

POR LA SENDA DE LUCIFER



EL EVANGELIO DE JUDAS Y EL EVANGELIO CÁTARO
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ON THE PATH OF LUCIFER

**FOUNDATIONS FOR A
HERESY:**

THE GOSPEL OF JUDAS AND
THE CATHAR GOSPEL

ANNEXES.



***Publishing House of
Tharsis***

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PROLOGO

The ***Publishing House of the House of Tharsis*** presents this unique Gnostic compendium, whose contents were extracted from selected materials: the Cathar Gospel of Pseudo John, from "***The Apocryphal Gospels***" from the library of *Jorge Luis Borges*; and the *Gospel of Judas*, a specialized commentary published in a special edition of the *National Geographic* magazine, as well as fragments of the Gospel in question commented by the Spaniard *Ignacio Ondargain*.

It also includes "appendices" with gnostic compilations by Nimrod de Rosario and Lupus Felis, on the other history of Lucifer.

It is a pocket version that will surprise the most demanding readers, as it will fill a cultural void regarding the Gnostic foundations that sustained great heretical movements persecuted with extreme cruelty and upon whose

metaphysical and theological principles has been shrouded in confusion and concealment.

The creator of the material universe would be a second-rate, imperfect "god". His creation would be contaminated by a perverted passion for his own reflection, when he floated on the waters. Matter would be intrinsically perverse, and uncreated; that is, not created by him.

The image of Christ according to the Gospel of Judas, would not be that of a savior, but that of a LIBERATOR, who comes from a world outside this creation, sent by a TRUE UNKNOWN GOD to point out to men a way towards liberation from this prison-jail where the "creator" has enslaved us.

The "creator" would not be the only one responsible for the chaining of spiritual beings to the animal-man; a group of "Aeons" or "Archons" would second him from a superior sphere.

These were part of the claims of several groups branded so far as "heretical" by a priestly caste that would be servile and lackey, sheltering under the cloak of unconditional worship to that "demon-god", who would feed on human pain.

That is why these heretical sects were cruelly persecuted and almost exterminated in several countries.

crusades. However, the flame of the ideal of liberation from the world of created forms has transcended in time, reaching the present day, so that modern man considers his position regarding the disillusionment of the world and the unhappiness that sooner or later will mark his existence.

This compendium is a tribute to the Occitan, Cathars and Albigensians who bequeathed us a feat of Honor and Blood, whose persecution and extermination began the era of obscurantism in Europe.



The Editor.

GNOSTICISM AND THE GOSPEL OF JUDAS

- 1- The Gnostics and the origin
of the Gospel of Judas
- 2- The Gospel of Judas
- 3- Selected Annexes

1- THE Gnostics AND THE ORIGIN OF THE GOSPEL OF JUDAS

The Gospel of Judas takes us back to the origins of "Christianity".

At that time there was a movement known as "Gnosticism". There were Christian Gnostics as well as non-Christians.

In order not to extend too much on the subject, we will summarize by saying that Gnosticism is "indomitable" and does not worship any god. Its goal is to attain "knowledge" or gnosis and understands that this is achieved by initiation and liberation from the world of matter, by attaining oneself the nature of the gods. Gnosticism was a reaction of the initiatory schools to the advance and spread in the ancient world of the falsification carried out by Judeo-Christianity. By means of gospels such as that of Judas, the Gnostics made known the falsification represented by Judeo-Christianity spread through "apostles of error".

The Judeo-Christian doctrine supplants Christ-Lucifer, the true son of the gods, by Jesus Christ, a human impostor and son of the Demiurge-Jehovah. Jesus Christ will be from then on, according to the Catholic Church, the "son of God", a Jew who had come to fulfill the messianism of Israel. In the fourth century, at the

to establish the "truth" and the dogma of its cult, the Catholic Church, controlled by the "Secret Sanhedrin", chose for its "New Testament" the four gospels that presented the image of a Jewish and historical Jesus, destroying and prohibiting all the others. Although the accounts of these four gospels are contradictory among themselves, this was not an obstacle for "The Church" to have had and still have them as absolute truth...

