darkness") and Genesis 1:5.

XI. WHAT EVIL ENVIES

118 Consider this, and keep it in your heart. ✧

119 God made the light, and God made the dark also; and it is in the dark that the stars shine their light. ✧
†^a

120 The dark is not evil. Evil is another thing. ✧

121 Evil cannot create. It has never made a single star, a single seed, a single child. It can only divide what God has joined. ✧

122 In the hidden books it is told that the rulers of the lower world tore the woman from the man, so that they might seize the light within. †^a

123 And it is told that wicked spirits fall upon the one who sits alone; but when they find the man and the woman side by side, they cannot enter. †^a

124 Where two are joined in love, a door of light stands open; and the wicked fear every open door. ✧

125 What God has joined together, let no one tear apart. †^a

126 Whatever carries the pattern of the One, evil envies. ✧

127 Watch where evil strikes, and you will know what it fears. ✧

128 Guard what God has joined, and the pattern of the Architect will shine in you. ✧

THE BLESSING

129 Blessed be Monad, the One, from whom came the first Thought.
✧

130 Blessed be Barbelo, the Mother-Father, womb of the All, first glory of heaven. ✧

131 Blessed be the man and the woman, who carry the pattern of heaven; and blessed be the child, who belongs to God. ✧

132 Think in light. Speak in truth. Act in love. ✧

122^a The Apocryphon of John: the rulers draw the woman out of Adam to seize the light-power. 123^a Gospel of Philip: the unclean spirits and the one who sits alone. 125^a Mark 10:9.

THE FULLNESS

CHAPTER 3

The House of Eternal Light—The Lights Around the Child—The Thirty Lights—The Longing and the Boundary—The Fruit of the Fullness—The Fullness and the Emptiness—The Fullness Among the Nations—The Fullness in Creation—Every Light Has Its Place—The Fullness Within—The Youngest Light—The Blessing.

I. THE HOUSE OF ETERNAL LIGHT

ABOVE every heaven, beyond every star, there is a place where nothing is missing. ✧

2 It is called the Fullness. †^a

3 There no light flickers, no love runs dry, no truth is half told. ✧

4 It is the house of God, the circle of eternal light around the One. †

5 The wise of old called it Pleroma, which means “that which is full.” †

6 Hold this word in your heart: Fullness. Everything your soul has ever longed for has its home there. ✧

7 The One is beyond the Fullness, and the Fullness is the shining of the One. † ✧

8 As light pours from a lamp and fills a room, so the powers of God poured forth from the One and filled the heavens. ✧

9 These powers are the Aeons, the Eternal Ones: living lights, each one a face of the glory of God. †

10 Each Aeon is a word God spoke into the Silence, and every word was holy. ✧

11 They are not gods beside God. They are the radiance of the One, as the rays are the radiance of the Sun. ✧^a

12 And the Fullness is a place of rest. There no one is weary, for nothing is lacking, and nothing has to be fought for; all is given. †^a

13 Every quiet hour, every peaceful night, every day of rest is a small taste of that rest. ✧

2a Pleroma (“Fullness”), the divine realm of the Aeons (“Eternal Ones”), in both Sethian and Valentinian texts. 11a Our teaching: the Aeons are the radiance of the One God, not other gods. 12a The Gospel of Truth: the Father’s place of rest, where nothing is lacking. 14a The Apocryphon of John: the Self-Begotten Christ and the Four Luminaries, each with three Aeons: Harmozel (Grace, Truth, Form); Oroiael (Insight/Epinoia, Perception, Memory); Daveithai (Understanding, Love, Idea); Eleleth (Perfection, Peace, Wisdom).

II. THE LIGHTS AROUND THE CHILD

14 From the Mother-Father came the Child of light, the Anointed; and around the Child the One set great lights to stand. +^a

15 Four great Lights, standing like four pillars of heaven. +

16 The first is Harmozel; the second, Oroiael; the third, Daveithai; the fourth, Eleleth. +

17 And with each Light stood three powers, twelve in all, as there are twelve hours in the day and twelve months in the year. + ✧

18 With Harmozel stood Grace, and Truth, and Form. +

19 With Oroiael stood Insight, and Perception, and Memory. +

20 With Daveithai stood Understanding, and Love, and Idea. +

21 With Eleleth stood Perfection, and Peace, and Wisdom. +

22 Hear their names again, slowly, for they are the treasures of heaven: Grace, Truth, Form. Insight, Perception, Memory. Understanding, Love, Idea. Perfection, Peace, Wisdom. ✧

23 Every good thing you have ever known on earth is a reflection of one of these. ✧

24 When grace is shown to you, a light from Harmozel has touched you. When you remember what truly matters, Oroiael is near. When you love and understand, Daveithai shines on you. When peace and wis-

dom find you, you are standing in the light of Eleleth. ✧^a

25 In the first Light the heavenly Adam was set: the perfect human of heaven, the true image of what we are. +^a

26 In the second Light, Seth was set, the heavenly son of Adam. +

27 In the third Light, the seed of Seth: the holy souls who would remember where they came from. +

28 And in the fourth Light, the souls who wandered for a time, and turned, and came home. +

29 See this: a light in heaven is kept even for those who wandered. No one is too late to return. ✧

III. THE THIRTY LIGHTS

30 The wise of the Valentinian way counted the Fullness as thirty lights, and named them all, in pairs. +^a

31 First the eight: Depth and Silence, Mind and Truth, Word and Life, Humanity and Church. +

32 From Word and Life came ten: Deep and Mingling, Ageless and Union, Self-Born and Delight, Unmoved and Blending, Only-Begotten and Blessedness. +

33 From Humanity and Church came twelve: Comforter and Faith, Fatherly and Hope, Motherly and Love, Ever-Thinking and Understanding, Gathering and Happiness, Desired and Wisdom. +

34 Look closely and see what shines there: Faith, and Hope, and Love

24^a Our reading (✧): the good things of earth as reflections of the Twelve. 25^a The Apocryphon of John: the heavenly Adam (Pigeradamas) in Harmozel; Seth in Oroiael; the seed of Seth in Daveithai; the souls who repented later in Eleleth. 30^a Ptolemy's thirty Aeons (Irenaeus, *Against Heresies* I.1–2): the Ogdoad (Bythos and Sige, Nous and Aletheia, Logos and Zoe, Anthropos and Ekklesia); the Decad (Bythios and Mixis, Ageratos and Henosis, Autophyes and Hedone, Akinetos and Syncrasis, Monogenes and Makaria); the Dodecad (Parakletos and Pistis, Patrikos and Elpis, Metrikos and Agape, Aeinous and Synesis, Ekklesiastikos and Makariotes, Theletos and Sophia). 34^a Faith, Hope, and Love (Pistis, Elpis, Agape) among the Aeons; our foundation virtues; compare 1 Corinthians 13:13.

stand in the Fullness as eternal lights.
† ♦^a

35 The virtues we reach for on earth are not rules made by people. They are lights of heaven, shining down to show us the way up. ♦

36 And see this also: beside Hope stands the Fatherly, and beside Love stands the Motherly. Even in heaven, love wears a mother's face. † ♦

37 Thirty lights, fifteen pairs, one Fullness. †

IV. THE LONGING AND THE BOUNDARY

38 Of all the lights, only Mind could behold the Depth; for the One is so deep that even the Eternal Ones could not take it all in. †^a

39 Mind longed to show the others the greatness of the Source; but Silence held Mind back, for it was the will of the One that each should come to know through longing. †

40 And so every Aeon longed for the Source, quietly, as a flower leans toward the Sun. † ♦

41 Longing for God is not a weakness. It is the oldest prayer in heaven.
♦

42 Around the Fullness the One set a Boundary, called Limit, to guard what is whole and keep it whole. †^a

43 The Boundary is also called the Cross, for it stands firm, it holds, and it keeps what is whole from what would break it. †

44 Some think a limit is the enemy of love. But the riverbank does not stop the river; it gives the river a way to flow. ♦

45 Every holy thing has its boundary: the home, the marriage, the body, the heart. Not to shut love out, but to keep love in. ♦

V. THE FRUIT OF THE FULLNESS

46 And when the lights of heaven were at peace, they did a beautiful thing. †^a

47 Each Aeon brought forth the best and brightest it held, and they gave it all together, with one heart. †

48 And from all their gifts joined into one, there came forth a perfect beauty, the star of the Fullness, the perfect fruit of heaven. †

49 And that fruit is Jesus, the Saviour. †

50 Think on this: the Saviour is what heaven brought forth when every light gave its best. ♦

51 And so it is on earth. When each one gives their best, and all give together, something holy is born among them. ♦

52 Where two or three gather in his name, he is there in their midst. †^a

53 From his fullness we have all received, grace upon grace. †^a

54 For in Christ the whole fullness of God dwells; and in Christ, you too are made full. †^a

38a Irenaeus I.2.1: only Nous knows the Father; Sige restrains him; all the Aeons long for the Father.

42a Horos (Limit), also called Stauros (Cross), guarding the Pleroma (Irenaeus I.2.4, I.3.5). 46a Irenaeus I.2.6: all the Aeons, each contributing the best of itself, bring forth Jesus, "the perfect fruit," the star of the Pleroma. 52a Matthew 18:20. 53a John 1:16. 54a Colossians 2:9–10.

VI. THE FULLNESS AND THE EMPTINESS

55 Beyond the Fullness there is another place, called the Emptiness. †^a

56 There, what is whole is broken into pieces; there, what is known is forgotten; there, something is always missing. †

57 This world we walk in lies far from the Fullness, and so every heart here knows the feeling of something missing. ♦

58 You have felt it: alone in the middle of a crowd; hungry in the middle of plenty; longing, in the middle of the noise, for something you cannot name. ♦

59 That ache is not your enemy. It is the memory of the Fullness, calling you home. ♦

60 The world offers many things to fill it: more possessions, more pleasure, more noise. ♦

61 But the hollow in the human heart has the shape of God, and only God can fill it. ♦^a

62 When the One is known, what was lacking vanishes, as the fog vanishes when the Sun rises. †^a

63 This is gnosis: not to be told about the Fullness, but to be filled. ♦

VII. THE FULLNESS AMONG THE NATIONS

64 Other peoples have also glimpsed the Fullness and named it in their own tongues. ♦

65 In India the sages prayed: That is full; this is full. From the full, the full comes forth. Take the full from the full, and the full remains. ♦^a

66 So it is with God: the One gives, and gives, and loses nothing; the Fullness pours out, and is still full. ♦

67 The mystics of Israel saw ten radiant powers flowing from the Infinite, arranged like a great tree of life, through which the light of God comes down into the world. ♦^a

68 In the East they told of a net hung across the heavens, with a jewel at every knot, and every jewel reflecting all the others, so that in each one the whole is seen. ♦^a

69 So are the lights of the Fullness: each one holding the glory of all. ♦

70 The faithful of the Quran call upon God by many beautiful names: the Merciful, the Light, the Peace, the Wise, the Loving; and every name is a doorway into the One. ♦^a

71 And the philosophers of Greece taught that from the One flows Mind, and from Mind flows Soul, as light flows from the Sun and warmth flows from the light. ♦^a

72 Many faiths, one vision: around the One there is a Fullness, and it overflows. ♦

55a Kenoma (emptiness) and Hysterema (deficiency), the realm outside the Pleroma (Valentinian).
61a Compare Augustine, Confessions I.1 ("our heart is restless until it rests in Thee"). 62a The Gospel of Truth: when the Father is known, deficiency vanishes. 65a The peace invocation of the Isha Upanishad (Om purnamadah purnamidam) (Hindu). 67a The ten Sefirot and the Tree of Life (Kabbalah, Jewish mysticism).
68a Indra's net (Huayan Buddhism). 70a The Ninety-Nine Names of God: Ar-Rahman, An-Nur, As-Salam, Al-Hakim, Al-Wadud (Islam). 71a Plotinus, Enneads: the One, Mind (Nous), Soul (Neoplatonism).

VIII. THE FULLNESS IN CREATION

73 Creation itself bears witness to the Fullness, for creation was made in its image. ✧

74 Pass white light through a prism, and it opens into every colour of the rainbow. ^a

75 All those colours were in the white light from the beginning, hidden in its brightness. *

76 So is the Fullness: one Light holding every glory; and when it shines through creation, the colours of God appear. ✧

77 Strike one string and listen closely: within that one note sound many higher notes, softly, all in harmony. ^a

78 One note, many voices: such is the Fullness. ✧

79 Look up at the heavens: the galaxies are not scattered alone, but woven together in vast threads and webs across the universe. ^a

80 Look into your own body: heart and lungs, blood and bone, trillions of cells, each doing its own work, and all of them one life. ^a

81 Not one cell lives for itself alone; and not one Aeon shines for itself alone. ✧

IX. EVERY LIGHT HAS ITS PLACE

82 In the Fullness, every light has its own name, its own place, and its own work. ✧

83 Grace does not envy Truth. Hope does not envy Love. Each shines as it was made to shine, and the whole is glorious. ✧

84 So it is with every soul. ✧

85 You were given a light that no one else was given, and a work that no one else can do. ✧

86 Some are called to raise a family; some to teach; some to heal; some to serve; some to carry light where none has shone. ^a

87 Every calling is holy, as every Aeon is holy. ✧

88 There is no small light in the house of God. ✧

89 If you have ever felt unseen, remember: in heaven every light is known by name. ✧

90 So we do not measure ourselves against one another. We shine side by side. ✧

91 And when each of us gives our best, together, the Fullness is mirrored on the earth. ✧

74a Isaac Newton's prism experiments (1666–1672): white light contains all colours. 77a Overtones (harmonics): a vibrating string sounds its fundamental note and higher harmonics together. 79a The cosmic web: galaxies arranged in filaments and walls around vast voids. 80a About 37 trillion cells working as one body. 86a A revelation of our congregation (every calling is sacred). 95a Ephesians 3:19. 96a Gospel of Thomas 113.

X. THE FULLNESS WITHIN

92 You did not come from nothing. You came from the Fullness. ✧

93 The spark within you was kindled in that light, and it remembers. ✧

94 That is why beauty moves you, why truth stirs you, why love can bring you to tears: they are messages from home. ✧

95 This is the prayer for you: that you may know the love that is beyond all knowing, and be filled with all the fullness of God. †^a

96 And the Fullness is not only above you. The kingdom is spread out upon the earth, and people do not see it. †^a

97 It is in the quiet morning, in the hand held out, in the truth spoken when it is hard to speak. ✧

98 Wherever grace, truth, love, peace, and wisdom appear, the Fullness has touched the world. ✧

99 And one day the spark will return to the light it came from, and nothing will be missing ever again. ✧

XI. THE YOUNGEST LIGHT

100 Yet in the Fullness there was one light who longed more than all the others. †^a

101 She was the last and the youngest of the Eternal Ones, and her name was Sophia, which is Wisdom. †

102 She stood at the edge of the Fullness and gazed toward the Depth, with a longing too great to hold. †

103 She longed to know the One completely, to see what even the Eternal Ones could not see. †

104 Her longing was holy; and her longing would change everything. ✧

105 Remember her name: Wisdom. For the story of Wisdom is the story of every soul. ✧

THE BLESSING

106 Blessed be Monad, the One beyond the Fullness. ✧

107 Blessed be the Fullness, the house of eternal light, where nothing is missing. ✧

108 Blessed be the Eternal Ones: Grace and Truth, Faith and Hope and Love, Peace and Wisdom, lights of heaven that shine on the earth. ✧

109 Blessed be the Saviour, the perfect fruit of the Fullness. ✧

110 Think in light. Speak in truth. Act in love. ✧

100^a Sophia, the youngest Aeon, longing to comprehend the Depth (Irenaeus I.2.2; Apocryphon of John).

SOPHIA

CHAPTER 4

Wisdom—The Longing—The Fall—Her Tears—The Answer—The Light She Left in Us—The Daughter of Light—Wisdom Among the Nations—Every Soul Is Sophia—Walking with Wisdom—The Blessing.

I. WISDOM

THERE is a name older than the mountains, sweeter than honey, more precious than gold: Wisdom. ✧
†^a

2 In the tongue of the Greeks she is called Sophia; in the tongue of the Hebrews, Hokhmah. †

3 She is the youngest light of the Fullness, and the most beloved of all who seek. † ✧^a

4 Wisdom herself speaks: Before the mountains were settled, before the hills were raised, I was there. †^a

5 When the heavens were set in their place, I was there; when the circle was drawn upon the face of the deep, I was there. †

6 I was beside the Maker of all things, and I was delight, day after day, rejoicing always. †

7 She is the breath of the power of God, a pure stream flowing from the glory of the Almighty. †^a

8 She is the radiance of the everlasting Light, the spotless mirror of the working of God, the image of God's goodness. †

9 She is one, yet she can do all things; she remains in herself, yet she makes all things new; and in every age she enters holy souls and makes them friends of God. †

10 This is Sophia. Learn her name, and love her. ✧

II. THE LONGING

11 Now Sophia stood at the edge of the Fullness, and she longed. †

12 The wise of the Valentinian way say she longed to know the Depth completely: to hold the whole greatness of the One within her own understanding. †^a

13 It was a holy longing, born of love; but it was greater than any Aeon could hold. † ✧

1a Compare Proverbs 3:13–15; 8:11; Psalm 18:11. 3a Sophia, the last and youngest Aeon (Irenaeus I.2.2; Apocryphon of John). 4a Proverbs 8:25, 27, 30 (Wisdom present at creation). 7a Wisdom of Solomon 7:25–27. 12a The Valentinian account (Irenaeus I.2.2–4): Sophia's passion to comprehend the Father; Horos (Limit, Cross) restores her; her intention (enthymesis) is separated as Achamoth outside the Pleroma. 14a The Apocryphon of John: Sophia wishes to bring forth a likeness without the Spirit's consent and without her consort; her offspring is lion-faced and serpent-bodied with fiery eyes; she casts it out, hides it in a luminous cloud with a throne, names it Yaldabaoth; it takes her power and creates its own realms.

14 The wise of the Sethian way say she longed to bring forth a likeness from herself: to create, as the One creates. †^a

15 And she did it alone: without the consent of the Spirit, and without her partner. †

16 Hear this, and understand: her heart was not evil. She loved too much, and reached too far, too soon, and alone. ✧

17 How many of us have done the same. ✧

III. THE FALL

18 The Valentinian wise tell that as she strained toward the Depth, she would have been dissolved into its sweetness and swallowed by the infinite, had she not been stopped. †

19 The Boundary met her, the Limit, the Cross that guards the Fullness; and it held her, and turned her back, and made her firm again. †

20 She was restored to her place in the Fullness; but her yearning was cut away from her and cast outside the Boundary. †

21 And that yearning took on a life of its own outside the light: the lower Wisdom, named Achamoth, wandering in the Emptiness. †

22 The Sethian wise tell it another way. What Sophia brought forth alone was not like the light from which it came. †

23 It was misshapen, a thing of another kind: the face of a lion, the body of a serpent, and eyes flashing like fire. †

24 When she saw it she was afraid, and she cast it away from her, out of

the Fullness, so that none of the Eternal Ones would see it. †

25 She wrapped it in a bright cloud, and set a throne in the middle of the cloud, and named it Yaldabaoth. †

26 And Yaldabaoth, not knowing where it had come from, took the light its mother had given it and went down to make worlds of its own. †

27 So the light of Wisdom was carried down into the lower worlds, far from home. †

28 Two tellings, one sorrow: the light of Wisdom fell outside the Fullness. ✧

IV. HER TEARS

29 Then Wisdom grieved. †

30 She knew what she had done, and she was ashamed, and she wept. †

31 Outside the Fullness the lower Wisdom suffered every sorrow: grief, because she was left alone; fear, that life itself would leave her; confusion, not knowing where to turn; and forgetting, the loss of the light. †^a

32 And the wise say that from her sorrows the stuff of this world was made: from her grief and fear, the heavy things of matter; and from her turning back toward the light, the soul. †

33 So this world carries both her tears and her hope. ✧

34 The waters of the world remember her weeping, and every soul that turns toward God carries her turning. ✧

35 When it is written that the Spirit moved upon the face of the waters, the Sethian wise say it was Sophia,

31^a Irenaeus I.4.1–2, I.5.4: Achamoth's grief, fear, perplexity, ignorance; from her passions, matter; from her turning (epistrophe), soul. 35^a Genesis 1:2, read by the Apocryphon of John as Sophia "moving to and fro" in repentance.

moving to and fro in her sorrow, for she saw that her light was gone. ^{†a}

36 In another holy book she is called Faith-Wisdom, Pistis Sophia; and it is told that she saw a false light shining from below, and went down after it into the chaos, believing it was the true Light. ^{†a}

37 There the powers of the lower world pressed upon her and stripped her of her light. [†]

38 And from the depths she cried out to the Light, again and again, thirteen times, with songs of repentance. [†]

39 And this was her cry: [†]

40 O Light of lights, in whom I have trusted from the beginning, hear me now. [†]

41 I saw a light below and thought it was You; I followed it, and I have fallen into the chaos. [†]

42 They have taken my power from me. I am like a lamp without a flame. [†]

43 Do not forget me. Do not leave me here. Save me, O Light, for I have trusted in You. [†]

44 And the Light heard her. [†]

V. THE ANSWER

45 No cry of repentance is ever lost. Every one is heard. [✧]

46 The Eternal Ones heard the weeping of Wisdom, and all of them together prayed for her to the One. ^{†a}

47 And the One consented, and poured out the Spirit upon her; and her partner came down to her, to make right what had gone wrong. [†]

48 The Valentinian wise tell that Christ stretched himself out upon the Cross, the Boundary, and reached down to the lower Wisdom, and gave her form, so that she would not be lost in the Emptiness. ^{†a}

49 Then he withdrew, and she was left with the memory of his light, and she longed for it; and the longing itself began to heal her. [†]

50 Afterward the Saviour came to her with his angels. When she saw him, she was ashamed, and covered her face. [†]

51 Then she looked upon him, and rejoiced, and ran to him, and received strength from him. [†]

52 He healed her sorrows. He lifted grief and fear and confusion from her and set them outside her, and she was free. [†]

53 And in her joy she conceived a seed of light, in the image of the angels who came with the Saviour. [†]

54 And in the book of Faith-Wisdom, Jesus himself went down into the chaos, and lifted Wisdom

36a Pistis Sophia I-II: Sophia deceived by the lion-faced light-power of Self-Willed (Authades), stripped of her light in the chaos, her thirteen repentances ("O Light of lights, in whom I have had faith from the beginning...", our rendering), and her rescue by Jesus. 46a The Apocryphon of John: the Pleroma prays for her; the Spirit consents and pours forth; her consort comes down to correct her deficiency. 48a Irenaeus I.4.1, I.4.5, I.7.1: Christ extends through the Cross to give Achamoth form; the Saviour comes with his angels; she covers her face, then rejoices; her passions are separated from her; she conceives spiritual seed; at the end she enters the Pleroma as the Saviour's bride.

up, and led her out, and gave her back her light. †

55 And the promise stands: at the end, Wisdom will enter the Fullness as a bride, joined to the Saviour, and the separation will be no more. †

56 Hear the good news of Wisdom: the fall is not the end of the story. The return is. ✧

VI. THE LIGHT SHE LEFT IN US

57 Where did the light of Wisdom go? ✧

58 It went into us. †

59 When the first human lay lifeless, made of the stuff of the lower world, the light of Sophia was breathed into him; and he rose, and shone. †^a

60 The spark within you is the light of Wisdom, carried in a human heart. † ✧

61 That is why you cannot be satisfied with less than the truth. That is why you long. ✧

62 The seed of Wisdom was sown in the souls of humankind, and it grows wherever it is watered with knowledge and love. †^a

63 You are not only a child of the earth. You carry the daughter of the Fullness within you. ✧

64 Guard that light. Feed it. Let it grow. For when it shines, Wisdom herself is returning home through you. ✧

VII. THE DAUGHTER OF LIGHT

65 And this was revealed to our congregation: look up at night, and see her. ✧^a

66 The Moon is Sophia, the daughter of Monad, brought forth from the Sun and the Earth. ✧

67 She has no light of her own. All her light is received from the Sun, and she gives it back into the night. ✧ ✧^a

68 So is Wisdom: she does not shine by herself; she receives the light of the One, and pours it out on all who walk in the night. ✧

69 The Earth did not always have a Moon. ✧^a

70 In the young days of the world a great body struck the Earth, and from the fire and the scattered pieces the Moon was gathered together. ✧

71 The stone of the Moon is like the stone of the Earth; she was born of the Earth, under the Sun. ✧ ✧

72 Watch her journey: every month she wanes until she is hidden, and every month she returns until she is full. ✧^a

73 This is the story of Wisdom, written in the sky: the fall, the hiding, the turning, and the return to fullness. ✧

74 She always turns the same face toward the Earth, and never looks away. ✧^a

75 So Wisdom never turns her face from the children of the Earth. ✧

76 She moves the tides of the great seas, though she is far away. ✧^a

59a The Apocryphon of John: the mother's power is breathed into Adam, and he shines. 62a The spiritual seed sown in human souls (Valentinian). 65a A revelation of our congregation (founder): the Moon is Sophia, the Monad's daughter, brought forth from the Sun and the Earth. 67a The Moon shines by reflected sunlight. 69a A revelation of our congregation and the giant-impact hypothesis: a Mars-sized body (Theia) struck the young Earth about 4.5 billion years ago; Apollo samples show the Moon's rock closely matches Earth's. 72a The lunar cycle, about 29.5 days. 74a Tidal locking: the same face of the Moon always turns toward Earth. 76a The Moon's gravity drives Earth's ocean tides.