Gnosticism is an aristocratic religiosity in which the initiate, after hard trials and proven training, frees himself to place himself in direct contact with the divinity. Judeo-Christianity, on the other hand, is a vulgar or common religion in which "we are all children of God" and can receive his favor by humiliation, adoration and prostration before "Him". In this way the initiatory concept of "son of God" is granted by "the Church" to a whole people of "slaves of the Lord", in what will be a true spiritual Bolshevism.

Gnosticism is an authentic spiritual rebellion against the powers that dominate this world. But it is not a blind and chaotic rebellion, but on the contrary, a spiritual rebellion for liberation against the element of chaos and Jehovah's world of degeneration and death.

The Catholic Church and materialistic Bolshevism have the same counterinitiative essence which is

translates into a total spiritual blindness and an absolute war against divinity and in defense of the "creation" and the "reality" of Jehovah that walks towards the messianic "progress".... The former do so in the worship of the creator god, or demiurge, of this material world and the latter do so in the "worship" of demiurgic matter. Both are based on the fanatical denial of divine realities and on the repression of mysticism. All this has as its root the Jewish germ and its fundamental deficiencies. Both Judeo-Christianity and religions akin to the "white brotherhood" and materialism are the guardians of Jehovah's dungeons. In fact, these egalitarian theories will eventually lead to the development of today's "democratic" ideas, in which all natural and aristocratic order is replaced by a new criminal and inverted order directed from the underworld.

The Gospel of Judas takes us back to the real cosmic confrontation that took place at the beginning of the "Christian era" between the ancient initiatory schools and the Judeo-Christianity that sought to supplant them. Those were years in which Judeo-Christianity literally destroyed with blood and fire the ancient initiatory schools and "pagan" knowledge. The triumph of Judeo-Christianity meant the destruction of knowledge and the ruin of the ancient world. The new triumphant religion made a clean slate and was nothing more than a Bolshevism directed and financed already

then by the same element that at the present time, in the service of the same lord, seizes the total power of the world.

This is what the Gospel of Judas is all about. In it, Set, the sacrificer of the myth of Isis and Osiris, is equated with Judas, the sacrificer of the Christ-initiate. Because after all, what we are going to find here are pieces of the ancient Setian cosmogony and of the purest Gnosticism "dressed" as Christianity precisely to refute the Judeo-Christian falsification from its terrain. This is not a historical gospel but an initiatory one, and moreover, as we have said, made to refute the error of the worshippers of the demiurge Jehovah.

The Gospel of Judas was quoted by Irenaeus of Lyon around 180, in his well-known work "Unmasking and refutation of false knowledge", usually known as "Against Heresies". Although the destructive work of the Catholic Church had managed to erase all traces of the Gospel of Judas, this year 2006 and after a series of historical vicissitudes a copy of it has come to public knowledge. The gospel is included in the Codex Tchacos, a text of sixty-six pages that includes four works:

- Pages 1 to 9. A version of Peter's letter to Philip.

- Pages 10 to 32. Version of the First Revelation of James.
- Pages 33 to 58. The Gospel of Judas.
- Pages 59 to 66. A text entitled Book of Alogenes, a nickname for Seth, son of Adam and Eve in the Gnostic texts.

The recovered text of the Gospel of Judas has some paragraphs or lines that could not be included because they have been destroyed by the action of time and the elements on the papyrus. What we have included is only the text made known.

We indicate the number of pages as found in the codex found, beginning on page 33, after the version of the First Revelation of James and concluding on page 58.

2- THE GOSPEL OF JUDAS

-page 33 (from Codex Tchacos):

THE GOSPEL OF JUDAS

INTRODUCTION: ÍNCIPIT

Secret chronicle of the revelation made by Jesus in conversation with Judas Iscariot for a week three days before his passion.

THE EARTHLY MISSION OF JESUS

When Jesus came down to earth, he performed miracles and great wonders for the salvation of mankind. And because some were on the path of righteousness while others were given to transgressions, the twelve disciples were summoned.

He began to speak to them of the mysteries beyond the earth and of what was to happen at the end. Many times He did not present Himself to His disciples in His own figure, but appeared among them as a child.

SCENE I: Jesus' dialogue with his disciples. The prayer of thanksgiving or Eucharist.

One day he was with his disciples in Judea, and found them gathered together and sitting in a devout attitude. When he approached his disciples,

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Gathered together and sitting offering a prayer of thanksgiving before the bread, he laughed. The disciples said to him, "Master, why do you laugh at our prayer of thanksgiving? Are we not doing the right thing?"