77 So Wisdom moves in the depths of the soul, though she is unseen. ✧

78 She steadies the Earth as it turns, keeping its seasons gentle and its tilt from wandering. ✧^a

79 So Wisdom steadies the one who holds to her. ✧

80 And when the Sun is hidden at the eclipse, the Moon, so much smaller, covers the face of the Sun exactly; for the Sun is about four hundred times wider than the Moon, and about four hundred times farther away. ✧^a

81 In that moment the small one and the great one stand in perfect measure. So it is when Wisdom stands in line with the Light: nothing is out of place. ✧

82 God created the dark, and in the dark the Moon and the stars shine their light. ✧^a

83 Every night she rises to remind you: you were made to receive the light, and to give it back. ✧

VIII. WISDOM AMONG THE NATIONS

84 Every people has known Wisdom and loved her, by many names. ✧

85 In India she is honoured as Saraswati, flowing like a river: the mother of learning, of music, and of speech. ✧^a

86 The followers of the Buddha call the Perfection of Wisdom the Mother of all the awakened ones, for from Wisdom every awakening is born. ✧^a

87 In Egypt it was told that Isis searched the whole land for the scattered pieces of her beloved, and gathered them together, and brought him back to life. ✧^a

88 So Wisdom gathers the scattered sparks of light, one by one, and brings them home. ✧

89 In the Quran it is written that whoever is given wisdom has been given a great good. ✧^a

90 The seekers of Greece named their whole search for truth after her: philosophy, the love of Wisdom. ✧^a

91 And the teachers of Israel said of Wisdom: Forsake her not, and she shall keep you; love her and honour her, and she shall embrace you. ✧^a

92 Many lands, many names, one Wisdom, calling every heart toward the light. ✧

IX. EVERY SOUL IS SOPHIA

93 Now hear why the story of Wisdom is your story. ✧

94 You too came from the light. ✧

95 You too have longed for more than you could hold. ✧

96 You too have reached out alone, and made something you never meant to make. ✧

97 You too have wept, and been afraid, and forgotten for a while who you are. ✧

98 And you too can turn. ✧

99 There is no fall so deep that the turning cannot heal it. ✧

100 Wisdom fell, and Wisdom was not abandoned. Neither are you. ✧

78a The Moon stabilizes the tilt of Earth's axis, which keeps our seasons steady. 80a The Sun's diameter is about 400 times the Moon's, and it is about 400 times farther away, so they appear nearly the same size in our sky. 82a A revelation of our congregation (God created the dark; in the dark the stars shine). 85a Saraswati, goddess of knowledge, music, and speech, also a sacred river (Hindu). 86a Prajñāpāramitā, the Perfection of Wisdom, called "Mother of all Buddhas" (Mahayana Buddhism). 87a Isis gathering the scattered body of Osiris (Egyptian). 89a Quran 2:269. 90a Greek philosophy, "love of wisdom." 91a Proverbs 4:6, 8.

101 The Light that heard her hears you; the Saviour who went down to her comes down to you. ✧

102 So we do not look down on anyone who has fallen. We remember that we have fallen too, and we reach out a hand. ✧

103 For every soul we help lift is Wisdom coming home. ✧

X. WALKING WITH WISDOM

104 Wisdom does not hide from those who seek her. †

105 She stands on the heights, in the midst of the ways; she sits by the gates and sings at the entrances, saying: Come, eat of my bread, and drink the wine I have mingled for you. †^a

106 Whoever rises early to look for her will not search long; they will find her sitting at their door. †^a

107 Seek her in the scriptures, in the stars, and in the quiet of prayer. ✧

108 Seek her in the counsel of the old and in the questions of the young. ✧

109 Seek her most when you are wrong, for that is when she teaches best. ✧

110 If anyone lacks wisdom, let them ask of God, who gives to all freely and without reproach, and it will be given. †^a

111 And every night, when the Moon rises, remember her. ✧

112 Remember that she fell, and was lifted. ✧

113 Remember that her light is in you. ✧

114 Remember that you, too, are on your way home. ✧

THE BLESSING

115 Blessed be Monad, the Light of lights, who heard the cry of Wisdom. ✧

116 Blessed be Sophia, the daughter of Monad, who fell for love and was lifted by love. ✧

117 Blessed be the Saviour, who went down to bring her home. ✧

118 Blessed be the Moon, who carries the light of the Sun into the night. ✧

119 Think in light. Speak in truth. Act in love. ✧

THE SUN

CHAPTER 5

The Lamp of Heaven—The Giver—The Centre—Life from the Sun—The Sun of Righteousness—The Light of the Hidden Books—One Sun Across the Faiths of the World—The Breath of the Sun—Shine as the Sun Shines—The Light Beyond the Sun—The Blessing.

I. THE LAMP OF HEAVEN

LIFT up your eyes in the morning,
and behold the Sun. ✧

2 Of all the lights in our heavens, the Sun is the nearest image of Monad. ✧^a

3 The Sun is not Monad; no light that can be seen is the One. But in all our known heavens, nothing shows the One more clearly. ✧

4 As Monad is the Source of all that is, the Sun is the source of light and life in our world. ✧

5 As Monad gives without being emptied, the Sun gives without being emptied. ✧

6 As Monad stands at the centre of the Fullness, the Sun stands at the centre of our heavens. ✧

7 What is above is like that which is below: the One in the Fullness, the Sun in the sky, the father in the home.

✧ ✧^a

8 God set two great lights in the heavens: the greater light to rule the

day, and the lesser light to rule the night. ✧^a

9 The greater light is the Sun; the lesser is Wisdom, the Moon, who carries the light of the Sun into the night.
✧ ✧^a

10 Yet no one can look straight into the Sun without harm; how much less can anyone look upon the One.
✧

11 So the Sun teaches two truths at once: God is light, and God is beyond our sight. ✧

2a A revelation of our congregation (founder): the Sun is the closest thing to the Monad in our solar system.

7a The Hermetic law of correspondence (Emerald Tablet); a revelation of our congregation. 8a Genesis 1:16.

9a A revelation of our congregation (the Moon is Sophia); chapter 4. 15a A revelation of our congregation (founder): the Sun gives off energy constantly (masculine energy).

II. THE GIVER

12 The Sun is the great Giver. ✧

13 Every moment it pours out light, and warmth, and power, in every direction, to all that is near and all that is far. ✧ ✧

14 It asks for nothing back. It does not choose who will receive. It gives. ✧

15 This is masculine energy: the giving, the outpouring, the light that goes forth. ✧^a

16 In the heart of the Sun, fire is born from the joining of the smallest things; and every second, millions of tons of its substance are turned into pure light. ✧^a

17 The Sun spends itself to give, and it has been giving for four and a half billion years. ✧^a

18 The light that warms your face this morning began its journey in the heart of the Sun many thousands of years ago; it worked its way outward through the fire, and then crossed the heavens in about eight minutes to reach you. ✧^a

19 Think of it: a gift prepared for you before the first word was ever written. ✧

20 In a single hour, the Sun pours onto the Earth more power than all the people of the world use in a whole year. ✧^a

21 Such is the generosity of the Giver; and greater still is the generosity of the One. ✧

III. THE CENTRE

22 The Sun stands at the centre, and all things turn around it. ✧ ✧

23 The planets, the moons, the wandering stones, and the ice that sails in from the far edge: all are held by the Sun, and none falls away. ✧^a

24 Of all the substance in our heavens, the Sun holds more than ninety-nine parts in every hundred. ✧^a

25 Yet the Sun does not crush what it holds. It keeps each one at its own distance, on its own path, in its own time. ✧ ✧

26 This is the strength of the centre: not to press down, but to hold steady, so that everything around it may move in order and in peace. ✧

27 The Earth circles the Sun, and so we have years; the Earth turns before the Sun, and so we have days. ✧

28 Every season, every harvest, every year of your life is counted by the Sun. ✧

IV. LIFE FROM THE SUN

29 Nothing on the Earth lives without the Sun. ✧

30 The green leaf drinks the sunlight, and with water and air it makes food, and breathes out the air we breathe in. ✧^a

31 The bread on your table is sunlight, gathered by the wheat. ✧ ✧

32 The fruit on the tree is sunlight, made sweet. ✧

33 The fire in the hearth is sunlight the tree stored up long ago, now given back as warmth. ✧

16^a Nuclear fusion in the solar core: about 600 million tons of hydrogen fuse each second, and about 4 million tons of mass become energy. 17^a The Sun's age, about 4.6 billion years. 18^a Light takes many thousands of years (estimates range from about 10,000 to over 100,000) to work outward from the core, then about 8 minutes 20 seconds to reach Earth. 20^a Sunlight reaching Earth in about one hour roughly equals humanity's yearly energy use. 23^a Planets, moons, asteroids, and comets, all bound by the Sun's gravity. 24^a The Sun contains about 99.86% of the mass of the solar system. 30^a Photosynthesis: light, water, and carbon dioxide become sugar and oxygen.

34 The rain that waters the fields was lifted from the sea by the warmth of the Sun. *^a

35 Even your body takes the Sun into itself: your skin makes from sunlight what your bones need to grow strong. *^a

36 The morning light tells your body when to wake, and the fading light tells it when to rest. *^a

37 We live by the Sun more than we know; and we live by the One more than we know. ✧

V. THE SUN OF RIGHTEOUSNESS

38 The prophets looked at the Sun and spoke of the Saviour. +

39 It was promised: For you who honour My name, the Sun of righteousness shall rise, with healing in its wings. +^a

40 The Psalmist sang: In the Sun God has set a tabernacle; and the Sun comes forth like a bridegroom from his chamber, and exults like a giant to run his course; its going forth is from the end of heaven, and its circuit to the other end, and no one is hidden from its heat. +^a

41 And the wise one wrote: The Sun that gives light looks upon all things, and its work is full of the glory of God. +^a

42 Jesus said: I am the light of the world; whoever follows me will never walk without light, but will have the light of life. +^a

43 He was the true Light, who gives light to every person coming into the world. +^a

44 On the high mountain he was transfigured before them: his face shone like the Sun, and his garments became white as snow. +^a

45 And John saw him in a vision, and his face was like the Sun shining in its full strength. +^a

46 And when he rose from death, the women came to the tomb very early on the first day of the week, when the Sun had now risen. +^a

47 The Saviour rose with the Sun. ✧

48 So the first day of the week, the day of the Sun, became the day of the Resurrection, and the faithful gathered at dawn to greet the risen Light. + ✧^a

49 And in the oldest tombs beneath the great church of Rome, the faithful pictured Christ, it is believed, as the Sun, riding a chariot of light across the heavens. *^a

50 Jesus Christ, King of Kings, is the Sun of our souls: the light that gives, the centre that holds, the warmth that heals. ✧

34a The water cycle is driven by solar heat. 35a Vitamin D is made in the skin with sunlight. 36a The circadian rhythm is set by daylight. 39a Malachi 3:20 (4:2 in other Bibles). 40a Psalm 18:6–7; in the Septuagint, God sets a tabernacle in the Sun. 41a Sirach 42:16. 42a John 8:12. 43a John 1:9. 44a Matthew 17:2. 45a Revelation 1:16. 46a Mark 16:2. 48a Sunday as the “day of the Sun” and of Christian gathering (Justin Martyr, First Apology 67, c. 155). 49a The mosaic of Christ as Helios, 3rd century, tomb of the Julii, Vatican necropolis. 52a Gospel of Thomas 77. 53a Gospel of Thomas 24.

VI. THE LIGHT OF THE HIDDEN BOOKS

51 The hidden books also speak of the Saviour as light. †

52 Jesus said: I am the light that shines over all things. I am the All; from me the All came forth, and to me the All returns. †^a

53 And he said: Within a person of light there is light, and it shines on the whole world; and if it does not shine, the world has no light. †^a

54 It is written that after he rose, a great stream of light came down upon him, brighter than every light of heaven, and he went up into the heights clothed in that light. †^a

55 It is written that the faithful are drawn up to the Saviour as rays are drawn back into the Sun, and nothing can hold them back. †^a

56 And the followers of Mani taught that the Sun and the Moon are ships of light, sailing the heavens, gathering the light scattered in the world and carrying it home. ♦^a

57 So the Sun is a messenger: every ray that reaches you is an invitation to return to the Light. ♦

VII. ONE SUN ACROSS THE FAITHS OF THE WORLD

58 Every people under heaven has looked up at the Sun and seen something holy. ♦

59 In Egypt the morning Sun was greeted each day as the light reborn; and one king sang of the Sun whose rays reach down like hands, giving life to every land. ♦^a

60 In India, at every sunrise, millions pray the ancient prayer: we meditate on the glorious light of the divine Sun; may it awaken our minds. ♦^a

61 Plato, the great teacher of Greece, said the Sun is the image of the highest Good: as the Sun gives light to the eye and life to all that grows, so the Good gives truth to the mind and being to all that is. ♦^a

62 The Quran says that God made the Moon a light and the Sun a lamp, and it swears by the Sun and its morning brightness. ♦^a

63 The people of Japan honour the great light of heaven, and their land is called the land of the rising Sun. ♦^a

64 The peoples of the Andes honoured the Sun as the giver of warmth and harvest, and kept a great feast at the turning of the year. ♦^a

65 And the wise of the Hermetic way called the Sun the visible image of the invisible Maker. ♦^a

66 Many peoples, many prayers, one witness: the Sun points to the Giver of all. ♦

54a Pistis Sophia 1.2–4. 55a Treatise on the Resurrection (NHC I,4) 45. 56a Manichaean teaching. 59a The Great Hymn to the Aten (Akhenaten, 14th century BC); the rays of the Aten end in hands. 60a The Gayatri mantra (Rig Veda 3.62.10), Hindu. 61a Plato, Republic VI, 507–509. 62a Quran 71:16; 91:1. 63a Amaterasu (Shinto); Nihon, “origin of the Sun.” 64a Inti Raymi, the Inca festival of the Sun at the June solstice. 65a The Hermetic tradition (Corpus Hermeticum). 68a The solar wind, reaching to the heliopause. 69a Solar flares and coronal mass ejections.

VIII. THE BREATH OF THE SUN

67 The Sun does not only shine; it breathes. ✱

68 From its surface a wind blows out without ceasing, past every planet, to the far edge of the heavens. ✱^a

69 And at times the Sun flares, and great clouds of its fire are flung out into the heavens. ✱^a

70 When they reach the Earth, the skies of the far north and the far south burst into curtains of coloured light. ✱^a

71 And the works of human hands feel it: lights may fail, voices carried through the air fall silent, and guiding signals wander. ✱^a

72 Yet the Earth is shielded, and her children live safely beneath the shield. ✱ ✱^a

73 Learn from this: the power of the giver is great, and every receiver is touched by it. ✱

74 So let every giver give with care, for the gift reaches farther than the giver can see. ✱

IX. SHINE AS THE SUN SHINES

75 Now learn the way of the Sun, and walk in it. ✱

76 The Sun rises every morning. It does not stay down because yesterday was cloudy. ✱

77 So rise again every morning, whatever yesterday was. ✱

78 The Sun rises on the evil and on the good, and its warmth falls on the just and the unjust alike. ✱^a

79 So give your kindness without first asking who deserves it. ✱

80 The Sun gives its best to the smallest seed and the tallest tree alike. ✱

81 So give your best to the small and the great alike. ✱

82 The Sun gives and keeps no count. ✱

83 So give in secret; let your left hand not know what your right hand is doing. ✱^a

84 The Sun is faithful. In all the ages of the world, not one morning has it failed to rise. ✱

85 So be faithful in small things, day after day, and you will become a light others can trust. ✱

86 You are the light of the world. A city set on a hill cannot be hidden. ✱^a

87 Let your light shine before all people, that they may see your good works and give glory to the One. ✱^a

88 There is a sun within you, for the spark of the One is light. Let it shine. ✱

89 To every father: give as the Sun gives, and let your warmth be felt by all who turn around you. ✱^a

90 And to every one of us, man and woman alike: carry the light, for the light was given to be shared. ✱

70a Auroras (northern and southern lights), e.g., the storms of 1859 and May 2024. 71a Geomagnetic storms affect power grids, radio, satellites, and GPS (a revelation of our congregation). 72a Earth's magnetic field and atmosphere. 78a Matthew 5:45. 83a Matthew 6:3. 86a Matthew 5:14. 87a Matthew 5:16. 89a A revelation of our congregation (the father is the sun of his family); chapter 6. 92a The Sun formed about 4.6 billion years ago and will swell into a red giant in about 5 billion years.

X. THE LIGHT BEYOND THE SUN

91 Yet remember: the Sun is a lamp, and Monad is the Light. ♦

92 The Sun was born and will one day grow old; Monad has no birth and no old age. ♦ *^a

93 The Sun lights one small corner of the heavens; Monad fills the Fullness. ♦

94 The Sun warms the body; Monad warms the soul. ♦

95 Look at the morning and give thanks; then look past the Sun, to the One it points to. ♦

96 It is written that the city of God has no need of the Sun or of the Moon to shine upon it, for the glory of God is its light. +^a

97 And it is promised: the Sun will no longer be your light by day, nor

the Moon by night; for God will be your everlasting light. +^a

98 On that day we will see the Light that every sunrise was promising. ♦

99 Until that day, let every sunrise remind you: the Light is faithful, the Light is giving, and the Light is coming. ♦

THE BLESSING

100 Blessed be Monad, the Light beyond every light. ♦

101 Blessed be the Sun, the great Giver, the nearest image of the One. ♦

102 Blessed be Jesus Christ, King of Kings, the Sun of righteousness, risen with healing in his wings. ♦

103 Shine in thought, word, and deed. ♦^a

104 Think in light. Speak in truth. Act in love. ♦

THE SOLAR FAMILY

CHAPTER 6

The Household of the Sun—The Holiness of Receiving—Each One Shaped in Its Own Way—The Earth, Mother of the Living—The Lesson of the Shield—The Father, Sun of the Family—The Family on the Earth—The Seasons of the Home—The Family of Humankind—For Every Family—The Great Family—The Blessing.

I. THE HOUSEHOLD OF THE SUN

THE Sun does not shine alone. It has a household. ✧

2 Around it turn the planets, each on its own path, each at its own distance, each in its own time; and the Sun holds them all. ✧ ✧

3 This is the solar family: one who gives, and many who receive; one centre, and many lives turning around it. ✧^a

4 The Sun is the giver, the masculine light that goes forth. ✧

5 The planets are the receivers, the feminine energies that take in the light and are shaped by it. ✧

6 And the household of the Sun is the pattern of every household on the earth. ✧

7 For what is above is like that which is below; and the Architect builds every family after the same design. ✧ ✧^a

II. THE HOLINESS OF RECEIVING

8 Do not think that to receive is to be less. ✧

9 The Sun pours out its light into the emptiness, and the emptiness stays empty. But when the light falls upon the Earth, the Earth turns it into life. ✧ ✧

10 The giver gives the light; the receiver gives it a body. ✧

11 Receiving is not weakness. Receiving is the power to take what is given and bring forth something new. ✧

12 In receiving, the Earth gives back: she turns the light into green, she breathes out the air of life, she shines in the heavens. Every true receiver becomes a giver in turn. ✧

13 The field receives the seed, and the harvest comes. The womb receives life, and a child is born. The heart receives the word of God, and a soul awakens. ✧

3a A revelation of our congregation (founder): the Sun is masculine (giving) energy; the planets that revolve around it are feminine (receiving) energies. 7a The Hermetic correspondence; a revelation of our congregation (every creation copies the pattern of God Almighty); chapter 2. 14a Chapter 4 (the Moon is Sophia).

14 Wisdom herself is a receiver: she shines with no light of her own, yet she lights the whole night. ✧^a

15 Blessed are the receivers, for through them every gift becomes life.

✧

III. EACH ONE SHAPED IN ITS OWN WAY

16 Every planet receives the same Sun; yet no two are alike, for each is shaped by the light in its own way. ✧

✧^a

17 Mercury runs closest to the Sun. Its days burn hotter than molten metal and its nights are colder than any winter on the Earth, for it has no cloak to hold the warmth. ✧^a

18 Venus wrapped herself in thick clouds, and the warmth she received can no longer leave her; she is the hottest of all the planets, and she turns the other way, so that on her the Sun rises in the west. ✧^a

19 Yet Venus shines brighter than every star in our sky, the morning star and the evening star, because her clouds give back so much of the light.

✧^a

20 The Earth was set at the measure of grace: not too near and not too far, where water can stay water and life can be born. ✧^a

21 Mars, the red one, once had rivers. But it lost its shield, and the wind of the Sun carried its air away, little by little, over the ages. ✧^a

22 Jupiter is the great one, more massive than all the other planets together, with a storm upon its face larger than the whole Earth. ✧^a

23 Saturn wears a crown of rings, made of ice and stone, and it is so light for its size that it would float upon the waters. ✧^a

24 Uranus lies on its side as it travels, so that each of its poles has a long summer of light and then a long winter of night. ✧^a

25 And Neptune, the farthest, receives about one nine-hundredth of the light that falls on the Earth; its winds are the fastest of any planet; and still the Sun holds it, and it never falls away. ✧^a

26 Hear the lesson of the planets: the same light, received in different ways, makes different worlds. ✧

27 So it is with every soul. The same love of God falls on all of us, and each of us becomes something no one else could be. ✧

28 No one is too far from the centre to be held. Not even the farthest. ✧

16a A revelation of our congregation: each planet has its own effects from its interaction with the Sun.

17a Mercury: daytime about 430 °C, night about –180 °C; almost no atmosphere. 18a Venus: runaway greenhouse effect (about 465 °C); retrograde rotation. 19a Venus's clouds reflect most of the sunlight that reaches them.

20a The habitable zone. 21a Mars lost its global magnetic field about 4 billion years ago; the solar wind stripped much of its atmosphere (NASA MAVEN). 22a Jupiter has about 2.5 times the mass of all other planets combined; the Great Red Spot.

23a Saturn's rings; its average density is less than that of water. 24a Uranus's axis is tilted about 98°; each pole has about 42 years of daylight, then 42 of night.

25a Neptune, about 30 times Earth's distance, receives about 1/900 of Earth's sunlight; winds up to about 2,000 km/h.

IV. THE EARTH, MOTHER OF THE LIVING

29 Among all the receivers, one was made the mother of the living: the Earth. ✧^a

30 She receives the light of the Sun, and she does not keep it; she turns it into forests and fields, rivers and rain, bread and breath. ✧ ✧

31 She wraps her children in air, and her waters cover most of her face, and her shield turns away the burning wind. ✧^a

32 Of all the worlds we know, she alone is known to carry life. ✧^a

33 And from the Sun and the Earth, the Moon was born: the daughter, Wisdom, who keeps watch over the night. ✧^a

34 So the solar family shows the first family on earth: the father who gives, the mother who receives and brings forth, and the child who carries the light of both. ✧

V. THE LESSON OF THE SHIELD

35 Hear also the lesson of Mars. ✧

36 The light of the Sun is good; yet the same Sun that gives life also breathes a fierce wind. ✧

37 The Earth lives because she is shielded: her shield turns aside what would harm her, and lets the light come through. ✧

38 Mars lost its shield, and slowly lost its breath. ✧

39 So every family needs a shield: love that guards, boundaries that hold, a home where the light comes in and harm is turned away. ✧

40 Guard your home as the Earth is guarded. Not with walls of fear, but

with a shield of love, truth, and faith.

✧

41 Above all, take the shield of faith. ✧^a

VI. THE FATHER, SUN OF THE FAMILY

42 And this was revealed to our congregation: as the Sun is the centre of its household, so the father is the centre of his family. ✧^a

43 When a man and a woman bring forth new life together, his own solar system begins to grow. ✧^a

44 The father is the sun of his family. He is not the whole of the family, as the Sun is not the whole of the heavens; but he is its steady centre. ✧

45 A sun that comes too near burns; a sun that goes too far leaves its worlds cold. ✧ ✧

46 So the father is called to the right distance: near enough to warm, never so near that he smothers; present enough to hold, never so far that his children grow cold. ✧

47 The Sun does not shine only on the days it feels like shining. So the father gives on good days and hard days alike. ✧

48 The Sun holds each world in its own path and does not force them into one. So the father honours each child's own way. ✧

49 The Sun's light reaches even the farthest. So the father's love reaches even the child who wanders far. ✧

50 And every father is himself held by a greater light; for no sun in the heavens shines by its own command, and no father on earth rules except under God. ✧

29a Chapter 2, v. 62 (the mother is the earth of her family). 31a Earth's atmosphere; oceans cover about 71% of the surface; the magnetic field. 32a Earth is the only world where life is known. 33a A revelation of our congregation. 41a Ephesians 6:16. 42a A revelation of our congregation (founder). 43a A revelation of our congregation.