He responded by saying to them, "I do not laugh at you. You do not do this of your own free will, but because this is the way your god is to be praised." They said, "Teacher, you are the son of our god". Jesus answered them, "How do you know me? Truly, I tell you, no descendant of those among you will know me."

DISPLEASURE OF THE DISCIPLES

When the disciples heard this they were seized with disgust and fury and inwardly began to blaspheme him.

When Jesus saw that they did not understand, he said to them: "Why do you become so angry? Your god, who is within you, through his powers

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He has caused anger to grow in your souls. Let any one of you who is strong enough

among human beings let the perfect human manifest and appear before me." They all said, "We have the strength."

But their spirits had no courage to stand before him, except that of Judas Iscariot. He was able to stand before Jesus but not to hold his gaze, and he turned his face away.

Judas said to him, "I know who you are and where you come from. You belong to the immortal kingdom of Barbelo."¹

JESUS SPEAKS PRIVATELY WITH JUDAS

Knowing that Judas was pondering something lofty, Jesus said to him: "Keep away from the others and I will explain to you the mysteries of the kingdom. You can attain it, but at the cost of great suffering.

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For someone else will replace you, so that the twelve disciples may return to fulfill their god."

Judas said to him, "When will you explain these things to me, and how the great day of light will come to the

¹ In the septic texts, Barbelo is the mother of all, of whom it is often said that she is the Providence (pronoia) of the Father, the infinite being. To admit that Jesus comes from the immortal kingdom (or aeon) of Barbelo is to admit, in Sic

terms, that he belongs to the divine heavenly kingdom.

lineage?" But when he said that, Jesus left his side.

SCENE 2: Jesus appears again to his disciples.

The morning after this happened Jesus appeared again before his disciples.

They said to him, "Master, where did you go and what did you do when you left us?"

Jesus said to them, "I went with another great and holy race."

His disciples followed him, "Lord, what is that great race, which is superior to us and holier than we, which is not now in this kingdom?"

When Jesus heard this he laughed and said to them, "Why do you inwardly think of the strong and holy race?"

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Truly I say to you that no one born of this aeon shall see that stock, and no host of angels of the stars shall rule that stock, and no one born mortal can join it, for that stock does not come from this world. For that stock does not come from the stock of the people who are among you. The stock of the people who are among you is from the stock of Humanity subject to the powers by which you rule".

When his disciples heard this, each of them was inwardly dismayed. They could not articulate a word.

Another day Jesus came to them. They said to him, "Master, we have seen you in a vision, for we have great dreams during the night."

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THE DISCIPLES SEE THE TEMPLE AND DISCUSS ABOUT IT

They said, "We have seen a great house with a great altar in it and twelve men - they are the priests, we believe - and one man; and a crowd waits in front of that altar, even the priests receiving the offerings. But we are still waiting." Jesus said, "What are the priests like?"

They said, "Some sacrifice their own children, others their wives, amidst mutual praise and reverence; some lie with men; others take part in crimes; some commit countless sins and acts against the laws. And the men standing before the altar call upon your name,

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and in all their acts of imperfection the sacrifices are consummated.

JESUS GIVES AN ALLEGORICAL INTERPRETATION OF THE VISION OF THE TEMPLE

Jesus said to them, "Why are you troubled? Truly I tell you, all the priests who stand before the altar call upon my name. I tell you again: my name has been written in this aeon of the generations of stars throughout the generations of men. And they have planted fruitless trees in my name in a shameful manner."

Jesus said to them, "Those whom you saw receiving the offerings on the altar, those are you. That is the god you serve, and you are those twelve men you saw. The cattle you saw being led to the sacrifice are all the people whom you have led astray."

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In front of that altar. The lord² (the demiurge or ruler) of this world will resist and make use of my name in this way, and generations of pious people will remain loyal to him. After him there will be there another man who will be from

² or "archons", that is, the rulers of this world, especially the cosmic powers that collaborate with the demiurge.

fornicators, and another shall be of infanticides, and of those who lie with other men, and of those who abstain, and the rest of the people given to corruption, lawlessness and error, and those who say: "We are like angels"; they are the stars that bring about the extinction of all things. For for generations men have said: "Behold, God has received your sacrifice from the hands of a priest"; that is, from a minister of error. But it is the Lord, the Lord of the Universe who rules; 'At the last day they shall be humbled.'"