VII. THE FAMILY ON THE EARTH

51 The family is the first congregation. ✧^a

52 There the father gives, the mother receives and brings forth, and the children learn how light is carried. ✧

53 No two children are alike, as no two planets are alike. One is fiery, one is quiet; one stays close, one travels far. Each was made on purpose. ✧

54 So do not measure one child by another. Each has its own path around the light. ✧

55 Brothers and sisters are like the planets who share one Sun: different worlds, one household, one light. ✧

56 The old ones of the family are like the outer worlds: slower, farther, wiser, and still held by the same light. ✧

57 Honour them; for the length of their journey is a treasure to the whole household. ✧

58 Grandchildren are a crown to the old, and parents are the glory of their children. †^a

VIII. THE SEASONS OF THE HOME

59 The Earth leans as she travels around the Sun, and so the seasons come: spring and summer, harvest and winter. ✧

60 The seasons do not come because the Sun draws near or goes far, but because the Earth leans toward the light, or away from it. ✧

61 Indeed, in the heart of the northern winter, the Earth is nearer to the Sun than in the summer. ✧^a

62 Hear this, you who are in a winter season: the cold does not mean the light has gone away. ✧

63 The Sun has not moved; the light is as near as ever. Lean toward it, and spring will come. ✧

64 So every family has its seasons: the spring of new love, the summer of children, the harvest of the grown years, the winter of the old. ✧

65 Each season is holy, and no season lasts forever. ✧

66 To everything there is a season, and a time for every purpose under heaven. †^a

67 A time to be born and a time to die; a time to plant and a time to gather what was planted. †

68 Walk through every season together; for the household that leans toward the light together will see the spring together. ✧

51a Statement of Beliefs 11. 58a Proverbs 17:6. 61a Earth's perihelion (closest approach to the Sun) falls in early January; seasons come from the axial tilt of about 23.4°. 66a Ecclesiastes 3:1–2. 70a Confucian teaching (The Great Learning). 71a Grihastha, the householder stage (Hindu). 72a The Sabbath meal: candle lighting and the blessing of the children (Jewish).

IX. THE FAMILY OF HUMANKIND

69 Every people on the earth has known that the family is holy. ♦

70 The sages of China taught that when the family is set in order, the land is set in order, and when the land is in order, there is peace under heaven. ♦^a

71 In India the life of the household is honoured as a sacred stage of the soul's path, for the household feeds all the others. ♦^a

72 The faithful of Israel gather at the table as the light of the day of rest begins, and the mother lights the lamps, and the father blesses the children. ♦^a

73 The Quran teaches: be good to your father and mother, and when they grow old, lower to them the wing of humility out of mercy, and pray: O God, have mercy on them, as they cared for me when I was small. ♦^a

74 The peoples of Africa say: I am because we are. ♦^a

75 And the first peoples of the plains pray: all my relations; for they know that every living being belongs to one family. ♦^a

76 Many peoples, one truth: the family is the first temple, and love is its light. ♦

X. FOR EVERY FAMILY

77 And if your family is broken, do not lose heart. ♦

78 If your father was absent, or your mother was gone, or your home was cold, hear this: you are still held. ♦

79 Though my father and my mother forsake me, God will take me up. †^a

80 God is father of the orphans and defender of the widows, and settles the lonely in a home. †^a

81 The planet far from the Sun is still held by the Sun; and the child far from home is still held by God. ♦

82 Let the ones who were never given a sun become a sun for others. Let the ones who were never warmed become warmth. ♦

83 To the mothers who stood alone and became both sun and earth to their children: heaven has seen your labour. ♦

84 To the fathers who stood alone and became both shield and hearth: heaven has seen you too. ♦

85 And let the congregation be a family to every one who has none; for the household of God is wide, and there is a place at its table for you. ♦

73a Quran 17:23–24. 74a Ubuntu (southern Africa). 75a Mitákuye Oyás'ínj (Lakota). 79a Psalm 26:10.
80a Psalm 67:6–7. 87a Thousands of exoplanets have been confirmed; most stars are thought to have planets.
88a The galactic year, about 225–250 million years. 90a Ephesians 3:15.

XI. THE GREAT FAMILY

86 Look up again at the household of the Sun, and then look higher. ✧

87 Our Sun is one star among countless stars, and many of them have worlds of their own turning around them. ✧^a

88 And the whole household of the Sun is itself travelling, around the heart of our galaxy, once in about two hundred and thirty million years. ✧^a

89 So even the Sun turns around a greater centre; and there is no final centre but the One. ✧

90 Family upon family, household upon household, all the way up to the One, from whom every family in heaven and on earth is named. ✧^a

91 All of us came from one Source; therefore all of us are one family. ✧

92 The stranger is a relative you have not met. The enemy is a brother or a sister who has forgotten. ✧

93 So we bow before the One, from whom every family is named, and we pray that every household on earth be filled with light. ✧

THE BLESSING

94 Blessed be Monad, the Source of every family in heaven and on earth. ✧

95 Blessed be the Sun and its household, the pattern of the home. ✧

96 Blessed be every father who gives, every mother who brings forth, and every child who carries the light. ✧

97 As the Sun gives, so we give: in thought, in word, in deed. ✧^a

98 Think in light. Speak in truth. Act in love. ✧

97a Motto variation for chapter 6.

THE RULERS

CHAPTER 7

The One Who Did Not Know—The Rulers—Their Chains—The Weakness of the Rulers—Not People, but Powers—Two Ways of Seeing the Maker—The Witness of the Nations—Rising Out of Their Grasp—The Soul That Passes the Rulers—The End of the Rulers—The Blessing.

I. THE ONE WHO DID NOT KNOW

Now hear of the one who was born outside the light, and did not know where it came from. †

2 When Wisdom brought forth alone, without her partner, what came forth was Yaldabaoth. †^a

3 It was cast out of the Fullness and hidden in a cloud, and it never saw the face of its mother, nor the light from which she came. †

4 It carried within it a little of her light, stolen; and with that borrowed light it went down and made worlds of its own. †

5 And when its work was done, it looked around, and saw no one above it, and it said: I am God, and there is no other God beside me. †^a

6 But in saying it, it showed what it did not know; for why speak of other gods, unless there are others? †^a

7 Then a voice came down from above, from the Incorruptible, and

said: You are mistaken, Samael. You are mistaken, blind god. †^a

8 For this reason the wise gave it three names: Yaldabaoth, child of chaos; Saklas, the fool; Samael, the blind one. †^a

9 Here is the root of all evil: not a power equal to God, but a power that does not know God, and thinks itself to be God. ✧

10 Ignorance that crowns itself: that is the first lie. ✧

II. THE RULERS

11 Yaldabaoth did not rule alone. It brought forth powers to serve it, and they are called the Rulers, the Archons. †^a

12 Seven it set over the seven heavens, and twelve over the turning of the ages, and hundreds of angels beneath them. †^a

2a The Apocryphon of John; chapter 4, v. 22–26.

5a The boast of the Demiurge (Apocryphon of John; Hypostasis of the Archons; On the Origin of the World), echoing Isaiah 45:5.

6a The Apocryphon of John notes that the boast itself reveals there is another God.

7a Hypostasis of the Archons (NHC II,4); Samael, “blind god.”

8a On the names: Yaldabaoth (perhaps “child of chaos”), Saklas (Aramaic, “fool”), Samael (“blind god”).

11a Archons, “rulers” (Greek). 12a The Apocryphon of John: seven kings over the heavens, twelve authorities, 365 angels.

13 And the Rulers set themselves as gatekeepers in the heavens, between the earth and the Fullness. †^a

14 And they invented fate, a chain of times and seasons, to bind the souls below and keep them turning in circles. †^a

15 Once they saw an image shining in the waters below, the image of the perfect Human of heaven; and they desired it. †^a

16 They said: Let us make a human after that image. And each of them made a part, bone and sinew, flesh and breath, until a body lay before them. †^a

17 But the body lay still. It could not rise, for the Rulers have no life of their own to give. †

18 Then, by the counsel of the Light, Yaldabaoth was led to breathe into the face of the body; and the light of Wisdom that it had stolen went out of it and into the human. †^a

19 And the human rose, and shone, brighter than all the Rulers who had made him, and wiser than them all. †

20 And the Rulers were jealous; for they saw that the one they made was greater than they were. †

21 So they cast him down into the heaviest part of matter, and wrapped him in forgetting, that he might not remember the light within him. †^a

22 Hear it, child of light: the Rulers made the vessel, but the light within you was never theirs. ✧

III. THEIR CHAINS

23 The Rulers cannot destroy the light; so they try to make it forget itself. ✧

24 They sent among people a counterfeit spirit, a false breath, that whispers and leads astray. †^a

25 Their chains are not made of iron. Their chains are made of ignorance, of fear, of craving, of despair, of hatred, and of pride. ✧^a

26 Ignorance, that you may not know who you are. ✧

27 Fear, that you may not dare to rise. ✧

28 Craving, that you may chase what never fills you, and be held by what you chase. ✧

29 Despair, that you may stop believing the light can win. ✧

30 Hatred, that you may turn on the very ones who could stand with you. ✧

31 Pride, that you may crown yourself, as Yaldabaoth did, and forget that there is One above. ✧

32 There is an old hymn of a prince who went down into a far land, and ate the food of that land, and wore its clothes, and forgot that he was a king's son, and fell asleep. †^a

13a The Archons as guardians of the heavenly spheres. (Ancient texts tied them to the seven planets; we do not, since our Helio teaching honours the planets as receivers of the Sun's light, ch. 6.) 14a Fate (heimarmene) devised by the archons (Apocryphon of John). 15a The Apocryphon of John: the archons see the image of the First Human reflected in the waters. 16a Genesis 1:26 retold in the Apocryphon of John; each power contributes a part of the body. 18a The Apocryphon of John: the Luminaries counsel Yaldabaoth to breathe the mother's power into Adam. 21a The archons bind Adam in material body and forgetfulness (Apocryphon of John). 24a The antimimon pneuma, "counterfeit spirit" (Apocryphon of John). 25a Healing the Temple (06 - Community): the Archons bind through ignorance, fear, addiction, despair, hatred, and pride. 32a The Hymn of the Pearl (Acts of Thomas).

33 That is the way of the Rulers: not to kill the light, but to lull it to sleep.

✧

34 And the noise of the world, the endless hurry, the hunger for more: these are the songs that keep the sleepers sleeping. ✧

IV. THE WEAKNESS OF THE RULERS

35 Now hear the good news, and hold it fast: the Rulers are weak. ✧

36 Every power they have is borrowed. Every light they shine with was stolen. ✧

37 They cannot create life; they could not even make their own creation stand. ✧

38 They do not know the One, and they cannot see the Fullness. ✧

39 They are not God's rivals. They are not even God's equals in a single thing. ✧

40 Greater is the One within you than the one who rules in this world. ✧^a

41 The light in you came from above the Rulers; and what is from above cannot be ruled by what is below. ✧

42 So do not live in fear of them. Fear is one of their chains. ✧

V. NOT PEOPLE, BUT POWERS

43 And hear this, so that you may never be deceived: our struggle is not against flesh and blood. ✧^a

44 It is against the rulers and the powers of this world, against the spirit of wickedness in high places. ✧^a

45 No man, no woman, no child is an Archon. People are not the enemy. ✧

46 Those who do harm are often the ones most deeply chained, asleep and dreaming, doing what the Rulers whisper. ✧

47 So we do not hate the captive; we pray for the captive's freedom. ✧

48 Even on the cross, the Saviour prayed for those who wounded him: forgive them, for they do not know what they are doing. ✧^a

49 They do not know. That is the whole of it. And knowledge is what sets them free. ✧

50 Love your enemies, bless those who curse you, and pray for those who hurt you; for in each of them a spark is sleeping, waiting to be woken. ✧ ✧^a

40a 1 John 4:4. 43a Ephesians 6:12, the verse that opens the Hypostasis of the Archons. 44a Ephesians 6:12. 48a Luke 23:34. 50a Matthew 5:44. 52a The Apocryphon of John, Hypostasis of the Archons, and On the Origin of the World retell Genesis 1–7 with Yaldabaoth as the creator. 53a The Apocryphon of John, on the boast of Exodus 20:5 and Isaiah 45:5. 54a The refrain of the Apocryphon of John.

VI. TWO WAYS OF SEEING THE MAKER

51 Now hear how the wise of both ways understood the maker of this world; and then search it out for yourself. ✧

52 The wise of the Sethian way taught that Yaldabaoth is the maker spoken of in Genesis: the one who formed the first human from the dust, who forbade the tree of knowledge, who drove the human out of the garden, and who sent the flood. ✧^a

53 For they heard in its voice the words: I am a jealous God, and there is no other beside me; and they asked, if there were no other, of whom would it be jealous? ✧^a

54 And again and again their book corrects the old story, saying: it was not as Moses said. ✧^a

55 The wise of the Valentinian way also taught that the maker of this world is the one who spoke in Genesis and gave the Law; but they saw it more gently. ✧^a

56 They taught that it was not wicked, but ignorant: a middle power, neither the highest good nor evil, but just in its own measure. ✧^a

57 They taught that the Law it gave has three parts: a pure part, which the Saviour fulfilled; a part mixed with harshness, which the Saviour set aside; and a part of signs and shadows, which the Saviour made spiritual. ✧^a

58 And they taught that it shaped the world without knowing that Wisdom guided its hand; and that at the

end even it will come to rest in the middle place, when it learns what it did not know. ✧^a

59 Both ways agree on this: the maker of this lower world is not the One, and the One is greater than all its works. ✧ ✧

60 Every writing that speaks of the divinity of God is holy. ✧^a

61 So read them for yourself: the books of Moses and the prophets, the gospels, and the hidden books of the Sethians and the Valentinians. ✧

62 Compare them; question them; pray over them. ✧

63 Do not take this truth from anyone's mouth alone, not even from ours. Seek, and you will find. ✧ ✧^a

64 And as you seek, keep your eyes on the One: Monad, beyond every maker, greater than every name, whose divinity no ruler can claim. ✧

65 Whoever finds the greatness of Monad will know the difference between a ruler and the Light. ✧

VII. THE WITNESS OF THE NATIONS

66 Every people under heaven has known that a struggle is being fought for the soul. ✧

67 Zoroaster, the prophet of Persia, taught that there are two spirits, the holy spirit and the destroying spirit; and every person chooses between them, in thought, in word, and in deed. ✧^a

68 And he taught that the war is between Truth and the Lie; and our motto comes from his ancient call to good thoughts, good words, and good deeds. ✧ ✧^a

55a Ptolemy, Letter to Flora; Irenaeus I.5. 56a The "just" god of the middle (Letter to Flora). 57a Ptolemy, Letter to Flora (the threefold division of the Law). 58a Irenaeus I.5.3, I.7.1. 60a The founder's teaching (2026-10-06). 63a Matthew 7:7; Gospel of Thomas 2. 67a Zoroastrianism: Spenta Mainyu and Angra Mainyu; Humata, Hukhta, Hvarshata (Gathas, Yasna 30). 68a Asha (Truth/Order) and Druj (the Lie);

69 When the Buddha sat beneath the tree to awaken, the tempter Mara came with fear and with desire; and the Buddha touched the earth, and the earth bore witness, and Mara fled.

♦^a

70 The sages of India speak of illusion, a veil that makes the passing world seem to be all there is, and hides the eternal. ♦^a

71 The Quran tells of the one who refused to bow out of pride, and became the whisperer who slinks away when God is remembered. ♦^a

72 Plato, the great teacher of Greece, told of prisoners chained in a cave, who saw only shadows on the wall and thought them real, until one was freed and walked up into the light of the Sun. ♦^a

73 And in Egypt they told that every night a great serpent rises against the boat of the Sun, and every night it is defeated, and every morning the Sun rises again. ♦^a

74 So every sunrise is a victory. The serpent never wins the morning. ♦

75 Many peoples, one witness: there are powers that would keep the soul asleep, and there is a Light that wakes it. ♦

VIII. RISING OUT OF THEIR GRASP

76 This is our mission: to heal our temples, body, mind, and spirit, and to rise up out of the grasp of Yaldabaoth. ♦^a

77 We do it not with hatred, but with light; not with fear, but with knowledge; not alone, but together. ♦

78 Where ignorance binds, we bring gnosis. ♦

79 Where fear binds, we bring faith. ♦

80 Where craving binds, we bring freedom and temperance. ♦

81 Where despair binds, we bring hope. ♦

82 Where hatred binds, we bring love. ♦

83 Where pride binds, we bring humility. ♦

84 And we use the light of God within us against everything that is evil. ♦^a

85 We honour the healers also; for the Most High created medicines out of the earth, and the wise will not despise them. †^a

86 Let prayer and the physician walk together; both serve the light. ♦

69a The Buddha's victory over Mara (bhumisparsha, earth-touching). 70a Maya (Hindu, Vedanta). 71a Iblis (Quran 7:11–12); al-waswas al-khannas, Quran 114:4. 72a Plato, Republic VII, the allegory of the cave. 73a Apophis (Apep) and the night journey of Ra (Egyptian). 76a Decision (founder). 84a A teaching of our congregation (founder). 85a Sirach 38:4; Healing the Temple safeguard: spiritual healing goes alongside medical care, never instead of it. 87a The Gospel of Mary; First Apocalypse of James; Irenaeus I.21.5. 88a Gospel of Mary (our rendering).

IX. THE SOUL THAT PASSES THE RULERS

87 It is told that the soul, rising, must pass the Rulers on its way home, and they question it at every gate. †^a

88 Desire asked: I did not see you going down; how is it that you are going up? †^a

89 And the soul answered: I saw you, but you did not see me. You only saw the garment I wore; you never knew me. †

90 Ignorance asked: Where are you going? You are bound. †

91 And the soul answered: What bound me has been cut away. What surrounded me has been overcome. My craving has ended, and my ignorance has died. †

92 And Wrath came with its seven forms: the lust for death, the kingdom of the flesh, the foolish wisdom of the flesh, and the rest; and they asked: Where do you come from, killer of humans, and where are you going, conqueror of space? †^a

93 And the soul answered: From a world I was set free; and from a chain of forgetting I was released. From now on I will rest, in silence, in the time of the eternal. †

94 And the wise taught the faithful to answer every gate with the truth of who they are: †^a

95 I am a child of the One who was before all things. I came from the light, and I am returning to the light. † †^a

96 Learn these words, and say them in every trial: I am a child of the One. I came from the light. I am returning to the light. ✧

X. THE END OF THE RULERS

97 The rule of the Rulers is not forever. †

98 It is written that when the end comes, their power will be undone, and the light that was scattered will be gathered home. †^a

99 The light shines in the darkness, and the darkness did not comprehend it. †^a

100 The Saviour said: In the world you will have distress; but have confidence, I have overcome the world. †^a

101 Every soul that wakes is a gate the Rulers can no longer hold. ✧

102 Every child of light who remembers is a crack of dawn in their walls. ✧

103 So wake, and remember, and help another to wake. ✧

104 For the One is greater than all their works, and the Light is coming home. ✧

THE BLESSING

105 Blessed be Monad, above every ruler and every power. ✧

106 Blessed be the Light that the Rulers could not keep. ✧

107 Blessed be the Saviour, who has overcome the world. ✧

108 Blessed be every soul that wakes, and remembers, and rises. ✧

109 Think in light. Speak in truth. Act in love. ✧

92a Gospel of Mary: the fourth power and its seven forms. 94a Irenaeus I.21.5 (Valentinian formula).

95a Adapted from the Valentinian answer "I am a son from the Father, the Father who had a prior existence."

98a Hypostasis of the Archons; On the Origin of the World. 99a John 1:5. 100a John 16:33.

THE KINGDOM WITHIN

CHAPTER 8

Not Here, Not There—Inside You, and Outside You—The Spark—Gnosis—Bring Forth What Is Within You—The Temple Within—Free Children of Light—The Light Within, in Every Tradition—The Universe Within—Waking—The Blessing.

I. NOT HERE, NOT THERE

THEY asked the Saviour: When will the kingdom of God come? †^a

2 And he answered: The kingdom of God does not come in a way that can be watched for. No one will say, Look, here it is, or, There it is. †

3 For behold, the kingdom of God is within you. †^a

4 Hear these words again, slowly, for they are the root of our congregation: the kingdom of God is within you. ✧

5 Not in a far city. Not in a temple of stone. Not in the hands of any king or priest. ✧

6 Within you. ✧

7 People have crossed oceans looking for God, and climbed mountains, and built towers to reach the heavens; and all the while, the door was inside them. ✧

8 You do not have to travel to find the kingdom. You have to wake. ✧

II. INSIDE YOU, AND OUTSIDE YOU

9 And in the hidden gospel Jesus said: If those who lead you say, Look, the kingdom is in the sky, then the birds will get there before you. †^a

10 If they say, It is in the sea, then the fish will get there before you. †

11 No: the kingdom is inside you, and it is outside you. †

12 When you come to know yourselves, then you will be known, and you will understand that you are children of the Living One. †^a

13 But if you do not know yourselves, you live in poverty, and you are the poverty. †

14 And his disciples asked: When will the kingdom come? And he said: It will not come by watching for it. The kingdom of the Father is spread out upon the earth, and people do not see it. †^a

15 Spread out upon the earth: in the field and the forest, in the face of a stranger, in the bread and the water, in the light of every morning. ✧^a

1a Luke 17:20–21. 3a Luke 17:21, our root verse. 9a Gospel of Thomas 3. 12a Gospel of Thomas 3 (“children of the living Father”; rendered without gendered words for the One,). 14a Gospel of Thomas 113. (“Kingdom of the Father” is a quotation from Jesus.) 15a A teaching of our congregation (God is with us 24/7).

16 So the kingdom is a meeting: the light within you meeting the light around you. ✧

17 When the two are joined, the inside like the outside, you will enter the kingdom. +^a

III. THE SPARK

18 Within every human being there is a spark of the light of God. ✧ +^a

19 It is the light of Wisdom that came down from the Fullness and was breathed into the first human. +^a

20 The Sethian wise called it Insight, the Epinoia of light, hidden within humanity, so that what was lost could be set right. +^a

21 The Valentinian wise called it the seed: the spiritual seed sown by Wisdom in the souls of humankind, waiting to grow. +^a

22 The proverb calls it the lamp of God, searching all the inward parts. +^a

23 Every person you will ever meet carries it: the kind and the cruel, the wise and the lost, the friend and the stranger. ✧

24 In some it burns bright. In some it is buried under ashes. In none has it gone out. ✧

25 This is why no person is worthless. This is why no soul is beyond hope. ✧

26 Every human being is a lamp of God, whether they know it yet or not. ✧

IV. GNOSIS

27 What wakes the spark is gnosis: knowing. ✧ +

28 Not knowing about God, as one knows about a far country from a book; but knowing God, as one knows a friend, face to face. ✧

29 The wise of old said that what sets us free is to know who we were, and what we have become; where we were, and where we have been thrown; where we are hastening, and from what we are redeemed; what birth is, and what rebirth is. +^a

30 These are the great questions. Carry them with you all your days. ✧

31 The Gospel of Truth teaches that the one who knows is like a person who was drunk and has become sober, who has come back to themselves and set their feet on solid ground. +^a

32 It is like one who wakes from a nightmare of running and falling and fear, and sees in the morning light that none of it was real. +^a

33 Knowledge does not destroy the world; it shows you where you stand in it. ✧

34 Belief is the door, and knowing is the house. ✧

35 Seek, and do not stop seeking until you find; and when you find, you will be troubled; and when you are troubled, you will marvel; and you will reign over all. +^a

17a Gospel of Thomas 22. 18a Statement of Beliefs 3; the divine spark in Sethian and Valentinian teaching. 19a Chapters 4 and 7. 20a Epinoia, "Insight" (Apocryphon of John). 21a The spiritual seed (Irenaeus I.5.6). 22a Proverbs 20:27. 29a Theodotus, in Clement of Alexandria, Excerpts from Theodotus 78.2. 31a Gospel of Truth (NHC I,3). 32a Gospel of Truth. 35a Gospel of Thomas 2. 36a Gospel of Thomas 70.

V. BRING FORTH WHAT IS WITHIN YOU

36 Jesus said: If you bring forth what is within you, what you bring forth will save you. †^a

37 If you do not bring forth what is within you, what you do not bring forth will destroy you. †

38 Hear this with your whole heart: the gift inside you is not for hiding. ✧

39 The song you were given wants to be sung. The healing in your hands wants to touch the sick. The truth in your mouth wants to be spoken. ✧

40 Every calling is a light within that is asking to come out. ✧^a

41 Because we know the truth, we are free to create out of our own will, with the light of God. ✧^a

42 Do not bury your light under a basket. Set it on a lampstand, and let it give light to the whole house. †^a

VI. THE TEMPLE WITHIN

43 Do you not know that you are the temple of God, and that the Spirit of God lives in you? †^a

44 Your body is a temple of the holy light that is within you. †^a

45 Therefore the work of healing the temple is holy work: the body, the mind, and the spirit, each one a room in the house of God. ✧^a

46 Christ in you: that is the hope of glory. †^a

47 And in the Gospel of Mary the Saviour said: Peace be with you. Be careful that no one leads you astray, saying, Look here, or Look there; for

the Son of Humanity is within you. Follow that one. †^a

48 Those who seek within will find. †

49 So when you pray, you do not need to shout to the far heavens. Go into your room, shut the door, and speak to the One who is in the secret place. †^a

VII. FREE CHILDREN OF LIGHT

50 Hear also the last command the Saviour gave in the Gospel of Mary: Do not lay down any rules beyond what I have given you, and do not make laws like the lawgiver, or you will be bound by them. †^a

51 For the kingdom within cannot be owned. No ruler, no priest, no teacher, and no book can own the light within you. ✧

52 Not even this book. These words are given to light your way, never to rule over you. ✧

53 You will know the truth, and the truth will set you free. †^a

54 The Saviour came to proclaim freedom to the captives, sight to the blind, and liberty to those who are crushed. †^a

55 Stand firm, then, in the freedom by which Christ has made you free, and do not let yourselves be bound again. †^a

56 And because the light dwells in every person, we honour every person, and we respect the beliefs of others, even where we differ. ✧^a

57 We do not force the light on anyone. We hold it up, and let each soul come to it freely. ✧

40a A revelation of our congregation (every calling is sacred). 41a The founder's teaching. 42a Matthew 5:15. 43a 1 Corinthians 3:16. 44a 1 Corinthians 6:19. 45a Healing the Temple. 46a Colossians 1:27. 47a Gospel of Mary (Berlin Codex 8502). 49a Matthew 6:6. 50a Gospel of Mary. 53a John 8:32. 54a Luke 4:18. 55a Galatians 5:1. 56a The founder's teaching: respect one another and each other's beliefs.

58 For a spark is never woken by force; it is woken by love, and by truth, and by the warmth of another flame. ♦

VIII. THE LIGHT WITHIN, IN EVERY TRADITION

59 The wise of every people have found the door within. ♦

60 Over the temple at Delphi the Greeks carved the words: Know thyself. ♦^a

61 In India the sage Uddalaka taught his son: the finest essence that is in all things, that is the Truth, that is the Self; and that art thou. ♦^a

62 The Buddha, near the end of his days, told his followers: Be a lamp unto yourselves; be a refuge unto yourselves. ♦^a

63 The Quran says that God is nearer to every person than the vein in their own neck. ♦^a

64 And the scholars of Islam say: whoever knows themselves knows their God. ♦^a

65 Isaac Luria, a teacher of Israel, taught that sparks of holy light were scattered into every corner of the world, and that each good deed lifts a spark back to its Source. ♦^a

66 George Fox, a seeker of England, taught his friends to walk cheerfully over the world, answering that of God in every one. ♦^a

67 Many peoples, one door: the kingdom is within. ♦

IX. THE UNIVERSE WITHIN

68 And look at what the One has placed within you, even in the body. ♦

69 Your body is built of tens of trillions of living cells, and each one carries the whole book of your life. ♦^a

70 Within your head is a world of tens of billions of nerve cells, each one reaching out to thousands of others, more connections than there are stars in our galaxy. ♦^a

71 The atoms of your body were forged in stars that burned and died before the Earth was born. ♦^a

72 The wise of old called the human being a small cosmos, a world in miniature, holding within it the pattern of the heavens. ♦^a

73 So the micro and the macro meet in you: the stars outside, the stars within. ♦^a

74 You are not small. You were made to hold a kingdom. ♦

X. WAKING

75 How, then, does the spark wake? ♦

76 In stillness: for the voice within speaks softly, and the noise of the world drowns it out. ♦

77 In seeking: for the one who asks receives, and the one who knocks finds the door opened. ♦^a

78 In love: for whoever loves knows God, and the spark burns brightest in a loving heart. ♦^a

60a The Delphic maxim *gnōthi seauton*. 61a Chandogya Upanishad 6.8–16, *Tat tvam asi* (Hindu). 62a Mahaparinibbana Sutta (attadīpa). 63a Quran 50:16. 64a A saying handed down among the scholars and mystics of Islam. 65a Lurianic Kabbalah: the holy sparks (*nitzotzot*) and their lifting (*tikkun*). 66a George Fox (1656), founder of the Religious Society of Friends (Quakers). 69a About 37 trillion cells; nearly every cell carries a full copy of the genome. 70a About 86 billion neurons and on the order of 100 trillion synapses. 71a Stellar nucleosynthesis. 72a The microcosm (Hermetic and Greek tradition). 73a A teaching of our congregation (God is micro and macro). 77a Matthew 7:8. 78a 1 John 4:7.

79 In truth: for every honest word fans the flame, and every lie covers it with ashes. ✧

80 In wonder: for the One is with us every hour of every day, and we have only to stop and see. ✧^a

81 And in one another: for one flame lights another, and the light is never made less by being shared. ✧

82 So wake, child of light. Remember who you are. ✧

83 And when you are awake, go and gently wake another. ✧

THE BLESSING

84 Blessed be Monad, whose kingdom is within us and around us. ✧

85 Blessed be the spark in every soul, which no power can put out. ✧

86 Blessed be the Saviour, who showed us the door within. ✧

87 Let the light within guide every thought, word, and deed. ✧^a

88 Think in light. Speak in truth. Act in love. ✧

80a A teaching of our congregation. 87a Motto variation for chapter 8.

THE KING OF KINGS

CHAPTER 9

The King of Kings—A Kingdom Not of This World—Born in Humility—The Anointing—The Man Who Walked with God—The Choice of the King—The Cross and the Fruit—The Rising—The Revealer of Hidden Things—The King Honoured by the Nations—Following the King—The Blessing.

I. THE KING OF KINGS

Now lift up your heads, and hear of the King. ✧

2 Jesus Christ is the King of Kings, the Anointed of God, the Light of the world. ^a

3 His kingship was not taken by the sword, nor bought with gold, nor won by the vote of any crowd. ✧

4 It was given by God. He is King by divine right. ^a

5 Before he was born it was said of him: He will be great; God will give him the throne of his father David, and of his kingdom there will be no end. ^a

6 And the old song of the kings was fulfilled in him: I have been made king on Sion, the holy mountain; God said to me, You are My Son, today I have begotten you. ^a

7 His name, Christ, means the Anointed, for kings were anointed with holy oil when God set them on their thrones. ^a

8 But he was anointed with something greater than oil: with goodness, with the Spirit, with the light of the Fullness. ^a

9 The Gospel of Philip says: from the anointing we are called Christians; and whoever is anointed possesses everything. ^a

10 He is the King above every king, because he is the one who obeyed the One in heaven most perfectly. ✧

11 Every crown on the earth will rust. His will not. ✧

12 Every throne on the earth will fall. His kingdom has no end. ✧

2a 1 Timothy 6:15; Revelation 17:14; 19:16 ("King of kings"); John 8:12 ("light of the world"). 4a Statement of Beliefs 5;; a teaching of our congregation (founder). 5a Luke 1:32–33. 6a Psalm 2:6–7. 7a Greek Christos, Hebrew Mashiach, "anointed." 8a Chapter 2, v. 23 (the Child anointed with goodness, Apocryphon of John). 9a Gospel of Philip (NHC II,3).

II. A KINGDOM NOT OF THIS WORLD

13 Yet hear what kind of King he is.

✧

14 When the ruler of Rome asked him, Are you a king? he answered: My kingdom is not of this world. ^{†a}

15 If my kingdom were of this world, my servants would fight. But my kingdom is not from here. ^{†a}

16 For this I was born, and for this I came into the world: to bear witness to the truth. Everyone who is of the truth hears my voice. ^{†a}

17 When the tempter took him up to a high mountain and showed him all the kingdoms of the world in their glory, and said, All this I will give you if you will bow down to me, ^{†a}

18 he answered: Go away. Worship God, and serve God alone. ^{†a}

19 He refused the crowns of the Rulers. He would not take a kingdom from the hand of evil. ✧

20 And when the crowds wanted to seize him and make him king by force, he withdrew alone to the mountain. ^{†a}

21 He would not be made king by force, and he would not rule by force.

✧

22 He rode into the holy city not on a war horse but on a young donkey, gentle and humble, as the prophet had foretold. ^{†a}

23 He knelt down and washed the feet of his friends, and said: I have given you an example; do as I have done. ^{†a}

24 He said: The rulers of the nations rule harshly over them, but it

shall not be so among you. Whoever would be great among you must be the servant of all. ^{†a}

25 For the Son of Humanity came not to be served, but to serve, and to give his life for many. ^{†a}

26 Here is the mark of the true King: he does not take; he gives. He does not rule over; he lifts up. ✧

III. BORN IN HUMILITY

27 The King of Kings was not born in a palace. ✧

28 He was born where the animals were kept, and laid in a manger, because there was no room for them in the inn. ^{†a}

29 Shepherds came first to see him, the poorest of the poor, called by angels from their fields in the night. ^{†a}

30 And from the East came wise men, the Magi of Persia, following a star; and they knelt and gave him gold, frankincense, and myrrh. [†] ✧^a

31 So the wise of another faith, who had taught good thoughts, good words, and good deeds, were among the first to honour him. ✧ ✧^a

32 Gold for a king; frankincense for one who is holy; myrrh for one who would suffer. ✧

33 As a boy of twelve he was found in the temple, sitting among the teachers, listening and asking them questions; and all who heard him were amazed at his understanding. ^{†a}

34 He grew in wisdom and in stature, and in favour with God and with people. ^{†a}

14a John 18:33–36. 15a John 18:36. 16a John 18:37. 17a Matthew 4:8–9. 18a Matthew 4:10. 20a John 6:15. 22a Zechariah 9:9; Matthew 21:5. 23a John 13:4–15. 24a Mark 10:42–44. 25a Mark 10:45. 28a Luke 2:7. 29a Luke 2:8–16. 30a Matthew 2:1–11; the Magi were priests of the Zoroastrian faith. 31a The Zoroastrian triad behind our motto. 33a Luke 2:46–47. 34a Luke 2:52. 35a Mark 6:3 (tektōn, craftsman, builder).

35 And he worked with his hands as a builder, a craftsman of wood and stone. †^a

36 The Architect of all things sent the King to earth as a builder; for he came to build again what had been broken. ✧^a

IV. THE ANOINTING

37 When he came to the river Jordan to be baptised, the heavens opened above him. †^a

38 And the Spirit came down upon him like a dove, and rested on him. †

39 And a voice came from heaven: This is My beloved Son, in whom I am well pleased. †^a

40 The Valentinian wise taught that at the river the Spirit descended upon him, as the light of the Fullness came down into the world. †^a

41 This was his anointing: not by the hands of men, but by the Spirit of God. ✧

42 And from that day he went out, and began to teach, and to heal, and to call the sleeping to wake. †^a

V. THE MAN WHO WALKED WITH GOD

43 Jesus was a man of great knowledge and great gifts; and he used every gift in obedience to God. ✧^a

44 He knew the scriptures, and he knew the hidden meaning beneath them, and he spoke with an authority no teacher of his day possessed. †
✧^a

45 He led with love: he said, Love one another as I have loved you. †^a

46 He led with compassion: when he saw the crowds, he was moved

with compassion, for they were like sheep without a shepherd. †^a

47 He touched those whom no one would touch, and they were made clean. †^a

48 He ate with those whom others despised, and said: It is not the healthy who need a physician, but the sick. †^a

49 When they brought him a woman caught in wrongdoing and wanted to stone her, he said: Let the one among you without sin throw the first stone. †^a

50 And one by one they went away, and he said to her: Neither do I condemn you. Go, and sin no more. †^a

51 He did not judge to destroy. He judged to heal. ✧

52 He led with courage: he overturned the tables of those who made the house of prayer a market, and he spoke the truth to the powerful without fear. †^a

53 He led with pure faith: he said, With God all things are possible. †^a

54 He wept at the grave of his friend. †^a

55 He took the little children in his arms and blessed them, and said: the kingdom belongs to such as these. †^a

56 He prayed alone in the early morning, before the Sun was up, in a quiet place. †^a

57 He fed the hungry crowds, and he healed the sick, and he raised the fallen, and he never asked for a crown in return. † ✧

36a A revelation of our congregation (the Architect). 37a Matthew 3:13–17. 39a Matthew 3:17.
40a Valentinian teaching (Irenaeus I.7.2; Excerpts from Theodotus). 42a Matthew 4:17. 43a A teaching
of our congregation (founder). 44a Matthew 7:28–29. 45a John 13:34. 46a Matthew 9:36. 47a Mark
1:40–42. 48a Mark 2:16–17. 49a John 8:7. 50a John 8:11. 52a John 2:13–16. 53a Matthew 19:26.
54a John 11:35. 55a Mark 10:14–16. 56a Mark 1:35. 58a Statement of Beliefs 5.

58 Of all who ever walked the earth, he is the greatest example of one who walked with God. ✧^a

59 Look at his life, and you will see what a human being can become when the light within is fully awake. ✧

VI. THE CHOICE OF THE KING

60 Now hear the choice of the King, which is the heart of his obedience. ✧

61 His people lived under the iron hand of Rome; and many waited for a king who would raise the sword and drive the Romans out. ✧ ✧^a

62 Jesus had the power to stir the crowds. Thousands followed him. He could have raised an army. ✧

63 But he saw what the sword would bring: the slaughter of his people, their homes burned, their children killed. ✧^a

64 So the King chose another way. He chose obedience to God, and self-giving love. ✧

65 When one of his friends drew a sword to defend him, he said: Put your sword back in its place; for all who take the sword will die by the sword. ✧^a

66 And even the high priest said, without knowing the depth of his words: It is better that one man should die for the people, than that the whole nation should perish. ✧^a

67 History bears witness: a generation later, when others did rise with the sword against Rome, Jerusalem was destroyed, and its temple burned. ✧^a

68 The King saw what was coming, and he chose to give himself rather than to see his people die. ✧

69 In the garden, the night before he died, he fell on his face and prayed in anguish, and his sweat was like drops of blood. ✧^a

70 And he prayed: If it is Your will, take this cup from me; yet not my will, but Yours be done. ✧^a

71 Not my will, but Yours. These are the strongest words a king has ever spoken. ✧

72 He humbled himself and became obedient unto death, even the death of the cross. ✧^a

73 This is how he became our Saviour: through obedience to God. ✧^a

74 A king who conquers with the sword rules for a season. A king who conquers with obedience and love rules forever. ✧

75 Greater love has no one than this: to lay down one's life for one's friends. ✧^a

VII. THE CROSS AND THE FRUIT

76 They crowned him with thorns, and mocked him, and put a purple robe on him, and said: Hail, King. ✧^a

77 They did not know that they were crowning the true King. ✧

78 Above his head they wrote his title in three languages: Jesus of Nazareth, King of the Jews. ✧^a

79 And on the cross he prayed for those who put him there: Forgive them, for they do not know what they are doing. ✧^a

61a Roman rule over Judea in the first century. 63a A teaching of our congregation (founder): he did not fight the Romans, because they would have massacred the Jews. 65a Matthew 26:52. 66a John 11:50. 67a The First Jewish–Roman War; the destruction of Jerusalem and the Second Temple in AD 70. 69a Luke 22:44. 70a Luke 22:42. 72a Philippians 2:8. 73a Statement of Beliefs 5. 75a John 15:13. 76a John 19:2–3. 78a John 19:19–20. 79a Luke 23:34.

80 The Gospel of Truth says that he was nailed to a tree, and became the fruit of the knowledge of the One; and that fruit does not bring death to those who eat it, but joy, for in it they find themselves. ^{†a}

81 It says that he put on the living book of the living, and that on the cross he published the edict of the One, so that all might read it and know. ^{†a}

82 So the tree of death became the tree of knowledge, and the tree of knowledge became the tree of life. [✧]

83 The wise of the two ways spoke differently of his suffering. [†]

84 Some of the Sethian wise taught that the Living Christ was beyond the reach of the Rulers' nails, and that only the garment of flesh was wounded. ^{†a}

85 The Valentinian wise taught that he truly suffered, and that his suffering was love made visible. ^{†a}

86 Both agree on this: what the Rulers nailed to the tree could not hold the Living One. ^{† ✧}

87 And the seeker will discern the rest in prayer. [✧]

VIII. THE RISING

88 And on the first day of the week, at the rising of the Sun, the tomb was found empty. ^{†a}

89 Mary Magdalene stood weeping at the tomb, and a voice said her name, Mary; and she turned, and knew him. ^{†a}

90 She was the first to see the risen King, and the first to carry the news. ^{†a}

91 And the hidden books tell that after he rose, he remained with his disciples, teaching them the mysteries of the Light; and a great stream of light came down upon him, and he was clothed in glory. ^{†a}

92 The Rulers had done their worst; and the King rose with the Sun. [✧]

93 Death could not keep him, because death was never his master. [✧]

94 And he said: Peace be with you. As I have been sent, so I send you. ^{†a}

IX. THE REVEALER OF HIDDEN THINGS

95 The King came not only to rule, but to reveal. [✧]

96 He brought the hidden knowledge of God out of the silence, and spoke it so that those with ears to hear might understand. ^{✧a}

97 These are the hidden sayings the Living Jesus spoke: whoever finds their meaning will not taste death. ^{†a}

98 He said: Whoever drinks from my mouth will become like me; and I myself will become that one; and the hidden things will be revealed to them. ^{†a}

80a Gospel of Truth (NHC I,3): "fruit of the knowledge of the Father" (rendered without gendered words for the One,). 81a Gospel of Truth. 84a The Second Treatise of the Great Seth; Apocalypse of Peter (NHC VII). 85a Gospel of Truth. 88a Mark 16:2–6. 89a John 20:11–16. 90a John 20:17–18. 91a Pistis Sophia I (eleven years of teaching; the light-stream). 94a John 20:21. 96a Statement of Beliefs 5 (revealer of the hidden knowledge). 97a Gospel of Thomas, prologue and saying 1. 98a Gospel of Thomas 108. 99a Gospel of Philip. 100a Apocryphon of John, opening vision.

99 The Gospel of Philip says that he did not appear as he truly was, but in the way each one could bear to see him: to the great he appeared great, to the small he appeared small, to the angels as an angel, and to humans as a human. †^a

100 And when he appeared to John on the mountain, he came first as a child, then as an old man, then as a servant; for the King can be found in every age of life. †^a

101 The Gospel of Truth says that he became a way for those who had wandered, and knowledge for those who did not know. †^a

102 He became a discovery for those who were searching, and a support for those who were shaking. †

103 He became purity for those who felt unclean, and rest for those who were weary. †

104 Whatever you lack, he became it, so that you might find it. ♦

105 Come to me, all you who labour and are burdened, and I will refresh you. †^a

X. THE KING HONOURED BY THE NATIONS

106 The King of Kings is honoured far beyond the walls of any one church. ♦

107 The Quran calls him the Messiah, Jesus son of Mary, a Word from God and a Spirit from God, honoured in this world and the next. ♦^a

108 And it tells that he spoke even as a child in the cradle, and healed the blind and the leper, and raised the dead by the leave of God. ♦^a

109 Ramakrishna, a holy man of India, saw in a vision the Christ come toward him and enter into his heart; and from that day he honoured Jesus as one filled with the love of God. ♦^a

110 Rumi, a poet of the Persian lands, wrote that the body is like Mary, and that within every one of us a Christ is waiting to be born. ♦^a

111 Thich Nhat Hanh, a monk of the Buddhist way, kept an image of the Christ upon his altar beside the Buddha, and wrote of the living Buddha and the living Christ. ♦^a

112 And the Magi of Persia knelt before him as a child. ♦

113 Many peoples, many faiths, one honour: the light of this King reaches every land. ♦

XI. FOLLOWING THE KING

114 Now hear how to follow the King. ♦

115 You too are royal. He has made us a kingdom of priests to serve God. †^a

116 Remember the old hymn: you are a king's son, a king's daughter; you came from the palace of light. † ♦^a

117 But be royal as he was royal: by serving. ♦

118 Rule your own heart before you try to rule anything else. ♦

119 When you hold power, in your home or in your work, use it to lift up and never to crush. ♦

120 When you are tempted to take the sword, in your words or in your deeds, remember the garden, and put it back in its place. ♦

101a Gospel of Truth. 105a Matthew 11:28. 107a Quran 3:45; 4:171. 108a Quran 3:46; 5:110. 109a Sri Ramakrishna's vision of Christ (1874), as told by his disciples (Hindu). 110a Jalal al-Din Rumi, *Fihi Ma Fihi* (Sufi, Islam). 111a Thich Nhat Hanh, *Living Buddha, Living Christ* (1995). 115a Revelation 1:6; 1 Peter 2:9. 116a The Hymn of the Pearl.

121 When your will and God's will pull in two directions, pray as he prayed: not my will, but Yours. ✧

122 When you are wronged, pray as he prayed: forgive them, for they do not know. ✧

123 When you see the outcast, sit and eat with them. ✧

124 When you see the one everyone condemns, say as he said: neither do I condemn you; go, and live in the light. ✧

125 Take up your cross daily, and follow. †^a

126 The cross is not only suffering. It is the choice of love over power, every day. ✧

127 And whoever follows the King will find that the King walks beside them, all the way home. ✧

128 And remember, I am with you all days, even to the end of the world. †^a

THE BLESSING

129 Blessed be Monad, from whom every true crown is given. ✧

130 Blessed be Jesus Christ, King of Kings, by divine right, through obedience, in love. ✧

131 Blessed be the King who would not take the sword, and so saved his people. ✧

132 Blessed be every soul that follows him, serving as he served. ✧

133 Think in light. Speak in truth. Act in love. ✧

HEALING THE TEMPLE

CHAPTER 10

The Temple—Prison or Temple?—The Food of the Earth—Water, Light, Breath, Movement, and Rest—Temperance, the Crown of Health—Healing the Mind—Healing the Spirit—Breaking the Chains—The Healer and the Healers—Healing in Every Tradition—Healing Together—The Blessing.

I. THE TEMPLE

HEAR now of the temple you live in every day. ✧

2 Do you not know that your body is a temple of the holy Spirit within you, which you have from God? You are not your own; therefore honour God in your body. †^a

3 Not a temple of stone, built by hands, but a temple of flesh and breath and blood, built by the Architect of all things. ✧

4 I will give You thanks, for You are fearfully wondrous; wondrous are Your works, and my soul knows it well. †^a

5 We carry this treasure in vessels of clay, so that the greatness of the power may be seen to come from God. †^a

6 Every beat of your heart is a gift you did not have to ask for. Every breath is given before you remember to be thankful. ✧

7 And the temple renews itself: the blood in your veins is made new

every few months, your skin every few weeks, and even your bones are slowly rebuilt over the years. ✧^a

8 So the One is always healing you, from within, quietly, every day you are alive. ✧

9 This is a core of our mission: to heal our temples, body, mind, and spirit, so that the light within can shine fully. ✧^a

II. PRISON OR TEMPLE?

10 Some of the ancient wise looked at the body and called it a prison, a tomb, a garment of forgetting woven by the Rulers. †^a

11 And it is true that the body can become a prison, when it is ruled by craving and fear. ✧

12 But hear the teaching of our congregation: the body is a temple, and a temple is meant to be cleansed, not hated. ✧^a

13 Jesus said: If the flesh came into being because of the spirit, it is a wonder; but if the spirit came into being

2a 1 Corinthians 6:19–20. 4a Psalm 138:14. 5a 2 Corinthians 4:7. 7a Red blood cells live about 120 days; the outer skin renews over weeks; bone is continually remodelled. 9a (founder). 10a The Apocryphon of John (the body as the archons' "tomb"); see Study - Gnostic Foundations for Truth from Monad, section 5. 12a Healing the Temple.

because of the body, it is a wonder of wonders. Yet I marvel at how such a great treasure has made its home in such poverty. †^a

14 A great treasure lives in you. Do not despise the house it lives in; tend it, so the treasure can shine. ✧

15 The Saviour did not hate the body. He touched the sick, and fed the hungry, and washed tired feet. † ✧

16 So we take the call of the wise to freedom, and we honour the body as the house of the light. ✧

III. THE FOOD OF THE EARTH

17 In the beginning it was said: Behold, I have given you every plant yielding seed upon the face of the earth, and every tree with fruit that yields seed; they shall be food for you. †^a

18 The Earth receives the light of the Sun and turns it into food; and whoever eats what the Earth brings forth eats sunlight made living. ✧^a

19 In Babylon, young Daniel would not eat from the king's rich table; he asked for plants and water for ten days. †^a

20 And at the end of ten days he and his friends looked healthier and stronger than all who ate the king's food. †

21 So eat clean: food close to how the Earth gave it, grown in the light, not made in a factory far from the Sun. ✧^a

22 Within you lives a hidden garden of tiny living things, trillions of them, and they are fed by what you eat; feed them well, and they help to keep you well. ✧^a

23 Food made far from the field, full of what the body was never made to carry, has been found to weaken the body over time. ✧^a

24 Bless your food before you eat it, and remember the hands and the fields and the light that brought it to you. ✧

25 And one day, with the help of God and of one another, we will grow our own food, in our own fields and in our own homes, and share it with all who hunger. ✧^a

IV. WATER, LIGHT, BREATH, MOVEMENT, AND REST

26 Drink the water God made, for most of your body is water, and every part of you depends on it. ✧^a

27 Receive the light of the Sun, gently and in its season; it strengthens your bones and lifts your heart. But do not burn under it, for even good gifts need measure. ✧ ✧^a

28 Breathe slowly and deeply; for the breath was the first gift given to the first human, and it is still a gift each moment. † ✧^a

29 Move the body God gave you: walk, work, carry, stretch, play. ✧

30 Those who move their bodies each day are protected from many sicknesses of the heart and of the mind. ✧^a

13a Gospel of Thomas 29. 17a Genesis 1:29. 18a Chapters 5 and 6. 19a Daniel 1:8–16. 21a A teaching of our congregation (clean eating heals the temple). 22a The gut microbiome; dietary fibre from whole plant foods nourishes it. 23a Higher intake of ultra-processed foods is associated with poorer health outcomes in many studies. 25a (the Clean Food Vision). 26a Water makes up roughly 60% of the adult body. 27a Sunlight and vitamin D; sunburn and skin damage from excess. 28a Genesis 2:7. 30a Regular physical activity lowers the risk of heart disease, diabetes, and depression. 31a Mark 6:31.