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Jesus said to them, "Stop sacrificing on the altar. The great race is above your stars and your angels. In the world of the great race the end of your stars and your angels has already come. Let them engage in their struggles before you and let them go. A baker cannot feed all creatures.

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Under heaven. Jesus said to them, "Stop fighting against me. Each of you has his own star.

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Just as the spring has come for the tree that blooms in this eon for some time, he has come to water the paradise of God and the lineage that will endure, for he will not tarnish the position of that lineage for eternity.

JUDAS ASKS JESUS QUESTIONS ABOUT THAT LINEAGE AND ABOUT HUMAN LINEAGES

Judas said to him, "What kind of fruit does that lineage bear?"

Jesus said: "The souls of all human race will die. But when those people have consumed their time in this realm and the spirit leaves them, their bodies die but their souls live and are taken up."

Judas said: "It is impossible

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Sow seeds in rock and reap its fruits". Jesus said: This is also the way of the corrupt stock and of the corruptible Sophia, the hand that has created mortal people, so that their souls ascend to the eternal heavenly realms. Truly I say to you: The angel of power will be able to see the one who is among the holy stocks".

After saying this, Jesus went away.

SCENE 3: Judas narrates a vision and Jesus answers him.

Judas said, "Master, just as you have listened to all the others, now listen to me also. For I have had a great vision.

When Jesus heard this, he laughed and said to him, "You, thirteenth spirit, why are you trying so hard? But speak, for I will have patience with you. Judas said to him, "In the vision I saw myself, and the twelve disciples stoning me, and

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Harassing me terribly. And I also came to the place where I arrived after you. I saw a big house, and my eyes could not take in its size. Many people surrounded it, and that house had a roof of green leaves, and in the middle of the house there was a crowd. I said, "Teacher, take me in with these people. Jesus answered and said, "Judas, your star has led you astray." And he continued, "No human-born person is worthy to enter the house you have seen, for that place is reserved for the holy ones. Neither the Sun nor the Moon rules there, nor the day, but the saints will dwell there forever, in the eternal kingdom with the holy angels. See, I have explained to you the mysteries of the kingdom.

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and I have taught you the error of the stars sent over the twelve eons.

JUDAS ASKS ABOUT HIS DESTINY

Judas said, "Master, is it possible that my seed should subdue the lords?"

Jesus answered and said to him, "You will suffer great affliction when you see the kingdom and all its offspring."

When Judas heard this, he said to Him, "What profit is it to me that I have received it. For thou hast destined me for that seed."

Jesus answered and said to him: "You will become the thirteenth, and you will be cursed by the other races, and you will prevail over them. In the last days they will curse your ascent."

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to the holy lineage".

JESUS TEACHES COSMOGONY TO JUDAS: THE SPIRIT AND THE SELF- GENERATED

Jesus said: "Come, I can show you secrets that no one has seen. For there is a great and boundless realm, the extent of which has not been seen by any generation of angels, in which is a great and invisible Spirit, never seen by the eyes of any angel, never comprehended by the perception of the heart, and never called by any name."

And a cloud of light appeared. He said, "Let an angel be created and serve me as my helper."

A great angel, the divine and luminous Self-generated, came out of the cloud. By his design,

four other angels were created in another cloud, and were the helpers of the angelic self-generated one. The Self-generated said:

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Let the earth be created, and it was created. And he created the first luminary to reign over it. He said: Let there be angels to serve it, and they were created in innumerable numbers. He said: Let there be created a luminous aeon, and it was created. He created the second luminary to reign over it, together with innumerable numbers of angels to serve it. This is how he created the rest of the luminous aeons. He made them to reign over them and created for them countless numbers of angels to render them assistance.

ADAMAS AND LUMINAIRES

Adamas was in the first luminous cloud that no angel had ever seen among all those called "God". He

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He made the incorruptible generation of Seth appear. He made seventy-two luminaries appear in the incorruptible generation, according to the will of the Spirit. The seventy-two luminaries made three hundred and sixty luminaries appear in the incorruptible generation, according to the will of the Spirit.

The number of the five for each one, in accordance with the will of the Spirit, was to be five.