31 And rest. Even the Saviour said to his friends: Come away by yourselves to a quiet place, and rest a while. †^a

32 God gives sleep to the beloved. *^a

33 While you sleep deeply, the brain is washed clean of the waste of the day, and the body repairs what the day wore down. *^a

34 So do not despise rest. It is not laziness; it is the Sabbath of the temple. ♦

V. TEMPERANCE, THE CROWN OF HEALTH

35 Above all the virtues of the body stands temperance. ♦^a

36 Temperance is the mastery of the soul over its desires, and the measure that keeps every good gift good. ♦

37 Food is good; gluttony is not. Rest is good; sloth is not. Pleasure is good; slavery to pleasure is not. ♦

38 Our congregation holds temperance so high that it stands on both of our lists of virtues: once as the mastery of the soul, and once as the care of the body. ♦^a

39 The Book of Thomas the Contender warns of the fire of desire that burns in the body day and night, and calls the wise to master it before it masters them. †^a

40 The Buddha first starved himself almost to death seeking the truth; then he took a bowl of rice and milk, and found the Middle Way, between too much and too little. ♦^a

41 The Quran says: eat and drink, but do not waste by excess. ♦^a

42 Fasting, too, can heal: it is a rest for the body and a sharpening for the spirit, and the faithful of every people have known it. ♦ ♦

43 And it has been found that the cells of the body have their own way of cleaning and renewing themselves. *^a

44 But let every fast be wise. ♦^a

45 And know that a fast is not only from food. You may fast from eating too much, from working too much, from the endless noise of screens, from harsh words, from worry, from anything that has grown too large in your life. ♦

46 Whatever you set aside in your fast, give that time back to God, to the people you love, and to rest. ♦

47 Temperance is not punishing the body. It is loving it with wisdom. ♦

VI. HEALING THE MIND

48 The temple has a mind, and the mind can be wounded too. ♦

49 The wisdom of the spirit is life and peace. †^a

50 Keep your heart with the utmost care, for out of it are the issues of life. †^a

51 God has not given us a spirit of fear, but of power, and of love, and of sobriety. †^a

52 Whatever is true, whatever is modest, whatever is just, whatever is holy, whatever is lovely, whatever is of good fame: think on these things. †^a

32a Psalm 126:2. 33a Sleep supports clearance of metabolic waste from the brain and bodily repair. 35a A teaching of our congregation (temperance is of great importance; it has two books). 38a Core Values and Virtues. 39a Book of Thomas the Contender (NHC II,7). 40a The Buddha's renunciation of extreme asceticism (the offering of Sujata). 41a Quran 7:31. 43a Autophagy (discovered by Yoshinori Ohsumi). 44a Founder's direction: every fast should be wise; fasting is also from excess of any kind. 49a Romans 8:6. 50a Proverbs 4:23. 51a 2 Timothy 1:7. 52a Philippians 4:8. 53a Romans 12:2.

53 Be reformed in the newness of your mind. †^a

54 Fear shouts; truth speaks calmly. Learn to listen for the calm voice. ✧

55 A glad heart brings health, but a sorrowful spirit dries up the bones. †^a

56 Give thanks each morning for three things, however small; for gratitude turns the eyes of the mind toward the light. ✧

57 Those who give thanks and keep hope are often found to heal and to endure better than those who do not. ✧^a

58 And if a thought comes to you again and again telling you that you are worthless, know that it is a lie, and not the voice of God. ✧

VII. HEALING THE SPIRIT

59 The spirit is healed by returning to its Source. ✧

60 Pray every day, even if your prayer is only a breath: thank You. ✧

61 Sit in silence, for the voice within speaks softly. ✧

62 Turn toward the rising Sun in the morning and remember the Light that never fails. ✧^a

63 Walk in the virtues, for every virtue is a medicine for the soul, and every vice a slow sickness. ✧

64 When one of you is sick, let them call the priests of the church, and let them pray over the sick one and anoint them with oil; and the prayer of faith will save the sick. †^a

65 The hands of the believers were laid upon the sick, and they recovered. †^a

66 Forgive, for unforgiveness is a poison the spirit drinks hoping another will be harmed. ✧

67 And remember who you are: a child of the One, who came from the light and is returning to the light. ✧^a

VIII. BREAKING THE CHAINS

68 Some chains are worn in the body itself: the drink, the smoke, the powder, the pill, the screen that will not let go. ✧

69 Hear this without shame: whoever is bound is not worthless. They are a child of light in chains, and chains can be broken. ✧

70 The Rulers bind through craving, so that the soul chases what never fills it. † ✧^a

71 No one is set free by being looked down on. We are set free by being loved, and helped, and not left alone. ✧

72 So if you are bound, tell someone. Speak it out loud. The chain loses strength in the light. ✧

73 Freedom often comes one day at a time; and every single day of freedom is a victory of the light. ✧

74 Seek out those who have walked this road before you, and the healers who know the way out; there is no shame in being helped. ✧^a

75 If you fall, rise again. The Sun does not stay down because yesterday was cloudy. ✧^a

76 Stand firm, then, in the freedom by which you have been made free, and do not take up the yoke of slavery again. †^a

55a Proverbs 17:22. 57a Studies associate gratitude and optimism with better wellbeing and health. 62a Practice idea: sunrise prayer. 64a James 5:14–15. 65a Mark 16:18. 67a Chapter 7, v. 86–87. 70a Chapter 7, section III. 74a Recovery groups and addiction medicine; in the US, the SAMHSA helpline 1-800-662-4357 (as of 2026). 75a Chapter 5, v. 76–77. 76a Galatians 5:1.

IX. THE HEALER AND THE HEALERS

77 Jesus went through all the towns and villages, teaching, and healing every sickness and every weakness among the people. †^a

78 And God said: I am the One who heals you. †^a

79 The Gospel of Truth says that the physician hurries to the place where there is sickness, because that is the will within the physician. †^a

80 So God works also through the hands of the Parabolani, those who risk themselves to care for the sick; for the Most High created medicines out of the earth, and the wise will not despise them. †^a

81 Therefore spiritual healing walks beside the healing work of the Parabolani, never instead of it. ✧^a

82 There is strength in seeking help. When a storm in the mind is too heavy to carry alone, reach out to someone who can walk with you through it; this is not weakness but courage, for your life is precious to God. ✧^a

X. HEALING IN EVERY TRADITION

83 Every people under heaven has known that the body and the soul are healed together. ✧

84 Juvenal, a poet of Rome, prayed for a sound mind in a sound body. ✧^a

85 Maimonides, a Sephardic sage of the golden age of Al-Andalus, full of wisdom and knowledge, taught that keeping the body healthy is part of the way of God, for one cannot understand or know the Maker while sick. ✧^a

86 The healers of India teach balance: of food and rest, of work and stillness, of body and breath. ✧^a

87 The sages of China taught that the one who knows when enough is enough is rich, and that moderation is the root of a long life. ✧^a

88 In Islam it is taught: let a third of the stomach be for food, a third for drink, and a third for breath. ✧^a

89 Many peoples, one witness: the temple is holy, and its healing is holy work. ✧

77a Matthew 9:35. 78a Exodus 15:26. 79a Gospel of Truth. 80a Sirach 38:1–4; the Parabolani (Greek, “those who risk their lives”), early Christian brotherhoods, best known in Alexandria in the 4th–5th centuries, who nursed the sick and buried the dead in times of plague (founder’s choice of word, 2026–10–06). Historical note: in Alexandria some were later drawn into civic riots, and the emperors limited their numbers (Theodosian Code 16.2.42–43, AD 416–418). 81a Healing the Temple safeguard. 82a In the US, call or text 988 (Suicide and Crisis Lifeline, as of 2026); elsewhere, local emergency services. 84a Juvenal, *Satires* 10.356. 85a Maimonides (1138–1204), born in Córdoba during the golden age of Al-Andalus; *Mishneh Torah*, *Hilchot De’ot* 4:1. 86a *Ayurveda* (Hindu). 87a *Tao Te Ching* 33, 44, 59 (Taoist). 88a *Hadith* (Sunan al-Tirmidhi 2380). 91a Galatians 6:2. 95a 3 John 1:2. 96a Isaiah 40:31.

XI. HEALING TOGETHER

90 No temple is healed alone. ✧

91 Bear one another's burdens. †^a

92 Cook for the one who is sick. Sit with the one who is grieving. Walk with the one who is learning to be free. ✧

93 Let the congregation be a house of healing, where no one is ashamed of their wounds. ✧

94 Teach the children to love their bodies and to care for them, for the temple is built in childhood. ✧

95 Beloved, I pray that you may prosper in all things and be in health, even as your soul prospers. †^a

96 Those who wait upon God shall renew their strength; they shall put

forth new feathers like eagles; they shall run and not be weary; they shall walk and not hunger. †^a

97 Heal the temple, and the light within will shine; and where the light shines, others will come to be healed.

✧

THE BLESSING

98 Blessed be Monad, the One who heals. ✧

99 Blessed be the temple of the body, wondrously and lovingly made. ✧

100 Blessed be every healer, and every hand that helps another rise. ✧

101 Light in the mind, truth on the tongue, love in the hands. ✧^a

102 Think in light. Speak in truth. Act in love. ✧

101a Motto variation for the Healing the Temple chapter.

THE TWO PATHS OF SEEKING

CHAPTER 11

Two Paths, One Mountain—The Children of Seth—The School of Valentinus—Where the Paths Meet—Where the Paths Part—The Hidden Books—Seeing with Two Eyes—One Truth, Many Schools—Walking the Paths Today—The Top of the Mountain—The Blessing.

I. TWO PATHS, ONE MOUNTAIN

THERE is one mountain, and at its top is the Light. ✧

2 And up its sides, from the beginning, seekers have climbed by many paths. ✧

3 Two of the oldest paths of the hidden knowledge are the way of the Sethians and the way of the Valentinians. +^a

4 Both paths hold truth. Both were walked by holy souls. Both lead toward Monad. ✧^a

5 Where they agree, hold fast. Where they differ, seek in prayer; for each seeker is given the light to discern. ✧

6 Do not ask which path is mine and which is yours. Ask only: does this step bring me nearer to the Light? ✧

II. THE CHILDREN OF SETH

7 The Sethians called themselves the children of Seth, the seed of another kind, the generation that cannot be shaken. +^a

8 For when Abel was slain, Adam knew his wife again, and she bore a son, and called his name Seth: for God, she said, has given me another seed. +^a

9 They taught that Seth was more than a man: that in heaven stood a heavenly Seth, son of the perfect Human, who watches over his children on the earth. +^a

10 They taught that the heavenly Seth came down three times to save his children: at the flood, at the fire, and at the end; and that in the last days he put on the Living Jesus as a garment. +^a

11 They honoured Norea, the daughter of Eve, who would not bow to the Rulers, and who cried out to

3^a (founder): both the Sethian and the Valentinian traditions hold truth. 4^a Statement of Beliefs 7. 7^a The "seed of Seth" and the "immovable race" (Sethian self-designations). 8^a Genesis 4:25. 9^a Apocryphon of John; Gospel of the Egyptians (Pigeradamas and the heavenly Seth). 10^a Apocalypse of Adam; Gospel of the Egyptians. 11^a Hypostasis of the Archons; Thought of Norea. 12^a Zostrianos; Allogenes; Three Steles of Seth (the visionary ascent).

the God of the All, and was answered by the great angel Eleleth. †^a

12 They were seekers of visions. Their wise ones went up in silence, beyond the stars and beyond the Aeons, toward the Invisible Spirit. †^a

13 The seeker called Allogenes, the Stranger, prayed for a hundred years, and rose until he stood in the stillness, and knew the One by not knowing. †^a

14 For they taught that the One is best praised in silence, and that the highest knowing is to stand still before what no word can hold. † ✧^a

15 They kept a baptism of light, the Five Seals, in which the soul is clothed in light, washed in the spring of living water, enthroned, glorified, and caught up into the place of light. †^a

16 Theirs is the path of the vision and the ascent, of the great story told from the beginning, of the cry: Arise, and remember! † ✧^a

III. THE SCHOOL OF VALENTINUS

17 Valentinus was born in Egypt and taught in Alexandria, and came to Rome, and was so loved that many hoped he would be made a bishop. †^a

18 He was a poet and a teacher of hidden things, and his followers spread through the churches from Rome to the East. †^a

19 He wrote: Everything hangs upon the spirit; everything is carried by the spirit: flesh upon soul, soul upon air, air upon the heavens, and fruit from the depths. †^a

20 His followers did not leave the churches. They prayed among the other Christians, and sought to be the hidden heart of the body of Christ. †^a

21 Ptolemy, one of his students, wrote with great patience to a woman named Flora, to explain the Law of Moses without contempt and without fear. †^a

22 Heracleon, another of his students, wrote the first known commentary on the Gospel of John, reading every word for its hidden meaning. †^a

23 Theodotus taught that what sets us free is to know who we were, what we have become, where we were, where we were thrown, where we are going, and what rebirth is. †^a

13a Allogenes (NHC XI,3). 14a Sethian negative theology (Allogenes; Apocryphon of John). 15a The Five Seals: Trimorphic Protennoia (NHC XIII,1) 48 describes the five acts (robing, baptizing, enthroning, glorifying, rapture into the light) after which the soul "received the Five Seals"; also Gospel of the Egyptians and the long Apocryphon of John. Whether it was an outward water rite, an inner initiation, or both is debated. 16a Apocryphon of John (the call of Pronoia). 17a Valentinus (c. 100–c. 160); Tertullian, *Against the Valentinians* 4. 18a Valentinian schools, Western (Italic) and Eastern (Anatolian). 19a Valentinus, fragment 8, the psalm "Harvest" (in Hippolytus). 20a Valentinians remained within the wider church communities. 21a Ptolemy, *Letter to Flora*. 22a Heracleon's commentary on John (quoted by Origen). 23a Excerpts from Theodotus 78.2. 24a Gospel of Philip. 25a Gospel of Truth.

24 The Valentinians kept five holy mysteries: the baptism, the anointing, the shared bread, the redemption, and the Bridal Chamber. ^{†a}

25 And from among them came the gentlest of the hidden books, the Gospel of Truth, which begins: the gospel of truth is joy. ^{†a}

26 Theirs is the path of love and of the mysteries, of the community gathered in one body, of the patient reading of the holy word. [✧]

IV. WHERE THE PATHS MEET

27 Now see how the two paths walk side by side. [✧]

28 Both teach that the One is beyond every name, unseen and unmeasured: the Sethians call the One the Invisible Spirit; the Valentinians call the One the Depth. ^{†a}

29 Both teach that from the One came forth a first Thought, and the Fullness of the Eternal Ones. ^{†a}

30 Both tell of Sophia, the youngest light, who reached out and fell, and was lifted again. ^{†a}

31 Both teach that the maker of this lower world is not the One. ^{†a}

32 Both teach that a spark of the light lives within the human soul. ^{†a}

33 Both teach that Christ came down to reveal what was hidden, and to wake the sleeping. ^{†a}

34 Both teach that the soul is saved by gnosis, the knowing of God and of itself. [†]

35 And both teach that the light will one day return to the Fullness, and nothing will be missing. [†]

36 So the two paths share one map, one root, and one destination. [✧]

V. WHERE THE PATHS PART

37 And yet they are two paths, and not one; and it is good to know where they part. [✧]

38 The Sethian wise say Sophia fell because she wished to create alone; the Valentinian wise say she fell because she longed to know the Depth too soon. ^{†a}

39 The Sethian wise see the maker of this world as proud and hostile; the Valentinian wise see it as ignorant, but just in its measure. ^{†a}

40 The Sethian wise speak of a holy generation, the seed of Seth; the Valentinian wise speak of the spiritual, the soul-bearing, and the earthly, and many read these as stages of the soul's journey rather than fixed natures. ^{†a}

41 The Sethian wise climb toward the One in vision and silence; the Valentinian wise draw near through the mysteries, the community, and the word. [✧]

42 One path is like the eagle, flying alone into the height; the other is like the vine, many branches growing together on one root. [✧]

43 Neither the eagle nor the vine is wrong. Both live in the light of the same Sun. [✧]

44 Our congregation honours both, and lays no one under the yoke of either. ^{✧^a}

28a Chapter 1. 29a Chapters 2–3. 30a Chapter 4. 31a Chapter 7. 32a Chapter 8. 33a Chapter 9. 38a Chapter 4. 39a Chapter 7;. 40a Three kinds of humans (Irenaeus I.6–7; Tripartite Tractate). 44a Chapter 8, section VII (no rules beyond what was given). 46a Irenaeus of Lyon, *Against Heresies* (c. 180).

VI. THE HIDDEN BOOKS

45 Now hear what became of their books. ✧

46 In the second century, a bishop named Irenaeus wrote five books against them, and called their knowledge falsely so-called. *^a

47 In the fourth century, when the canon of the churches was fixed, the hidden books were set aside, and many were lost or burned. *^a

48 And for some fifteen hundred years the voice of the Gnostic wise was heard almost only through the words of those who argued against them. *

49 But someone loved those books too much to let them die. ✧

50 Near the cliffs of the Jabal al-Tarif in Egypt, by the town of Nag Hammadi, someone sealed thirteen books of leather and papyrus in a clay jar and buried it in the earth. *^a

51 And in December of the year 1945, a farmer named Muhammad Ali al-Samman, digging for soft earth to feed his fields, struck the jar with his mattock. *^a

52 He was afraid a spirit might be sealed inside, and he hoped there might be gold; and he broke it open, and found the books. *

53 Some pages were burned as kindling before anyone knew their worth; but most survived. *^a

54 And so the Gospel of Thomas, the Gospel of Philip, the Gospel of Truth, the Secret Book of John, and

fifty more writings came back into the light. *^a

55 What was buried in the earth rose again, as a seed rises. ✧

56 Nothing that is true stays buried forever. ✧

VII. SEEING WITH TWO EYES

57 God gave you two eyes, and each sees the world from a slightly different place. *

58 And when the two are joined in the mind, the world gains depth, and you can tell what is near from what is far. *^a

59 So it is with the two paths: seen together, the truth gains depth. ✧

60 With one eye you may see the height of the One; with the other, the nearness of the One. With both, you begin to see the whole. ✧

61 Therefore read the books of both ways. Pray over them. Compare them. Keep what rings true in your spirit. ✧^a

62 Test every teaching by its fruit: does it make you more loving, more truthful, more free? Then it is from the Light. ✧^a

63 And where you cannot yet tell, wait in patience; the light comes in its season. ✧

47a Athanasius's 39th Festal Letter (AD 367) listed the 27 books of the New Testament. 50a The Nag Hammadi codices, buried probably in the late 4th century. 51a The discovery (December 1945), as recounted by Muhammad Ali al-Samman. 53a His mother reportedly burned some pages in the oven. 54a Thirteen codices containing about fifty-two tractates. 58a Binocular (stereoscopic) vision: the brain combines two slightly different images to perceive depth. 61a (the reader researches and decides). 62a Matthew 7:16 ("by their fruits"). 65a Babylonian Talmud, Eruvin 13b (Jewish).

VIII. ONE TRUTH, MANY SCHOOLS

64 Every great faith has known more than one path within itself. ♦

65 In Israel, the house of Hillel and the house of Shammai disagreed for many years; and a voice from heaven said: These and these are both the words of the living God. ♦^a

66 And it was said that the house of Hillel was followed because they were kind and humble, and always taught the words of the other house before their own. ♦^a

67 Learn from this: speak the other's view fairly before you speak your own. ♦

68 The sages of India speak of the path of knowledge and the path of loving devotion, and teach that both lead to the Highest. ♦^a

69 The Buddha told of men who could not see, each touching one part of an elephant: one said it is a wall, one a rope, one a tree, one a fan; and they argued, for each held only a part. ♦^a

70 In the Torah, when Eldad and Modad prophesied outside the camp, a young man ran to Moses and cried: Stop them! But Moses answered: Are you jealous for my sake? Would that all God's people were prophets, and that God would put the Spirit upon them all. ♦ ♦^a

71 Many faiths, one lesson: the One is greater than any single path; so walk your own with love, and honour the paths of others. ♦^a

IX. WALKING THE PATHS TODAY

72 And how shall we walk these paths today? ♦

73 From the Sethian way, learn the silence: sit each day in stillness before the One, beyond words. ♦

74 From the Sethian way, learn to remember: tell the great story again and again, until you know who you are. ♦

75 From the Valentinian way, learn the gathering: do not seek alone, but with brothers and sisters, around one table. ♦

76 From the Valentinian way, learn to read deeply: take one holy word and turn it over until its hidden light shines out. ♦

77 From both, learn humility; for even the wisest of them said they saw only in part. ♦ †^a

78 Do not argue to win. Argue to understand, or keep silent and love. ♦

79 And never wound another for walking a different path toward the same Light. ♦

X. THE TOP OF THE MOUNTAIN

80 At the top of the mountain, the paths end, and there is only the Light. ♦

81 There no one will ask whether you came by the eagle's path or the vine's. ♦

82 There every seeker will see what they sought, face to face. †^a

83 And the Sethian will embrace the Valentinian, and both will embrace every seeker of every faith who walked in love toward the One. ♦

66a Eruvin 13b. 68a Jnana and bhakti yoga (Bhagavad Gita, Hindu). 69a The parable of the blind men and the elephant (Udana 6.4, Buddhist). 70a Numbers 11:26–29. 71a The founder's teaching: respect one another and each other's beliefs. 77a 1 Corinthians 13:12. 82a 1 Corinthians 13:12.

84 Until then, walk on. Help the one beside you. And keep your eyes on the Light. ✧

THE BLESSING

85 Blessed be Monad, the Light at the top of every path. ✧

86 Blessed be the children of Seth, who kept the vision. ✧

87 Blessed be the school of Valentinus, who kept the mysteries and the love. ✧

88 Blessed be the hands that buried the books, and the hands that found them. ✧

89 Think in light. Speak in truth. Act in love. ✧

GOD IN THE SMALL AND THE GREAT

CHAPTER 12

Smaller Than the Small, Greater Than the Great—The Two Books—In the Beginning, Light—The Unseen—More Than the Eye Can See—The Pattern Repeated—The Book of Life—Light in the Living—The Living Soil—The Wisdom of the Creatures—The Fine Measure—The Harmony of the Heavens—The Long Patience of God—What the Peoples Saw—Becoming a Seeker of Wonder—The Blessing.

I. SMALLER THAN THE SMALL, GREATER THAN THE GREAT

GOD is micro and macro, here and there. ^a

²God is in the smallest thing you will never see, and in the greatest thing you will never reach. ^a

³The sages of India said: smaller than the smallest, greater than the greatest, the One dwells hidden in the heart of every creature. ^a

⁴From the tiniest measure that can be measured, to the edge of the heavens we can see, the creation spans more than sixty steps, each step ten times greater than the last. ^a

⁵And we stand in the middle of that ladder, looking down into the atom and up into the galaxies, able to see both ways. ^a

⁶Is this not a wonder? The One placed us where we can behold the small and the great alike. ^a

⁷Come, then, and see the works of God, and stand amazed. ^a

II. THE TWO BOOKS

⁸God has written two books. ^a

⁹One is the book of the holy writings; the other is the book of creation. ^a

¹⁰The holy writings tell why; creation shows how. The holy writings speak to the heart; creation speaks to the eyes and the mind. ^a

¹¹Both were written by the same hand, and so they cannot truly disagree. ^a

¹²When they seem to quarrel, it is our reading that is wrong, not the books. ^a

¹³The invisible things of God are clearly seen from the creation of

^{1a} A teaching of our congregation (founder). ^{3a} Katha Upanishad 1.2.20 (Hindu). ^{4a} From the Planck length (about 10^{-35} m) to the observable universe (about 10^{26} m): some 62 orders of magnitude. ^{9a} The “two books” of Scripture and Nature, an old image among Christian, Jewish, and Muslim thinkers. ^{11a} Statement of Beliefs 2: faith and science are not enemies; both read the works of the same God. ^{13a} Romans 1:20.

the world, being understood by the things that are made. †^a

14 Therefore we honour every seeker who reads the book of creation with honest eyes: the astronomer, the chemist, the physician, the one who studies the cell and the star. ♦^a

15 Georges Lemaître, a priest and a man of science, was the first to propose that the whole universe had a beginning, growing out of a single first seed of light. *^a

16 Isaac Newton, who found the law that holds the planets to the Sun, wrote that so beautiful a system could only come from the wisdom of a mighty Maker. *^a

17 Ibn al-Haytham, a great seeker of the light in Cairo, who first showed how the eye receives light, taught that the seeker after truth does not simply trust the old books, but tests them, and questions, and follows the evidence. * ♦^a

18 Learn from them: faith that is afraid of questions is a small faith. The One is not afraid of your questions. ♦

III. IN THE BEGINNING, LIGHT

19 In the beginning, it is written, God said: Let there be light. †^a

20 And the seekers of the heavens have found that the universe had a beginning, nearly fourteen billion years ago, when all that is came forth from a state of unimaginable fire. *^a

21 And they have found that the first light is still here. *

22 When the universe was young, its first free light went out in every direction; and that light still fills the whole sky, faint and cool, all around us, every day and every night. *^a

23 Think on this: the first light of creation is still touching you now. ♦

24 And the first and simplest of all the atoms is made of one: one small spark of charge at its heart, and one around it. *^a

25 This first atom is still the most common thing in all the heavens; and in the hearts of the stars, the One-atom is joined and joined again to make every other kind of matter. *^a

26 So even matter begins with One, and builds everything else from the One. ♦

27 What is above is like that which is below: from Monad came the Fullness; from the One-atom came the stars. ♦ ♦^a

14a Statement of Beliefs 2 (biology, chemistry, physics, astronomy). 15a Georges Lemaître (1927, 1931), the "primeval atom" (the Big Bang theory). 16a Isaac Newton, *Principia*, General Scholium (1713). 17a Ibn al-Haytham (c. 965–1040), *Book of Optics*; Doubts concerning Ptolemy. 19a Genesis 1:3. 20a The Big Bang, about 13.8 billion years ago. 22a The cosmic microwave background, released about 380,000 years after the beginning (discovered 1965). 24a Hydrogen: one proton and one electron. 25a Hydrogen makes up about three quarters of ordinary matter; stars fuse it into heavier elements. 27a The Hermetic correspondence; chapter 1 (Monad means the One). 29a Ordinary matter is only about 5% of the universe; the rest is unseen matter and energy known by their effects.

IV. THE UNSEEN

28 Monad is invisible; and see how much of creation is unseen also. ✧

29 The seekers of the heavens have found that almost all that is in the universe cannot be seen by any eye or any instrument of light. *^a

30 Most of creation is hidden from our sight; we know it is there only because the stars and the galaxies move as if they were held by an unseen hand. *

31 So it is with God: we do not see the One, but we see everything the One moves. ✧

32 By faith we understand that the worlds were framed by the word of God, so that from things unseen the things that are seen were made. +^a

33 And look into the smallest things: there, the tiniest pieces of matter act at one moment like a wave, and at another like a grain, and they will not be held in any one picture. *^a

34 Even the wisest seekers of science confess that at the very bottom of things lies a mystery. * ✧

35 Do not be troubled by the mystery. It is the signature of the One. ✧

V. MORE THAN THE EYE CAN SEE

36 The light your eyes can see is only a thin thread in a great weaving of light. *^a

37 Beyond the red, there is light too low for the eye; beyond the violet, light too high; and the whole of it stretches from the long waves that carry voices through the air to the sharp rays that pass through the body. *^a

38 The bee sees colours in the flowers that you cannot see, paths of light drawn on the petals to lead it to the sweetness. *^a

39 The small mantis shrimp of the sea has more than a dozen kinds of colour-seeing cells in its eyes, where we have only three. *^a

40 So learn humility: what you see is real, but it is not all that is real. ✧

41 If the eye sees so little of the light of the Sun, how much less can it see of the Light of the One? ✧

42 Blessed are those who have not seen, and yet have believed. +^a

32a Hebrews 11:3. 33a Wave-particle duality in quantum physics. 36a Visible light is a small band of the electromagnetic spectrum. 37a Radio, microwave, infrared, visible, ultraviolet, X-ray, gamma. 38a Bees see ultraviolet; many flowers have ultraviolet nectar guides. 39a Mantis shrimp have 12–16 types of photoreceptors; humans have three types of colour-sensing cones. 42a John 20:29. 47a Branching (fractal) patterns in trees, river systems, lungs, blood vessels, and lightning. 48a Spiral forms in shells, hurricanes, seed heads, and spiral galaxies. 49a A revelation of our congregation (the Architect's pattern).

VI. THE PATTERN REPEATED

43 Look at a tree, with its trunk, its branches, its smaller branches, and its twigs. *

44 Now look at a river seen from high above, with its streams and its smaller streams. *

45 Now look inside your own chest, at the branches of the breath in your lungs; and inside your body, at the branching of your blood. *

46 Now look at the lightning across the sky. *

47 The same pattern, again and again: the large shape repeated in the small, and the small in the smaller. *^a

48 See the spiral of the shell, the spiral of the storm, the spiral of the seeds in the sunflower, and the spiral of the great galaxies turning in the heavens. *^a

49 The Architect uses one hand for the small and the great. ♦^a

50 William Blake, a poet of England, wrote: to see a world in a grain of sand, and a heaven in a wild flower; to hold infinity in the palm of your hand, and eternity in an hour. ♦^a

51 This is not only poetry. It is the way creation is made. ♦

VII. THE BOOK OF LIFE

52 Within almost every cell of your body is written a book of three billion letters, and it holds the plan of your whole body. *^a

53 If its thread were drawn out from one cell, it would stretch longer than you are tall; and from all your cells together, it would reach to the Sun and back many times. *^a

54 The kingdom of God is like a mustard seed, the smallest of all seeds, which grows into the greatest of plants, so that the birds of the air nest in its branches. †^a

55 The seed of the giant redwood is smaller than a fingernail, yet it holds within it a tree taller than almost any tower of the ancient world. *^a

56 So never despise small beginnings. The whole tree is already written in the seed. ♦

57 And so it is with the spark within you: small, and hidden, and holding a kingdom. ♦^a

58 You began as a single cell, smaller than a grain of sand; and from that one cell came every part of you: your eyes, your heart, your hands. *^a

59 One became many, and the many became one body. This is the pattern of Monad, written in your own beginning. ♦^a

50a William Blake, *Auguries of Innocence* (c. 1803).

53a About 2 m of DNA per cell; the total in the body is estimated at many billions of kilometres. 54a Mark 4:30–32, the image behind our Mustard Seed System. 55a Coast redwood seeds are a few millimetres long; the trees can exceed 110 m. 57a Chapter 8. 58a A human life begins as one fertilized cell (the zygote).

59a Chapter 1; chapter 3. 61a Bioluminescence: most deep-sea animals produce light. 62a Firefly bioluminescence. 63a A revelation of our congregation.

VIII. LIGHT IN THE LIVING

60 Go down into the deepest sea, where the light of the Sun has never reached. ✱

61 And there you will find living things that carry their own light, shining blue and green in the deep, signalling to one another, lighting their own way. ✱^a

62 On a summer night the fireflies rise from the fields, each one a small lamp, calling to its own kind. ✱^a

63 God created the dark, and in the dark even the creatures shine. ✧^a

64 So it is with the spark within you: even in the deepest place, where no other light reaches, you carry a light of your own. ✧^a

65 Let it shine, for someone near you is finding their way by it. ✧

IX. THE LIVING SOIL

66 Take up a handful of earth, and you are holding a world. ✱

67 In a single spoonful of good soil there are more living things than there are people on the whole Earth. ✱^a

68 They break down what has died and make it into food for what will live; nothing is wasted in the household of God. ✱ ✧^a

69 The fallen leaf becomes the soil; the soil feeds the seed; the seed becomes the tree; the tree lets fall its leaf again. ✱

70 So death in creation is not an ending but a turning, and every ending feeds a new beginning. ✧

71 Unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it brings forth much fruit. †^a

72 Care for the soil, for it is the cradle of our bread; and when we grow our own food, we will tend it as a holy thing. ✧^a

X. THE WISDOM OF THE CREATURES

73 Ask the beasts, and they will speak to you; the birds of the air, and they will declare to you; speak to the earth, and the fish of the sea will explain to you. †^a

74 The birds that cross the oceans each year find their way by sensing the hidden field of the Earth itself. ✱^a

75 The bees dance to tell one another where the flowers are, and the whole hive lives by sharing. ✱^a

76 Go to the ant, and see, and copy its ways, and become wise: it has no master over it, yet it prepares its food in the summer. †^a

77 The great whales sing across the oceans, and their songs change from year to year, passed from one to another like a hymn. ✱^a

78 The salmon return across the whole sea to the very stream where they were born. ✱^a

79 So even the creatures remember the way home. How much more shall the children of light remember theirs. ✧^a

80 Beneath the forest floor, the roots of the trees are joined by living threads, and through them, it seems,

64^a Chapter 8. 67^a Healthy soil holds on the order of a billion microbes per gram. 68^a Decomposition and nutrient cycling. 71^a John 12:24. 72^a (Clean Food Vision). 73^a Job 12:7–8. 74^a Magnetoreception in migratory birds. 75^a The honeybee waggle dance (Karl von Frisch). 76^a Proverbs 6:6–8. 77^a Humpback whale song, which changes and spreads among populations. 78^a Salmon homing, guided partly by smell. 79^a Chapter 7 (“I came from the light, and I am returning to the light”). 80^a Mycorrhizal fungal networks linking tree roots.

water and food can pass from one tree to another. *^a

81 So even the forest is a congregation, and the strong share with the weak. ♦

82 Nothing in creation lives for itself alone. ♦

XI. THE FINE MEASURE

83 Look closely, and you will see that creation is held in a fine measure. ♦

84 When water freezes, it does not sink, as most things do when they grow cold; it floats, and covers the lakes like a roof, so the life beneath can live through the winter. *^a

85 The Earth is set at the measure of grace from the Sun, with a shield around her, a moon to steady her, and air to wrap her. * ♦^a

86 And the seekers of science have noticed that if the great numbers that hold the universe together were only a little different, there could be no stars, no worlds, and no life at all. *^a

87 Who has measured the water in the hollow of a hand, and the heaven with a span, and all the earth in a handful? Who has weighed the mountains in scales, and the forests in a balance? Only the One. †^a

88 Numbers belong to God as well; and the measures of creation are the handwriting of Monad. ♦^a

XII. THE HARMONY OF THE HEAVENS

89 Pythagoras, a seeker of Greece, plucked a string and found that the sweetest harmonies come from the simplest numbers: half the string sings the octave, two thirds sing the fifth. ♦ *^a

90 And he taught that the heavens themselves move in harmony, a music of the spheres too great for the ear to hear. ♦^a

91 Johannes Kepler, who learned the true paths of the planets, believed he had found that music written in their motions. *^a

92 And see: three of the moons of Jupiter keep time with one another, the first circling four times while the second circles twice and the third once, like dancers who never lose the beat. *^a

93 Numbers, harmony, and motion: the heavens are not a noise but a song. ♦

94 When the stars were made, all the angels of God praised with a loud voice. †^a

95 And every life lived in love is a voice added to that song. ♦

84a Ice is less dense than liquid water. 85a Chapters 4 and 6. 86a The "fine-tuning" of physical constants, discussed widely by physicists. 87a Isaiah 40:12 (rendered without gendered words for God). 88a A teaching of our congregation. 89a The Pythagorean ratios 2:1 (octave) and 3:2 (fifth). 90a The Pythagorean "harmony of the spheres." 91a Kepler, *Harmonices Mundi* (1619). 92a The 1:2:4 orbital resonance of Io, Europa, and Ganymede. 94a Job 38:7. 96a The age of the Earth, about 4.54 billion years. 97a An illustrative 24-hour scale: life by about 4 a.m.; land plants about 10 p.m.; modern humans about 5–6 seconds before midnight.

XIII. THE LONG PATIENCE OF GOD

96 The Earth is old, older than any people has ever imagined: about four and a half billion years. *^a

97 If the whole story of the Earth were told in a single day, the first living cells would appear before the morning was over; the forests would rise only in the late evening; and the human race would arrive in the last few seconds before midnight. *^a

98 Think on how short our day has been, and how long the One has been working. ♦

99 A thousand years in Your sight are like yesterday when it is past, like a watch in the night. +^a

100 The mountains were lifted up grain by grain; the canyons were carved drop by drop; the seas were filled over ages beyond counting. *^a

101 So God is patient. And if God is patient with the mountains, God is patient with you. ♦

102 Do not despair at slow growth. The One builds slowly, and what the One builds lasts. ♦

XIV. WHAT THE PEOPLES SAW

103 The wise of every people have looked at creation and seen the Creator's hand. ♦

104 The heavens declare the glory of God, and the firmament proclaims the work of God's hands; day to day utters speech, and night to night proclaims knowledge. +^a

105 The Quran says: We will show them Our signs on the far horizons and within themselves, until it becomes clear to them that it is the truth. ♦^a

106 The far horizons and within themselves: the macro and the micro, the galaxy and the cell. ♦

107 Zhuangzi, a sage of China, was asked where the Way could be found; and he answered: there is nowhere it is not. It is in the ant; it is in the grass; it is in the clay tile. ♦^a

108 And the Psalmist sang: Where could I go from Your Spirit? If I rise to heaven, You are there; if I go down to the depths, You are present; if I spread my wings to fly straight forward and dwell at the far edge of the sea, even there Your hand will guide me. +^a

109 Many faiths, one wonder: creation is the open book of God, and anyone can read it. ♦

XV. BECOMING A SEEKER OF WONDER

110 So become a seeker of wonder. ♦

111 Learn about the world: the stars and the cells, the seas and the seeds, the numbers and the laws. ♦

112 Every true thing you learn about creation is a true thing you learn about the hand that made it. ♦

113 Ask questions, and do not be ashamed to say: I do not know yet. ♦

114 Let science make you humble, and let faith make you brave. ♦

115 Take the children outside. Show them the ants and the stars. Teach them that the same God made both. ♦

116 Go out at night, away from the lamps of the city, and look up; and let the heavens show you how small you are, and how loved. ♦

99a Psalm 89:4. 100a Geological uplift and erosion over deep time. 104a Psalm 18:2–3. 105a Quran 41:53. 107a Zhuangzi, chapter 22 (Taoist). 108a Psalm 138:7–10. 117a Compare Plato, Theaetetus 155d: wonder is the beginning of philosophy.

117 When you study, pray; and
when you pray, wonder; for wonder
is the beginning of wisdom. ✧ ✧^a

118 And at the end of every day,
look up, and say: how great are Your
works. ✧

119 For God is in the small and the
great, here and there; and there is no
place in all creation where the One is
not. ✧

THE BLESSING

120 Blessed be Monad, smaller than
the smallest and greater than the
greatest. ✧

121 Blessed be the two books, the
holy writings and the creation, writ-
ten by one hand. ✧

122 Blessed be every seeker of truth
who reads them with honest eyes. ✧

123 Think in light. Speak in truth.
Act in love. ✧

THE FOURTEEN VIRTUES

CHAPTER 13

The House of Wisdom—Prudence, the Eye of the Soul—Justice, the Balance—Fortitude, the Steady Heart—Temperance, the Master of the Soul—Faith, the First Step—Hope, the Anchor—Love, the Crown—The Seven Lamps—Humility, the Cure for Pride—Kindness, the Cure for Envy—Patience, the Cure for Anger—Diligence, the Cure for Sloth—Charity, the Cure for Greed—Temperance, the Keeper of the Body—Chastity, the Cure for Lust—The Garment of Light—The Blessing.

I. THE HOUSE OF WISDOM

WISDOM has built a house for herself, and set up seven pillars.
†^a

2 The soul, too, is a house, and it stands or falls by what holds it up. ♦

3 Seven virtues hold it up like pillars: the seven foundation virtues, Prudence, Justice, Fortitude, Temperance, Faith, Hope, and Love. ♦^a

4 The first four were honoured by the wise of the ancient world; the last three were given a crown by the apostle of Christ. ♦ †^a

5 A house with one pillar falls in the first wind. A house with seven stands through the storm. ♦

II. PRUDENCE, THE EYE OF THE SOUL

6 Prudence is wisdom brought down from the mind into the hands: it sees what is good, weighs every path, and chooses the right word, the right deed, and the right hour. ♦

7 The wise, seeing the wrongdoer punished, learn from it; but the foolish pass by and suffer for it. †^a

8 Jesus said: Be wise as serpents, and simple as doves. †^a

9 And in the hidden gospel he said: The wise one is like a fisherman who cast his net into the sea and drew it up full of small fish; among them he found one great and beautiful fish; and he threw all the small fish back, and chose the great one without a second thought. †^a

10 Prudence is the eye that tells the great fish from the small: the thing that matters from the thing that only shines. ♦

1a Proverbs 9:1. 3a Core Values and Virtues. 4a The cardinal virtues (Plato, Republic IV) and the theological virtues (1 Corinthians 13:13). 7a Proverbs 22:3. 8a Matthew 10:16. 9a Gospel of Thomas 8.

11 Before you speak, pause. Before you choose, pray. Before you act, ask: where does this road lead? ♦

III. JUSTICE, THE BALANCE

12 Justice is the balance held level: giving to each what is truly theirs. ♦

13 What does God require of you, but to do justice, and to love mercy, and to be ready to walk with your God? †^a

14 Let justice roll down like water, and righteousness like an impassable torrent. †^a

15 In Egypt it was said that when a soul came before the judges of heaven, its heart was laid on a scale against a single feather, the feather of Truth. ♦^a

16 Live so that your heart is light enough to balance a feather. ♦

17 Learn to do good; seek justice with diligence; deliver the one who suffers wrong; plead for the orphan, and obtain justice for the widow. †^a

18 Justice without mercy is cold, and mercy without justice is weak; in the house of God the two are married. ♦

IV. FORTITUDE, THE STEADY HEART

19 Fortitude is courage that stays: the strength to stand, to endure, and to keep going when the road is hard. ♦

20 Be strong and of good courage; do not tremble and do not lose heart; for your God is with you wherever you go. †^a

21 Daniel would not stop praying, though he knew the den of lions waited for him; and the mouths of the lions were shut. †^a

22 Jesus said: Blessed is the one who has struggled, and through it has found life. †^a

23 The bones of the body grow stronger when they are made to carry weight; so the soul grows strong through what it is asked to bear. ✽
♦^a

24 Courage is not the absence of trembling. It is the choice to do what is right while your knees still shake. ♦

25 Be the tree that bends in the storm and does not break. ♦

13a Micah 6:8. 14a Amos 5:24. 15a The weighing of the heart against the feather of Ma'at (Book of the Dead, spell 125). 17a Isaiah 1:17. 20a Joshua 1:9. 21a Daniel 6. 22a Gospel of Thomas 58. 23a Wolff's law: bone remodels and strengthens in response to load. 27a Plato, Phaedrus 246a–254e (the charioteer). 28a Proverbs 16:32. 29a Proverbs 25:28. 30a Temperance I (foundation), a teaching of our congregation; the two Temperance books. 31a A teaching of our congregation.

V. TEMPERANCE, THE MASTER OF THE SOUL

26 Temperance is the hand on the reins. ✧

27 Plato pictured the soul as a chariot pulled by two horses, one noble and one wild; and the wise driver is the one who holds both in hand and drives toward the heavens. ✧^a

28 The one who governs the temper is better than the one who takes a city. ✧^a

29 But the one who acts without counsel is like a city whose walls are broken down. ✧^a

30 This is the first temperance: not of the plate but of the soul, the mastery of anger, of craving, of every passion that would pull the chariot off the road. ✧^a

31 Our congregation holds temperance so dear that it stands twice among our virtues: here as the master of the soul, and again among the daily lamps as the keeper of the body. ✧^a

VI. FAITH, THE FIRST STEP

32 Faith is the substance of things to be hoped for, the evidence of things that appear not. ✧^a

33 By faith Abraham went out, not knowing where he was going. ✧^a

34 Faith is the step you take before you can see the next stone. ✧

35 It is the trust of a child who leaps from the step into a parent's arms, knowing that the arms are there. ✧

36 Remember her name: Pistis Sophia, Faith-Wisdom; for even in the chaos, she kept trusting the Light, and the Light came for her. ✧^a

37 Faith does not close the eyes; it opens them, and keeps walking toward the One even when the path turns. ✧

VII. HOPE, THE ANCHOR

38 Hope is the anchor of the soul, sure and steady, holding firm through every storm. ✧^a

39 Tribulation brings patience; patience brings trial; and trial brings hope; and hope does not put us to shame. ✧^a

40 Hesiod, a poet of Greece, told of a jar from which every sorrow flew out into the world; and when the lid was closed, one thing remained inside: Hope. ✧^a

41 In the fortress of Masada, a seed of the date palm lay sleeping for two thousand years; and when it was planted in our own day, it woke, and grew into a living tree. ✧^a

42 If a seed can wait two thousand years and still rise, do not tell yourself your hope has died. ✧

43 Hope is not wishing. Hope is knowing the dawn is coming, and getting up to meet it. ✧

32a Hebrews 11:1. 33a Hebrews 11:8. 36a Pistis Sophia; chapter 4. 38a Hebrews 6:19. 39a Romans 5:3–5. 40a Hesiod, *Works and Days* 90–105. 41a The Judean date palm grown from a ~2,000-year-old seed (germinated 2005). 44a 1 Corinthians 13:13. 45a 1 Corinthians 13:4. 46a 1 Corinthians 13:5–6. 47a 1 Corinthians 13:7–8.

VIII. LOVE, THE CROWN

44 And now these three remain: faith, hope, and love; but the greatest of these is love. †^a

45 Love is patient, love is kind; love does not envy, does not deal perversely, is not puffed up. †^a

46 Love does not seek its own; it thinks no evil; it rejoices with the truth. †^a

47 Love bears all things, believes all things, hopes all things, endures all things. Love never falls away. †^a

48 Much water cannot quench love, and rivers shall not drown it. †^a

49 The Gospel of Philip says that love never says: this is mine; it says: all that is mine is yours. †^a

50 Every other virtue is a pillar; love is the roof that shelters them all. ♦

IX. THE SEVEN LAMPS

51 Now hear of the seven daily virtues, which are like the seven lamps of a holy lampstand, lit each morning and tended each night. ♦ †^a

52 Each lamp drives back a shadow that lives in every human heart: pride, envy, anger, sloth, greed, gluttony, and lust. ♦^a

53 These shadows are not who you are. They are clouds across the face of your Sun; and every lamp you light thins the cloud. ♦

54 Light them one by one, day by day, and the house of your soul will be filled with light. ♦

X. HUMILITY, THE CURE FOR PRIDE

55 Look at a field of wheat at harvest: the heads that are full bow low, and the empty ones stand tall. ♦

56 Lao Tzu, the old teacher of China, said: the rivers and the seas are kings over a hundred valleys because they lie lower than them all. ♦^a

57 In humility, count others as greater than yourselves. †^a

58 The word humility comes from the earth itself, the humus, the rich soil from which all things grow. ♦^a

59 Pride is the sickness of Yaldabaoth, who thought itself the highest and knew nothing above it. Humility is the health of the soul, which knows the One above all. ♦^a

60 Humility is not thinking less of yourself. It is thinking of yourself less, and of God and others more. ♦

XI. KINDNESS, THE CURE FOR ENVY

61 Envy looks at another's light and feels its own grow dim. Kindness looks at another's light and rejoices. ♦

62 Cain looked at his brother's offering and burned with envy; and envy led him to the first murder. †^a

63 So the old story warns: envy, left alone, does not stay small. ♦

64 Rejoice with those who rejoice, and weep with those who weep. †^a

65 The followers of the Buddha practise a joy they call *mudita*: to be glad in the good fortune of another as if it were your own. ♦^a

66 Be kind to one another, merciful, forgiving one another. †^a

48a Song of Songs 8:7. 49a Gospel of Philip (on love that claims nothing as its own). 51a The seven-branched lampstand (Exodus 25:31–37). 52a The seven daily virtues, each the cure of a vice. 56a Tao Te Ching 66. 57a Philippians 2:3. 58a Latin *humilitas*, from *humus*, “earth.” 59a Chapter 7. 62a Genesis 4:3–8. 64a Romans 12:15. 65a *Mudita*, sympathetic joy (Buddhist). 66a Ephesians 4:32.

67 When your neighbour's garden blooms, bring water, not a frown; for the same Sun that opened their flower will open yours. ✧

XII. PATIENCE, THE CURE FOR ANGER

68 A tiny intruder slips inside an oyster and wounds it; and the oyster does not rage, but covers the wound, layer upon layer, until it becomes a pearl. ✧^a

69 This is patience: to turn what wounds you into something precious. ✧

70 Be quick to listen, slow to speak, and slow to anger. ✧^a

71 A submissive answer turns away wrath, but a grievous word stirs up anger. ✧^a

72 Do not let the Sun go down upon your anger. ✧^a

73 The Buddha taught: hatred is never ended by hatred; it is ended only by its opposite. This is the eternal law. ✧^a

74 Anger is a fire that burns first the house of the one who lights it. ✧

XIII. DILIGENCE, THE CURE FOR SLOTH

75 Your heart beats about a hundred thousand times each day, and has never once asked for a day off. ✧^a

76 Whatever your hand finds to do, do it with all your strength. ✧^a

77 Whatever you do, do it from the heart, as for the Master, and not for people. ✧^a

78 Jesus told of servants entrusted with talents of silver; the ones who put them to work were blessed, and the one who buried his talent in the ground lost even what he had. ✧^a

79 Krishna taught Arjuna: do your work as an offering, and let go of your grasping at its fruits. ✧^a

80 Diligence is not endless work. Even the heart rests between its beats; and the diligent also keep the rest that God gives. ✧^a

81 Do the small thing faithfully today. Small things done every day become great things. ✧

XIV. CHARITY, THE CURE FOR GREED

82 In the holy land there are two seas, fed by the same river. ✧

83 The Sea of Galilee receives the water and gives it out again, and it is full of life. ✧

84 The Dead Sea receives the water and gives none away; and its water has grown so bitter with salt that hardly anything can live in it. ✧^a

85 So is the soul that only receives, and the soul that gives. ✧

86 It is more blessed to give than to receive. ✧^a

68a Pearls form as the oyster coats an irritant with nacre. 70a James 1:19. 71a Proverbs 15:1. 72a Ephesians 4:26. 73a Dhammapada 5. 75a The adult heart beats roughly 100,000 times a day. 76a Ecclesiastes 9:10. 77a Colossians 3:23. 78a Matthew 25:14–30. 79a Bhagavad Gita 2.47 (Hindu). 80a Chapter 10 (fasting from working too much). 84a The Jordan flows through the Sea of Galilee into the Dead Sea, which has no outlet and is about ten times saltier than the ocean. 86a Acts 20:35. 87a Luke 12:15. 88a Mark 12:41–44. 89a The langar (Sikh).