The twelve eons of the twelve luminaries constitute their father, with six heavens for the seventy-two luminaries, and for each

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One of them five firmaments, for a total of three hundred and sixty firmaments. They were given authority and a great host of innumerable angels, for glory and worship, and after that also virgin spirits, for glory and worship of all the eons and the heavens and their firmaments.

THE COSMOS, CHAOS AND THE LOWER WORLD

That multitude of immortals is called cosmos - that is, perdition - by the Father and the seventy-two luminaries accompanying the Self-generated and his seventy-two aeons. In him appeared the first human with his incorruptible powers. And the aeon that appeared with his generation, the aeon in whom are the cloud of knowledge and the angel, is called

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The (demiurge). The aeon after that said: Let twelve angels be created to reign over the chaos and the lower world. And behold, out of the cloud appeared an angel whose face shone with flames and whose countenance was stained with blood. His name was Nebro³, which means "apostate"; others call him Yaldabaoth. Another angel, Saclas, also came from the cloud. Then Nebro created six angels - and also Saclas - as helpers, and they created twelve angels in the heavens, and each of them received a share in the heavens.

THE LORDS AND ANGELS

The twelve lords spoke to the twelve angels:
"Each one of you, each of you

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The first is Seth, who is called Christ. The
second is Harmathoth,
The third is Galila,
the fourth is Yobel,

³ In the Sacred Book of the Great Invisible Spirit III:57 Nebruel is a great female spirit who unites with Saclas to engender twelve aeons. Also in the Manichaean texts she takes on a similar role.

The fifth is Adonaios.

These are the five who ruled the lower world, and first of all chaos.

THE CREATION OF MANKIND

Then said Saclas to his angels: Let us create a human being in the image and likeness. They formed Adam and his wife Eve, who in the cloud is called Zoe⁴. For all generations seek man by this name, and all call woman by these names. Now, Saclas

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He said to Adam, "You shall live long with your descendants.

JUDAS ASKS ABOUT THE FATE OF ADAM AND MANKIND

Judas said to Jesus, "How long can a human being live?"

Jesus said, "Why are you surprised at that, that Adam, with his offspring, lived all his life in the place given to him as a kingdom, in long life with his lord?"

Judas said to Jesus, "Does the human spirit die?"

⁴ Zoe, "life" in Greek, is the name of Eve in the Septuagint.

Said Jesus: "That is why God commanded Michael to give men their spirits on loan, so that they might worship, but the great One commanded Gabriel to give to the great race spirits that were not subject to any lord⁵, that is, the spirit and the soul⁶.

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JESUS SPEAKS WITH JUDAS AND OTHERS OF THE ANNIHILATION OF THE WICKED

God caused gnosis or knowledge to be bestowed upon Adam and those with him, from

⁵ Or the "kingless lineage," a reference to the Styria of Seth, using a common description in the Sethic texts that the Styria of Seth is indomitable and worships no "gods."

⁶ The demiurge, the god of this mortal world, gives his spirit by breathing a little of his breath into Adam. The Secret Book of John II,19 says: "The five heavenly luminaries said to Yalbadaoth: Breathe a little of your spirit into Adam's face, and then the body will arise. He breathed his spirit into Adam. The spirit is the power of his mother (Sophia), but he did not realize this because he lives in ignorance. Thus the mother's power went out of Yalbadaoth and entered the psychic body which had been made as that which it is from the beginning.

so that the lords of chaos and the nether world could not exercise their power over them. Judas said to Jesus, "What, then, will those kindreds do?"

Jesus said: "Truly I say to you that for all of them the stars will bring the end. When Saclas consumes the time allotted to him, the first star of the lineages will manifest itself with them and they will finish what they had said they would do. Then shall they commit fornication in my name and kill their children.

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and they will do a multitude of crimes, and all this they will do in my name, and then your star will reach over the thirteenth aeon.

Then Jesus laughed.

Judas said, "Master, why are you laughing?"

Jesus answered, "I laugh not but at the error of the stars, for the six stars wander with those five combatants⁷ and they will all be destroyed along with their creatures."

JESUS SPEAKS OF THOSE WHO ARE BAPTIZED AND THE BETRAYAL OF JUDAS

⁷ The wandering stars are probably the five planets: Mercury, Venus, Mars, Jupiter and Saturn plus the Moon.