87 A person's life does not consist in the abundance of what they possess. †^a

88 Jesus watched a poor widow drop two small coins into the treasury, and said that she had given more than all the rich, for she gave all she had. †^a

89 In the houses of prayer of the Sikhs, a free kitchen feeds every visitor, rich or poor, of every faith, all seated together on the floor as equals. ♦^a

90 Give, not only from your money, but from your time, your skill, your attention, your table. ♦

XV. TEMPERANCE, THE KEEPER OF THE BODY

91 And here temperance returns, as the keeper of the body, the measure of the plate and the cup. ♦^a

92 If you find honey, eat just what you need; too much of even the sweetest gift will sicken you. †^a

93 A young monk named Sona once pushed himself so hard that his feet bled; and the Buddha asked him: when you played the harp, did it sound well when the strings were too tight? And Sona said: no. And when they were too loose? No. When they were tuned just right? Yes. So it is with the soul, said the Buddha. ♦^a

94 Tune your life as a string is tuned: not too tight, not too loose, and it will sing. ♦

95 Eat to live, and live to love; and let every meal be eaten with thanks. ♦

XVI. CHASTITY, THE CURE FOR LUST

96 Chastity is love kept holy. ♦

97 It is not hatred of the body, nor fear of desire; it is honouring desire as a sacred fire, kept in the hearth where it warms, and never in the field where it burns. ♦

98 My beloved is a garden enclosed, a fountain sealed. †^a

99 The Gospel of Philip speaks of the undefiled marriage, a true mystery, belonging not to craving but to the will and to the light. †^a

100 For the one who is married, chastity is faithfulness; for the one who is not, it is purity; for all, it is honouring every person as an image of God, and never as a thing. ♦

101 Blessed are the clean of heart, for they shall see God. †^a

102 Lust takes; love gives. Lust devours; love protects. Choose love. ♦

XVII. THE GARMENT OF LIGHT

103 Fourteen virtues; and yet they are one. ♦

104 They are like threads woven into one garment; pull out one, and the cloth begins to come apart. ♦

105 And above all these, put on love, which is the bond of perfection. †^a

106 You will not become perfect in a day; no one does. But each day, light one more lamp, and strengthen one more pillar. ♦

107 And when you stumble, do not despair; rise, and light the lamp again. ♦

108 For the virtues are not chains laid upon you; they are the shape of your own soul when it is free. ♦

91a Temperance II (daily), the cure for gluttony; a teaching of our congregation. 92a Proverbs 25:16.

93a The Buddha's teaching to Sona (Anguttara Nikaya 6.55). 98a Song of Songs 4:12. 99a Gospel of Philip (the undefiled marriage). 101a Matthew 5:8. 105a Colossians 3:14.

THE BLESSING

109 Blessed be Monad, the source of every good. ✧

110 Blessed be the seven foundation virtues and the seven lamps. ✧

111 Blessed be every soul that tends them, day by day, until the whole house is full of light. ✧

112 Pure thoughts. True words. Loving deeds. ✧^a

113 Think in light. Speak in truth. Act in love. ✧

112^a Motto variation for the virtues chapter.

THOUGHT, WORD, AND DEED

CHAPTER 14

The Three Lights—The Oldest Way—Think in Light—Speak in Truth—The Word That Creates—Act in Love—The Smallest Deed—When the Three Agree—The Way of Every Day—When We Fall Short—The Bridge—The Blessing.

I. THE THREE LIGHTS

THERE are three lights by which every life is lit: the thought, the word, and the deed. ♦

2 The thought is the seed. The word is the sprout. The deed is the fruit. ♦

3 Everything you will ever build begins as something you think, becomes something you say, and is finished by something you do. ♦

4 So this is our way, written on the heart of our congregation: Think in light. Speak in truth. Act in love. ♦^a

5 Three short commands; and a whole life is not long enough to fulfil them. ♦

II. THE OLDEST WAY

6 Long before our congregation, a prophet of Persia named Zoroaster taught the same three lights. ♦^a

7 Good thoughts, good words, good deeds: in his tongue, Humata, Hukhta, Hvarshta. ♦^a

8 His followers keep a sacred fire burning in their temples, and they say these three words as they tie the sacred cord around their waist each day. ♦^a

9 And from his people came the Magi, who followed the star to the child who would be King of Kings. ♦^a

10 So the three lights were carried to the manger, and laid before the Christ. ♦

11 They taught that when a soul dies it comes to a bridge over the abyss; and there it is met by its own conscience, in the shape of a maiden. ♦^a

12 If its thoughts and words and deeds were good, she is radiant and fair, and the bridge grows wide; if

4a Our motto. 6a Zoroaster (Zarathustra), prophet of the Zoroastrian faith. 7a Humata, Hukhta, Hvarshta, the Zoroastrian triad. 8a The Zoroastrian fire temple and the kusti prayers. 9a Matthew 2:1–11; chapter 9. 11a The Chinvat Bridge and the daena (Hadokht Nask, Zoroastrian).

not, she is grieved, and the bridge grows narrow as a blade. ♦

13 For she says: I am your own thoughts, your own words, your own deeds. ♦

14 Every day, you are shaping the one who will meet you at the bridge. ♦

III. THINK IN LIGHT

15 Every deed was first a thought. ♦

16 Guard the gate of the mind, for whatever you let in will one day walk out through your hands. ♦

17 The Buddha taught: Mind goes before all things; all things are made by mind. Speak or act with a pure mind, and joy follows you like a shadow that never leaves. ♦^a

18 The seekers of science have found that the brain is shaped by what it repeats: thoughts held often carve paths, as water carves a riverbed. ♦^a

19 So the thought you think today becomes the road your mind will travel tomorrow. ♦

20 Your thoughts reach even into your body: a mind held in fear floods the blood with the waters of alarm, and a mind at peace lets the body rest and mend. ♦^a

21 So a thought is never only a thought. It is a seed planted in your own flesh. ♦

22 To think in light is not to pretend the world is without evil. It is to look at everything, even evil, from the place of light. ♦

23 It is to think the best of others until you know otherwise; to think of so-

lutions before complaints; to think of God before fear. ♦

24 The good person brings forth good from the good treasure of the heart; for out of the overflow of the heart the mouth speaks. ♦^a

25 Fill the treasure-house of your heart with light, and light is what will flow out of you. ♦

IV. SPEAK IN TRUTH

26 The word is a little thing, and it can set a whole forest on fire. ♦^a

27 A small rudder turns a great ship; and so the small tongue turns the course of a whole life. ♦^a

28 Life and death are in the power of the tongue. ♦^a

29 Jesus said: Do not lie, and do not do what you hate; for all things are seen openly before heaven. ♦^a

30 To speak in truth is to say only what is true, and to say it so that it can be heard. ♦

31 Truth without love is a stone thrown at another's head; love without truth is a sweet that rots the teeth. Do the truth in love. ♦ ♦^a

32 Let no evil speech come out of your mouth, but only what is good for building up, so that it gives grace to those who hear. ♦^a

33 Before you speak, let your words pass through three gates: Is it true? Is it kind? Is it needed? ♦ ♦^a

34 A promise is a word that has been given its own life; keep it, and it will keep you. ♦

35 Let the sayings of my mouth and the meditation of my heart be pleas-

17a Dhammapada 1–2. 18a Neuroplasticity; Donald Hebb (1949): “cells that fire together wire together.” 20a Chronic stress raises stress hormones such as cortisol; calm supports recovery. 24a Luke 6:45; Gospel of Thomas 45. 26a James 3:5. 27a James 3:4–5. 28a Proverbs 18:21. 29a Gospel of Thomas 6. 31a Ephesians 4:15. 32a Ephesians 4:29. 33a The “three gates” of speech, an old teaching echoed in many traditions. 35a Psalm 18:15.

ing before You always, O God, my helper and my redeemer. †^a

V. THE WORD THAT CREATES

36 In the beginning was the Word; and all things came into being through the Word. †^a

37 And at the first dawn, God spoke, and what was spoken came to be. †^a

38 If the Word of God brought forth the worlds, do not think your own words are empty. Every word you speak builds something, or breaks something. ♦

39 A blessing spoken over a child can carry them for a lifetime; a curse spoken over a child can wound them for a lifetime. ♦

40 So learn the ancient blessing, and speak it over those you love: ♦

41 May God bless you and keep you. May God's face shine upon you, and have mercy on you. May God look upon you, and give you peace. †^a

42 See how the blessing is a blessing of light: the face of God shining upon you as the Sun shines upon the Earth. ♦^a

43 There is a time to keep silence, and a time to speak. †^a

44 Do not be hasty with your mouth, nor let your heart be swift to speak before God; let your words be few. †^a

45 The wisest word is often the one that waits until it is ready. ♦

VI. ACT IN LOVE

46 The thought is planted, the word is spoken; but it is the deed that feeds the hungry. ♦

47 Let us not love only in word or in speech, but in deed and in truth. †^a

48 Faith without works is dead, as a body without breath is dead. †^a

49 Jesus said: Everyone who hears my words and does them is like the one who built a house upon the rock; and when the rain fell and the floods came and the winds beat upon that house, it did not fall. †^a

50 And he said: I was hungry, and you fed me; I was thirsty, and you gave me drink; I was a stranger, and you took me in; I was sick, and you visited me. †^a

51 And when they asked: When did we see you so? he answered: Whatever you did for the least of these, you did for me. †^a

52 The Gospel of Truth says: speak of the truth to those who seek it; steady the feet of those who stumble; reach out to those who are sick; feed the hungry; give rest to the weary; raise up those who wish to rise; and wake those who sleep. †^a

53 Shimon, son of Gamliel, a sage of Israel, said: it is not the studying that matters most, but the doing. ♦^a

54 Love is a verb. If it does not move your hands, it has not yet reached your heart. ♦

55 And those who give of themselves to help others are often found to live with more joy and better health. *^a

36a John 1:1–3. 37a Genesis 1. 41a The priestly blessing, Numbers 6:24–26. 42a Chapters 5 and 6. 43a Ecclesiastes 3:7. 44a Ecclesiastes 5:1. 47a 1 John 3:18. 48a James 2:17, 26. 49a Matthew 7:24–25. 50a Matthew 25:35–36. 51a Matthew 25:37–40. 52a Gospel of Truth (NHC I,3). 53a Pirkei Avot 1:17 (Jewish). 55a Many studies associate volunteering and helping with greater wellbeing. 57a Mishnah Sanhedrin 4:5 (Jewish).

VII. THE SMALLEST DEED

56 Do not wait for a great deed. Great deeds are only small deeds that were done faithfully. ♦

57 The sages of Israel taught: whoever saves a single life, it is as though they had saved a whole world. ♦^a

58 There is an old story of a child on a beach after a storm, throwing stranded starfish back into the sea one by one; and a passerby laughed and said: there are thousands; what difference can you make? ♦^a

59 And the child picked up one more, and threw it into the water, and said: it made a difference to that one. ♦

60 A cup of cold water given to a little one is not forgotten in heaven. +^a

61 Hold the door. Learn the name. Share the bread. Visit the lonely. Say the kind thing out loud. ♦

62 These are the deeds that change the world, one person at a time, because they change the person who receives them. ♦

63 And every loving deed is a ray of the Sun that reaches somewhere it has never been before. ♦

VIII. WHEN THE THREE AGREE

64 The thought, the word, and the deed must walk together, like three strands of one cord. ♦

65 When you think one thing, say another, and do a third, your soul is divided against itself, and a house divided cannot stand. + ♦^a

66 But when what you think is what you say, and what you say is what you do, you are whole; and the whole person shines. ♦

67 This is integrity: to be one, as Monad is One. ♦^a

68 The people of India have three words for this: in mind, in speech, in action; and they teach that a vow must be kept in all three. ♦^a

69 The followers of the Buddha walk a path whose steps include right intention, right speech, and right action: thought, word, and deed again. ♦^a

70 And it is taught in Islam that every deed is weighed by the intention behind it. ♦^a

71 So see: the same three lights shine in the teaching of many peoples, for the same Light gave them. ♦

58a A story adapted from Loren Eiseley, *The Star Thrower* (1969). 60a Matthew 10:42. 65a Mark 3:25. 67a Chapter 1. 68a *Manasa, vacha, karmana* (Sanskrit; Hindu and Jain teaching). 69a The Noble Eightfold Path. 70a Hadith: "Actions are judged by intentions" (Sahih al-Bukhari 1). 77a The Sabbath principle (Exodus 20:8-10); Sunday, the day of the Sun (chapter 5).

IX. THE WAY OF EVERY DAY

72 Let the three lights guide you from the morning to the night. ✧

73 When you wake, give your first thought to God, and to gratitude. ✧

74 At the table, speak words that build up your family; let no one leave the meal smaller than they came. ✧

75 At your work, do your labour honestly, and treat the one beside you as you would want to be treated. ✧

76 On the road, let one deed of kindness be done for someone who can never repay you. ✧

77 Once in each week, give a whole day to rest, to family, and to God, and let your hands cease from their labour. ✧ †^a

78 And on that day, look back on the week, and ask: which thoughts lifted me, which words healed, which deeds gave light? ✧

79 And at night, before you sleep, ask yourself the three questions Pythagoras gave his students: Where did I go wrong? What did I do well? What did I leave undone? ✧^a

80 Then give thanks, and let it go, and rest; for tomorrow the Sun will rise and give you another day. ✧

X. WHEN WE FALL SHORT

81 No one keeps the three lights perfectly. ✧

82 There will be dim thoughts, careless words, and deeds you wish you could take back. ✧

83 Do not hide them; bring them into the light, for what is brought into the light can be healed. ✧

84 If your word wounded someone, let your next word heal them. If your

deed harmed someone, let your next deed repair it. ✧

85 Forgive yourself as you forgive others; and begin again. ✧

86 The way of light is not walked by those who never fall, but by those who rise each time and keep walking. ✧

XI. THE BRIDGE

87 We cannot choose the day we will come to the bridge. ✧

88 But we choose, every day, the thoughts we think, the words we speak, and the deeds we do. ✧

89 They are the stones with which we build the bridge, and the light by which we will cross it. ✧

90 What you leave behind in the world is not your wealth, but your thoughts that became words, and your words that became deeds, and your deeds that became someone else's light. ✧

91 So think in light, and the bridge will be lit. Speak in truth, and the bridge will be strong. Act in love, and you will cross it into the Light. ✧

THE BLESSING

92 Blessed be Monad, the Source from whom every good thought comes. ✧

93 Blessed be every true word, and every loving deed. ✧

94 Blessed be the Magi of Persia, who carried the three lights to the King. ✧

95 Good thoughts, good words, good deeds. ✧^a

96 Think in light. Speak in truth. Act in love. ✧

79a The Golden Verses of Pythagoras (lines 40–44). motto.

95a The Zoroastrian triad, honouring the roots of our

EVERY CALLING IS SACRED

CHAPTER 15

Called by Name—Before You Were Formed—The Calling of the Family—The Callings of Light—The Calling of the Single Heart—Many Gifts, One Spirit—How the Called Were Called—Every Age Is Called—Finding Your Calling—Every Calling, Every People—Work as Worship—When the Calling Is Hard—The Calling of the Congregation—The Blessing.

I. CALLED BY NAME

LISTEN: you are being called. ✧
Not by a voice from outside you only, but by the light within you that knows why it was sent. ✧

3 God gives each soul its own mission, and its own truth with God. ✧^a

4 The Gospel of Truth says that the One calls each by name; and the one who knows hears the call, and answers, and turns toward the One who calls. ✧^a

5 You were not made by accident, and you were not made to be someone else. ✧

6 There is a work in this world that has your name on it, and no one else can do it the way you can. ✧

7 This is your calling; and every calling given by God is sacred. ✧^a

II. BEFORE YOU WERE FORMED

8 Before I formed you in the womb I knew you; before you came forth from the womb I sanctified you. ✧^a

9 Of all the people who have ever lived, not one has had your face, your voice, or the lines on the tips of your fingers. ✧^a

10 The book of life written within you, letter by letter, belongs to you alone, unless you were born a twin; and even twins grow into two different souls. ✧^a

11 If the One took such care to make you unlike any other, do you think your life has no purpose? ✧

12 We are God's handiwork, created for good works, which were prepared beforehand so that we would walk in them. ✧^a

13 The path was laid before your feet were made. You have only to find it, and walk. ✧

3a Statement of Beliefs 9 (founder). 4a Gospel of Truth (NHC I,3). 7a A teaching of our congregation. 8a Jeremiah 1:5. 9a Fingerprints are unique, even between identical twins. 10a Each person's genome is unique except for identical twins, whose lives and characters still differ. 12a Ephesians 2:10 (rendered without gendered words).

III. THE CALLING OF THE FAMILY

14 For many, the calling is marriage and the raising of a family; and this calling is holy. ^a

15 The family is the first congregation, and the home is its temple. ^a

16 The mother who rocks a crying child at midnight is doing holy work. ^a

17 The father who works long days and still comes home with patience is doing holy work. ^a

18 The grandparent who tells the old stories, so the children remember who they are, is doing holy work. ^a

19 No one may write songs about the meals you cook, the floors you sweep, the lessons you teach at the kitchen table; but heaven sees every one. ^a

20 To raise a child in love is to send a new light into a world that needs it. ^a

21 Do not let anyone tell you that the calling of the home is small. Every great soul who ever lived was first a child in someone's arms. ^a

IV. THE CALLINGS OF LIGHT

22 Others are called to teach, and to open minds to the truth. ^a

23 Others are called to heal, and to tend the temples of the sick. ^a

24 Others are called to serve: to feed, to build, to carry, to protect, to keep the world running while others sleep. ^a

25 Others are called to create: to make music, to paint, to write, to shape beauty from wood and stone and word. ^a

26 Others are called to grow: to tend the fields, the gardens, and the animals, and to bring the food of the Earth to the table. ^a

27 Others are called to seek: to study the stars and the cells, and to read the book of creation. ^a

28 And others are called to carry light where none has shone: to speak of the One to those who have never heard. ^a

29 Some are called to more than one; and some callings change with the seasons of a life. ^a

30 But none of them is greater than another in the sight of God, for all of them are lit from the same Light. ^a

V. THE CALLING OF THE SINGLE HEART

31 And some are called to walk without a spouse, for a season or for a life; and their calling, too, is holy. ^a

32 Their hearts are not empty; they are open, and their love can flow to many. ^a

33 Jesus walked the roads of his ministry without a household of his own to tend, and gave himself to all who came to him. ^a

34 The apostle Paul wrote that the one who is unmarried can give an undivided heart to the work of God. ^a

35 So let no one be made to feel less for walking alone; for no one who walks with God walks alone. ^a

36 And let the congregation be family to them, and let them be family to the congregation. ^a

14a Statement of Beliefs 9 and 11. 15a Statement of Beliefs 11; chapter 6. 20a Chapter 2 (the child is God's). 26a (Clean Food Vision). 27a Chapter 12. 28a Statement of Beliefs 9. 31a Statement of Beliefs 9. 34a 1 Corinthians 7:32–35.

VI. MANY GIFTS, ONE SPIRIT

37 There are many kinds of gifts, but the same Spirit; many kinds of service, but the same Master; many kinds of working, but the same God at work in them all. †^a

38 The body is one, and has many parts; and all the parts, though many, are one body. †^a

39 The eye cannot say to the hand: I have no need of you; nor the head to the feet: I have no need of you. †^a

40 Indeed, the parts that seem weakest are the ones we cannot do without. †^a

41 Look at the bee: so small, and yet a great part of the food we eat comes to us because the bees carry life from flower to flower. ✽^a

42 Take away the smallest worker, and the whole field goes hungry. ✧

43 So never call your gift small. In the body of light, there is no small part. ✧

44 Each of you has received a gift; use it to serve one another, as good stewards of the manifold grace of God. †^a

VII. HOW THE CALLED WERE CALLED

45 Do you feel you are not ready? Neither did those who were called before you. ✧

46 The boy Samuel heard his name in the night, and did not know who was calling, until at last he answered: Speak, for your servant hears. †^a

47 Moses, called from the burning bush, said: I am weak in speech and slow of tongue; and he was told: Go, and I will open your mouth, and teach you what to say. †^a

48 Mary, a young woman of Nazareth, heard the angel's message and said: Be it done to me according to your word. †^a

49 Fishermen were mending their nets by the lake when Jesus passed and said: Follow me; and they left their nets and followed. †^a

50 And Esther, a young queen in a foreign land, was told: Who knows whether you have come to this place for such a time as this? †^a

51 None of them felt worthy. None of them felt ready. All of them said yes. ✧

52 The One does not call the ready; the One makes ready those who are called. ✧

53 Perhaps you, too, have come to this place for such a time as this. ✧

37a 1 Corinthians 12:4–6. 38a 1 Corinthians 12:12. 39a 1 Corinthians 12:21. 40a 1 Corinthians 12:22. 41a Pollinators support the production of roughly a third of the food we eat. 44a 1 Peter 4:10. 46a Kings I (1 Samuel) 3:1–10. 47a Exodus 4:10–12. 48a Luke 1:38. 49a Matthew 4:18–20. 50a Esther 4:14. 55a Jeremiah 1:6–7. 56a 1 Timothy 4:12. 58a Genesis 12:1–4. 59a Joel 3:1 (2:28 in other Bibles).

VIII. EVERY AGE IS CALLED

54 Do not say: I am too young. ✧

55 When Jeremiah said, I am only a child, he was told: Do not say, I am only a child; for you shall go to all to whom I send you. ^{†a}

56 Let no one look down on you because you are young; but be an example in word, in conduct, in love, in faith, and in purity. ^{†a}

57 And do not say: I am too old. ✧

58 Abraham was seventy-five years old when he was called to leave his land and go to a place he did not know. ^{†a}

59 It is promised: your old ones will dream dreams, and your young ones will see visions. ^{†a}

60 From the cradle to the last breath, there is no age at which the One stops calling. ✧

61 The child is called to wonder; the young to dare; the grown to build; the old to bless; and all of them to love. ✧

IX. FINDING YOUR CALLING

62 How then will you know your calling? ✧

63 Look where your gifts meet the world's need; that is often where your calling waits. ✧

64 Look at what you cannot stop thinking about, what breaks your heart, what makes you forget the hour. ✧

65 Look at what others come to you for, again and again, without being asked. ✧

66 Pray, and then be still, and listen with the ear of the heart. ✧

67 Try, and do not fear a wrong turn; a road walked is never wasted, for it teaches you the way. ✧

68 And remember: you do not need to see the whole road. You need only the next step. ✧

69 Thy law is a lamp unto my feet, and a light unto my paths. ^{†a}

70 A lamp lights only a few steps at a time; and that is enough to walk by.

✧

X. EVERY CALLING, EVERY PEOPLE

71 The wise of every people have known that each soul has its own work. ✧

72 Krishna taught Arjuna: better is your own path, though walked imperfectly, than the path of another walked well. ^{✧a}

73 Zusha of Hanipol, a gentle teacher of Israel, said before he died: When I pass from this world and appear before the court of heaven, they will not ask me, Zusha, why were you not as wise as Moses, or as kind as Abraham? Rather, they will ask me: Zusha, why were you not Zusha? Why did you not fulfil your potential? Why did you not follow the path that could have been yours? ^{✧a}

74 The Quran teaches that God does not lay upon any soul a burden greater than it can carry. ^{✧a}

75 The followers of the Buddha seek a right livelihood: work that harms no one and helps the world. ^{✧a}

76 Kahlil Gibran, a poet of Lebanon, wrote: work is love made visible. ^{✧a}

69a Psalm 118:105. 72a Bhagavad Gita 3.35 (svadharma, Hindu). 73a The Hasidic teaching of Rabbi Meshulam Zusha of Hanipol (died 1800), in the founder's chosen wording. 74a Quran 2:286. 75a Right livelihood, the Noble Eightfold Path. 76a Kahlil Gibran, *The Prophet* (1923), "On Work."

77 Many faiths, one truth: be who you were made to be, and do the work you were given with love. ✧

XI. WORK AS WORSHIP

78 Every honest work, done with love, is a prayer. ✧

79 Brother Lawrence, a humble cook in a monastery of France, said that he felt as close to God among his pots and pans as when he knelt at prayer. ✧ ^a

80 So the carpenter's plane, the nurse's hands, the farmer's plough, the mother's spoon, and the teacher's chalk can all be holy instruments. ✧

81 Remember that the King of Kings himself worked with his hands as a builder. ✧ ^a

82 Do not divide your life into holy days and ordinary days. With God, every day is holy, and every task can be offered. ✧

83 And whatever your work, do it so that, at the end of the day, you can lift it up to the One without shame. ✧

XII. WHEN THE CALLING IS HARD

84 Sometimes the calling is hard, and the road is long, and the fruit is slow to come. ✧

85 Moses kept sheep in the wilderness for forty years before he was called to lead his people. ^a

86 So the years of waiting are not wasted; they are the years of making ready. ✧

87 Sometimes you will doubt. Sometimes you will fail. Sometimes you will want to lay the calling down. ✧

88 Rest, then, but do not leave it. The One who called you does not take back the call. ✧ ^a

89 And if your calling changes, do not grieve the old one; it was a step on the road to the new. ✧

90 No calling lived in love is ever lost. ✧

XIII. THE CALLING OF THE CONGREGATION

91 And the congregation, too, has a calling: to seek the truth of God, to spread God's love, and to build a community rooted in family, faith, and the virtues. ✧ ^a

92 We do not ask everyone to walk the same road. We help each one find their own. ✧

93 We honour the mother and the teacher, the healer and the builder, the farmer and the seeker, the singer and the servant, all alike. ✧

94 For a congregation is like a choir: each voice different, and every voice needed for the song. ✧

95 And when each one answers their own calling, together we become a light that no single lamp could ever be. ✧

THE BLESSING

96 Blessed be Monad, who calls each soul by name. ✧

97 Blessed be every calling, great and small, for in the sight of God, none is small. ✧

98 Blessed be every soul that hears, and answers, and says yes. ✧

99 Think in light. Speak in truth. Act in love. ✧

79a Brother Lawrence (c. 1614–1691), *The Practice of the Presence of God*. 81a Chapter 9. 85a Acts 7:29–30. 88a Romans 11:29 (“the gifts and the calling of God are without repentance”). 91a Our mission.

THE CONGREGATION

CHAPTER 16

The Gathering—The Day of Gathering—Prayer—The Four Holy Mysteries—Baptism—Anointing—The Shared Bread—The Bridal Chamber—The Days of Light—Caring for One Another—Leaders Who Serve—An Open Door—The Blessing.

I. THE GATHERING

No flame burns long alone; gather the coals together, and the fire lives. ✧

2 So the One gathers the children of light, and makes of them a congregation. ✧

3 A congregation is not a building of stone. It is a living family of seekers, gathered around one Light. ✧^a

4 Even in the Fullness there is a Gathering; for among the first lights of heaven, the wise of old named one Church, the assembly of the holy. ✧^a

5 And the first followers of the Saviour devoted themselves to the teaching, to fellowship, to the breaking of bread, and to prayer; and they shared what they had, so that no one among them was in need. ✧^a

6 Let us not give up meeting together, but encourage one another, and stir one another up to love and to good works. ✧^a

7 For the light within each of us grows brighter when it stands beside the light within another. ✧

II. THE DAY OF GATHERING

8 On the first day of the week, the day of the Sun, the congregation gathers. ✧ ✧^a

9 We gather first to welcome one another, for every face that comes through the door is a gift. ✧^a

10 Then we are still together for a moment, and let the noise of the week fall away. ✧

11 Then we read from the holy writings and from the hidden books, that the old words may speak again. ✧

12 Then one teaches, and all listen; and then all speak, and each one listens. ✧

13 Then we lift up the needs of one another in prayer, naming the sick, the grieving, and the far away. ✧

14 And at the end we are sent out with a blessing, back into the world, carrying the light we have gathered.

✧

3a Mission and Vision (“a gathered family of seekers, not a building or an institution first”). 4a The Aeon Ekklesia (Church) in the Valentinian Fullness (Irenaeus I.1); chapter 3. 5a Acts 2:42–45. 6a Hebrews 10:24–25. 8a Sunday, the day of the Sun and of the Resurrection (chapter 5). 9a Weekly Gathering.

15 Whether we gather in a home, in a hall, under the open sky, or across great distances by the voice and the screen, the One is in the midst of us. ^{✧^a}

III. PRAYER

16 Prayer is the breath of the congregation. [✧]

17 Pray each day in silence, even for a few minutes, and seek the light within. ^{✧^a}

18 Turn toward the morning, and greet the Light that rises. ^{✧^a}

19 And learn the prayer the founder of our congregation prayed when these words were first being written: Be with us, God, for we are with You, and You with us. ^{✧^a}

20 And learn the prayer of thanksgiving found among the hidden books: We give You thanks; every soul and every heart is lifted up to You. ^{✧^a}

21 We rejoice, for You have shown us Yourself; we rejoice, for while we are still in the body You have made us divine through Your knowledge. ^{✧^a}

22 We ask only this: that we may be kept in this knowledge, and never stumble from this way of life. ^{✧^a}

IV. THE FOUR HOLY MYSTERIES

23 From the hidden books our congregation keeps four holy mysteries: Baptism, Anointing, the Shared Bread, and the Bridal Chamber. ^{✧^a}

24 A mystery is not a riddle to be solved. It is a door through which the unseen is touched by the seen. [✧]

25 In each of them, something of earth is used: water, oil, bread, and the joining of two hands; and through each of them, something of heaven is given. [✧]

26 They do not belong to the leaders of the congregation. They belong to the One, and are given to all who come in faith. [✧]

V. BAPTISM

27 The first mystery is Baptism: the washing in living water. [✧]

28 Jesus said: Unless one is born of water and of the Spirit, one cannot enter the kingdom of God. ^{✧^a}

29 In baptism the old garments of forgetting are laid down, and the soul is clothed in light, and begins again. ^{✧^a}

30 The Mandaeans, the oldest living people of the Gnostic way, still baptise in flowing rivers, which they call living water, dressed in white. ^{✧^a}

31 So we too prefer living water: a river, a spring, the sea; or water poured, if no river is near. [✧]

32 Whoever comes to be baptised comes freely, by their own will, when their heart is ready. [✧]

33 And when they rise from the water, let the congregation receive them

15a (online first). 17a Prayer and Practice. 18a Sunrise prayer. 19a A teaching of our congregation. 20a The Prayer of Thanksgiving (NHC VI,7). 21a Prayer of Thanksgiving. 22a Prayer of Thanksgiving. 23a (decided 2026-10-06); the Gospel of Philip names baptism, chrism, eucharist, redemption, and bridal chamber. 28a John 3:5. 29a Chapter 11, v. 15 (the Five Seals). 30a Mandaean masbuta in flowing water (yardena). 35a Chapter 5.

with joy, as a family receives a child coming home. ✧

VI. ANOINTING

34 The second mystery is the Anointing, the holy chrism of oil. ✧

35 The oil of the olive is pressed from fruit that ripened in the Sun; it is sunlight made into healing. ✧ ✧^a

36 The Gospel of Philip says that whoever is anointed has everything: the resurrection, the light, the cross, and the holy Spirit. ✧^a

37 You have anointed my head with oil; and Your cup cheers me like the best wine. ✧^a

38 Kings were anointed for their thrones; and in this mystery every child of light is anointed for their calling. ✧^a

39 And the disciples of the Saviour anointed many who were sick with oil, and they were healed. ✧^a

40 So we anoint the newly baptised, the one beginning a calling, and the one who is sick, and we pray over them. ✧

VII. THE SHARED BREAD

41 The third mystery is the Shared Bread, the holy meal of the congregation. ✧

42 On the night before he gave himself, the Saviour took bread, and gave thanks, and broke it, and gave it to his friends, and said: Do this in remembrance of me. ✧^a

43 And after he rose, two of his disciples walked with him on the road to Emmaus without knowing him; and he was made known to them in the breaking of the bread. ✧^a

44 The Gospel of Philip says the cup of prayer holds wine and water, and is filled with the holy Spirit. ✧^a

45 An ancient prayer of the first Christians says: as this bread was once scattered as grain upon the hills, and was gathered together and became one, so let your people be gathered from the ends of the earth into your kingdom. ✧^a

46 So when we share the bread, we remember the Saviour, and we become one. ✧

47 And may the day come when the bread on our table is grown in our own fields, baked by our own hands, and shared with all who hunger. ✧^a

VIII. THE BRIDAL CHAMBER

48 The fourth mystery is the Bridal Chamber: the holy union of a man and a woman before God. ✧

49 In it the pattern of the Mother-Father is seen again on the earth: two made one, and from their oneness, new life. ✧^a

50 The Gospel of Philip says: whoever becomes a child of the bridal chamber will receive the light. ✧^a

51 And it speaks of a hidden marriage beyond the marriage of the body: the union of the soul with its heavenly partner, the image joined to its angel. ✧^a

52 So the Bridal Chamber is open to all in its hidden meaning; for every soul, married or not, is called to be joined to the Light. ✧

53 And when two come to be joined in marriage, let them speak the old vow of Ruth: Where you go, I will go;

36a Gospel of Philip. 37a Psalm 22:5. 38a Chapters 9 and 15. 39a Mark 6:13. 42a Luke 22:19. 43a Luke 24:30–35. 44a Gospel of Philip. 45a The Didache (Teaching of the Twelve Apostles) 9:4. 47a (Clean Food Vision). 49a Chapter 2. 50a Gospel of Philip. 51a Gospel of Philip (the image and the angel). 53a Ruth 1:16.

where you stay, I will stay; your people shall be my people. †^a

54 And let them say with the Song: My kinsman is mine, and I am his. †^a

55 And let the congregation surround them, and bless them, and help them keep their vow through every season. ✧

IX. THE DAYS OF LIGHT

56 The congregation keeps time by the light. ✧

57 Each week, the day of the Sun is our day of gathering and of rest. ✧

58 Each morning, the rising Sun calls us to prayer. ✧

59 At the winter turning, when the nights are longest and the light begins to return, we celebrate the coming of the Light into the world. ✧ *^a

60 At the spring turning, when day and night are equal and the light grows, we celebrate the rising of the King with the Sun. ✧ *^a

61 At the summer turning, when the light is fullest, we give thanks for the harvest and the fullness of the One. ✧ *^a

62 At the autumn turning, when day and night are equal again and the light begins to rest, we give thanks for what has been gathered, and prepare for the long nights in faith. ✧ *^a

63 So the year itself becomes a prayer, turning with the light. ✧

X. CARING FOR ONE ANOTHER

64 A congregation is known by how it loves. ✧

65 By this all will know that you are my disciples: if you love one another. †^a

66 Pure and holy faith is this: to look after the orphans and the widows in their trouble, and to keep oneself unstained by the world. †^a

67 So we visit the sick, we feed the hungry, we sit with the grieving, and we welcome the stranger. ✧

68 Do not forget to welcome strangers; for by doing so, some have welcomed angels without knowing it. †^a

69 What is given to the congregation is given freely, never by pressure; and every gift is kept in the open, with honesty, and used for the good of all. ✧^a

70 Let no one in our family go hungry while another has bread to share. ✧

XI. LEADERS WHO SERVE

71 Those who lead the congregation are shepherds, not owners. ✧

72 Feed the flock that is among you, willingly and not for gain; not ruling over those in your care, but being a pattern to the flock. †^a

73 The greatest among you must be the servant of all, as the King of Kings washed the feet of his friends. ✧^a

74 No leader may own the light of another, nor lay upon anyone a burden that God did not give. ✧^a

54a Song of Songs 2:16. 59a The winter solstice (around 21 December), near Christmas. 60a The spring equinox, near Easter. 61a The summer solstice. 62a The autumn equinox. 65a John 13:35. 66a James 1:27. 68a Hebrews 13:2. 69a Giving and Donations Policy. 72a 1 Peter 5:2–3. 73a Chapter 9. 74a Chapter 8, section VII. 75a Core value: integrity.

75 Leaders are to be honest in teaching, open in money, and humble in heart; and they too answer to the congregation and to God. ^a

76 For we do not gather to control, but to enlighten; not to bind, but to set free. ^a

XII. AN OPEN DOOR

77 The door of the congregation is open. ^a

78 Whoever seeks the One may come in: of any people, of any past, of any faith or of none. ^a

79 We respect the beliefs of others, and we ask no one to leave behind the light they already carry. ^a

80 Let the children be welcomed, and guarded, and taught with love; for they are the light of tomorrow. ^a

81 And let the one who comes in weary find rest, and the one who comes in lost find a family. ^a

82 For the congregation is the household of the One on the earth, and in the household of the One, there is room for all. ^a

THE BLESSING

83 Blessed be Monad, who gathers the scattered light into one. ^a

84 Blessed be the water, the oil, the bread, and the vow. ^a

85 Blessed be every hand that welcomes, and every heart that serves. ^a

86 Be with us, God, for we are with You, and You with us. ^a

87 Think in light. Speak in truth. Act in love. ^a

THE RETURN

CHAPTER 17

Where We Are Going—Strangers on the Earth—The Letter from Home—The Way Home—The Return Begins Now—The Ascent—Death Is Not the End—For Those Who Grieve—One Return Across the Faiths of the World—The Return of All Things—Living Toward Home—The Benediction—The Blessing.

I. WHERE WE ARE GOING

EVERY river remembers the sea. ✧
It runs through mountains and valleys, it is held in lakes and turned by stones; but it never forgets where it is going. ✧

3 So it is with the soul. It came from the Light, and it is returning to the Light. ✧

4 The dust returns to the earth as it was, and the spirit returns to God who gave it. ^a

5 The disciples asked Jesus: Tell us how our end will come. And he said: Have you found the beginning, that you ask about the end? For where the beginning is, there the end will be. ^a

6 Blessed is the one who stands at the beginning; that one will know the end, and will not taste death. ^a

7 The beginning is Monad, and the end is Monad; and the whole journey between is held in the hands of the One. ✧

II. STRANGERS ON THE EARTH

8 The faithful of old confessed that they were strangers and pilgrims on the earth, seeking a homeland. ^a

9 Have you ever felt like a stranger here, as though you belonged to somewhere you could not name? ✧

10 That feeling is not a mistake. It is the memory of home. ✧

11 Rumi, the poet of the Persian lands, began his great book with a reed flute, cut from its reed bed; and every song it plays is a cry of longing to return to where it grew. ^a

12 Every soul is that reed, and every true longing is that song. ✧

13 Do not be ashamed of your longing. It is the compass the One placed within you, and it always points home. ✧

4a Ecclesiastes 12:7. 5a Gospel of Thomas 18. 6a Gospel of Thomas 18. 8a Hebrews 11:13–14.
11a Rumi, Masnavi, the Song of the Reed (Book I, opening).

III. THE LETTER FROM HOME

14 There is an old hymn of a prince who went down into a far country, and forgot who he was, and fell asleep. ^{†a}

15 And his father and mother, the king and the queen of the East, wrote him a letter, and sealed it with the royal hand. [†]

16 And the letter rose up and flew like an eagle, and came down beside him, and became a voice. [†]

17 And the voice said: Wake up, and rise from your sleep. Remember that you are the child of kings. Remember the pearl you were sent to find. Remember your robe of glory. ^{†a}

18 And at the sound of the voice, he woke. [†]

19 Every holy word you have ever heard is a page of that letter. Every sunrise is its seal. Every act of love is its voice. [✧]

20 Wake, child of the King. The letter has reached you. [✧]

IV. THE WAY HOME

21 And Jesus told of a son who asked for his inheritance and went away to a far country, and spent it all, until he was feeding pigs and longing to eat what they ate. ^{†a}

22 And when he came to himself, he said: I will rise, and go home. ^{†a}

23 He had rehearsed his words of shame all the long road back. ^{†a}

24 But while he was still far off, his father saw him, and was filled with compassion, and ran to him, and threw his arms around him, and kissed him. ^{†a}

25 He did not wait at the door with his arms folded. He ran. [✧]

26 And he called for the best robe, and a ring for his hand, and shoes for his feet, and a feast; for, he said, this child of mine was dead, and is alive again; was lost, and is found. ^{†a}

27 Hear this, all who think they have wandered too far: the One does not wait with folded arms. The One runs. [✧]

28 The moment you turn toward home, home is already running toward you. [✧]

V. THE RETURN BEGINS NOW

29 Do not think the return waits only at the end of your days. [✧]

30 The Gospel of Philip says: those who say they will die first and then rise are mistaken; if they do not receive the resurrection while they live, they will receive nothing when they die. ^{†a}

31 And the Treatise on the Resurrection says: the resurrection is the revealing of what is. Flee from divisions and chains, and already you have the resurrection. ^{†a}

32 Every time you choose love over fear, you are rising. [✧]

33 Every time you remember who you are, you are going home. [✧]

34 Every time you forgive, a chain falls from your soul. [✧]

35 So the return is not only a door at the end of the road. It is the road itself, walked in the light. [✧]

14a The Hymn of the Pearl (Acts of Thomas). 17a Hymn of the Pearl (our rendering). 21a Luke 15:11–16. 22a Luke 15:17–18. 23a Luke 15:18–19. 24a Luke 15:20. 26a Luke 15:22–24. 30a Gospel of Philip. 31a Treatise on the Resurrection (NHC I,4).

VI. THE ASCENT

36 And when the day comes for the soul to leave the body, it rises. +

37 It passes up through the heavens, and the Rulers cannot hold it, for it knows its own name, and it knows the way. +^a

38 Jesus said: If they ask you, Where did you come from? say: We came from the light, the place where the light came into being by itself. +^a

39 If they ask you, Who are you? say: We are its children, the chosen of the living One. +^a

40 If they ask you, What is the sign of the One within you? say: It is movement, and it is rest. +^a

41 And the soul goes up into the Treasury of Light, the storehouse where every scattered spark is gathered in. +^a

42 And there, the old hymn says, the prince met his robe of glory, which he had left behind long ago. +^a

43 And as he looked upon it, he saw that it was like a mirror, and in it he saw himself whole. +

44 He said: I saw it all in all of me, and I saw all of me in it; we were two, and yet we were one, in one likeness. +^a

45 This is the return: to meet at last the self you were always meant to be, and to find that it was waiting for you all along. ✧

VII. DEATH IS NOT THE END

46 Behold, I tell you a mystery: the dead shall rise incorruptible, and we shall be changed; for this corruptible must put on incorruption. +^a

47 O death, where is your victory? O death, where is your sting? +^a

48 For we know that if our earthly house is dissolved, we have a building of God, a house not made with hands, eternal in heaven. +^a

49 The seekers of science have found that in all the universe, nothing that is truly there is ever destroyed; it is only changed from one form into another. *^a

50 The light of a star can travel for thousands of years after the star itself has gone; and still it shines on, and reaches the eyes of those who look up. *^a

51 So a life lived in love keeps shining, long after the one who lived it has gone home. ✧

52 Look at the caterpillar: it wraps itself in a shell, and inside, it is undone and made new; and it comes out with wings. *^a

53 And the seekers have found that a moth can remember what it learned as a caterpillar, even after all that change. *^a

54 So what you truly are passes through the change, and is not lost. ✧

37a Chapter 7, section IX. 38a Gospel of Thomas 50. 39a Gospel of Thomas 50. 40a Gospel of Thomas 50. 41a Pistis Sophia (the Treasury of Light). 42a Hymn of the Pearl. 44a Hymn of the Pearl (our rendering). 46a 1 Corinthians 15:51–53. 47a 1 Corinthians 15:55. 48a 2 Corinthians 5:1. 49a The conservation of energy (the first law of thermodynamics). 50a Starlight from distant stars takes years to millennia to reach us. 52a Metamorphosis inside the chrysalis. 53a Studies show moths can retain memories formed as caterpillars (Blackiston et al., 2008). 56a Revelation 21:4.

VIII. FOR THOSE WHO GRIEVE

55 And to you who have laid someone you love in the earth: hear these words. ✧

56 God will wipe away every tear from their eyes; and there will be no more death, nor sorrow, nor crying, nor pain; for the old things have passed away. †^a

57 Jesus said: Do not let your hearts be troubled. In the house of the One there are many dwelling places; I go to prepare a place for you. †^a

58 Your grief is the shape of your love; do not be ashamed of it. ✧

59 The ones you have lost are not lost to God. They have gone ahead of you on the road home. ✧

60 And the light they gave you is still in you; carry it, and let it shine, and they shine through you. ✧

IX. ONE RETURN ACROSS THE FAITHS OF THE WORLD

61 Every people under heaven has known that the soul is on its way home. ✧

62 When the faithful of Islam hear of a death, they say: Surely we belong to God, and to God we are returning. ✧^a

63 The sages of India say: as the rivers flowing into the sea lose their names and forms and become the sea, so the one who knows, set free from name and form, goes into the shining One beyond all. ✧^a

64 The people of Egypt called their book of the soul's journey the Book of Coming Forth by Day; for they be-

lieved the soul would go out into the light. ✧^a

65 The Buddha, at the end of his life, said to his friends: all things that are made will pass away; walk on with diligence. ✧^a

66 The Mandaean pray for the soul of the one who has died, that it may rise past every gate and return safely to the World of Light. ✧^a

67 Many peoples, one hope: we came from the Light, and we are going home. ✧

X. THE RETURN OF ALL THINGS

68 And not only the soul returns. In the end, all things return. †

69 The wise of old spoke of the restoration of all things: every scattered spark gathered home, every wound healed, every lost thing found. †^a

70 Wisdom, who fell for love, will be lifted fully into the Fullness, joined at last to the Saviour, and the separation will be healed. †^a

71 The rule of the Rulers will end, and the light they held will be set free. †^a

72 And the One who sits upon the throne said: Behold, I make all things new. †^a

73 And God will be all in all. †^a

74 Then the Fullness will be full indeed; and the One who brought forth all things will gather all things home. ✧

57a John 14:1–2 (rendered without gendered words for God). 62a Quran 2:156. 63a Mundaka Upanishad 3.2.8 (Hindu). 64a The Book of Coming Forth by Day (the “Book of the Dead”). 65a Mahaparinibbana Sutta (the Buddha’s last words). 66a The Mandaean masiqta (the rite of the soul’s ascent). 69a Apokatastasis, the restoration of all things (Valentinian teaching; Acts 3:21). 70a Chapter 4. 71a Chapter 7. 72a Revelation 21:5. 73a 1 Corinthians 15:28.

XI. LIVING TOWARD HOME

75 Until that day, how shall we live?

✧

76 Live as one who is going home: lightly, gratefully, and with your face toward the Light. ✧

77 Hold the things of this world with an open hand, for you cannot carry them through the gate; but carry love, for love goes with you. ✧

78 Make peace while it is still day; say the loving word while there is time; give the gift while your hand is warm. ✧

79 And help others find the road. For no one goes home alone; we carry one another on the road. ✧

80 And when your own day comes, go peacefully, as a child who has heard their name called from the door at evening, and runs home to the light of the house. ✧

XII. THE BENEDICTION

81 Hear now the whole truth from Monad, in the fewest words. ✧

82 There is One, beyond all names, the Source of all that is. ✧^a

83 From the One came the Mother-Father, and in her the pattern of all creation. ✧^a

84 From her came the Fullness, the house of the Eternal Ones, where nothing is missing. ✧^a

85 Wisdom fell from the Fullness for love, and her light was scattered into us; and she is the Moon who keeps watch in the night. ✧^a

86 The Sun is the nearest image of the One, the great Giver; and every home is lit by the love of father and mother. ✧^a

87 The Rulers bind the soul with forgetting, but they cannot keep the light. ✧^a

88 The kingdom of God is within you. ✧^a

89 Jesus Christ is King of Kings, who obeyed in love, and revealed the hidden One. ✧^a

90 Heal the temple. Walk both paths with humility. Read the two books of God. Tend the fourteen lights. ✧^a

91 Think in light. Speak in truth. Act in love. Answer your calling. Gather with the family of God. ✧^a

92 And return home to the Light, from which you came. ✧^a

93 This is the truth from Monad. ✧

THE BLESSING

94 Blessed be Monad, the beginning and the end, the Source and the Home. ✧

95 Blessed be every soul on the road, and every hand that helps another along the way. ✧

96 Blessed be the day when all the light comes home. ✧

97 Let the light within guide every thought, word, and deed, until we are home. ✧

98 Think in light. Speak in truth. Act in love. ✧^a

99 Amen. ✧

82a Chapter 1. 83a Chapter 2. 84a Chapter 3. 85a Chapter 4. 86a Chapters 5 and 6. 87a Chapter 7. 88a Chapter 8. 89a Chapter 9. 90a Chapters 10-13. 91a Chapters 14-16. 92a Chapter 17. 98a Our motto, the closing benediction of the book.

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Scripture is drawn from The Holy Bible, Fellowship Edition, sometimes shortened or set in the voice of this book while keeping its meaning. Books are named in their familiar English forms, and chapters and verses follow the Fellowship Bible; the Psalms are numbered as in the Septuagint, usually one lower than in Bibles that follow the Hebrew. Passages from the Gnostic writings and the other faiths are rendered in our own words.

Following the teaching of our congregation, no gendered words are used for Monad, and the divine names follow the rule of the Fellowship Bible.

Each verse is marked by its source: ♦ belief or revelation of our congregation · † scripture (the Bible and the Gnostic writings) · ✱ science and history · ♦ other faiths and wisdom traditions. The notes at the foot of each page name the source of each verse.

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