Judas said to Jesus, "Look, what will those who have been baptized in your name do?"
Jesus said, "Truly I say to you, this baptism

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In my name it does not refer to me. Truly I tell you, Judas, those who offer sacrifices to Saclas are enemies of God and do all that is evil. But you will be superior to all, because you will sacrifice the body that carries me. Thy trumpet is already raised, thy wrath is kindled, your star has shown its brilliance, and your heart has become strong.

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"Truly I tell you, the world will be destroyed. And then the image of the great race of Adam will be exalted, because before heaven, earth and angels, that race, which comes from the eternal kingdom, already existed⁸. Look, all has been said. Lift up your eyes and look at the cloud and the light in it and the stars that surround it. The star that marks the way is your star.

⁸ That is, the Styria of Seth, a pre-existent lineage that comes from God.

Judas lifted up his eyes and saw the bright cloud, and entered into it. Those on the ground heard a voice coming from the cloud.

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CONCLUSION: JUDAS DELIVERS JESUS

The high priests murmured because he had gone to the guest room for his prayer. But some of the scribes were there watching carefully so that they could catch him during the prayer, for they were worried about the people because they all saw him as a prophet.

They came to Judas and said, "What are you doing here? You are a disciple of Jesus.

Judas answered them as they wanted. And he received some money and delivered his master to them.

THE GOSPEL OF JUDAS
(Comments)

Christianity on the alert: the alternative view of the Gospel of Judas

(Bart D. Ehrman)



Bart D. Ehrman es profesor de la cátedra James A. Gray y de Estudios Religiosos en la Universidad de Carolina del Norte en Chapel Hill, y experto en cristianismo primitivo.

It is not every day that a biblical discovery shakes the world of scholars and laymen alike and makes the front page of the press in Europe and America. The last time that happened was more than a generation ago. The Dead Sea Scrolls were found in 1947 and are still talked about in the news and continue to occupy a prominent place in the popular imagination. They play a prominent role

-just to give an obvious example- in Dan Brown's novel, *The Da Vinci Code*. As it turns out, though, what Brown says about the Dead Sea Scrolls is wrong: the scrolls contain no gospels about Jesus and certainly no reference to early Christianity or its founder. They are Jewish books, relevant because they revolutionized our understanding of Judaism in its years of consolidation, the years that also marked the beginning of Christianity. Even more important in Dan Brown's novel are documents discovered just a year and a half before the Dead Sea Scrolls, texts that speak of Jesus and that directly affect our understanding of early Christianity. They are Gnostic writings discovered near Nag Hammadi, Egypt, in December 1945, by a group of illiterate peasants digging for manure. Those writings,

kept in a jar buried next to a large rock near a bluff, include previously unknown gospels - books purporting to contain the teachings of Jesus himself - with words quite different from those of the New Testament. Some of these gospels are anonymous, including one called the Gospel of Truth. Others were supposedly written by Jesus' closest followers, including the Gospel of Philip and, most notably, the Gospel of Thomas, which consists of one hundred and fourteen sayings of Jesus, many of them already known.

The Gospel of Thomas may well be the most important discovery about early Christianity made in modern times. But now another gospel has appeared, one that rivals the Gospel of Thomas in its intriguing character. It, too, is connected with one of Jesus' closest associates and contains teachings deleted in ancient times from those that later formed the canonical New Testament Gospels. In any case, in this case we are not talking about a disciple known for his unwavering devotion to Jesus. On the contrary, it is the disciple considered his mortal enemy and definitive traitor, Judas Iscariot.

For centuries there were rumors that such a gospel existed, but we did not know its contents until recently. Its reappearance will count as one of the great finds related to the early Christian era, and it is undoubtedly the most important archaeological discovery of the last sixty years.

The various other objects discovered since those found at Nag Hammadi in 1945 have been of interest almost exclusively to scholars who wanted to know more about the origins of Christianity. The Gospel of Judas, on the other hand, will also fascinate laymen, because this gospel is centered on a widely known, much reviled figure about whom much conjecture has been made. Many questions about Judas have circulated over the years, both among scholars and on the street: take as samples the success of the musical Jesus Christ Superstar and the Hollywood production The Last Temptation of Christ.

What will give popularity (or perhaps ignominy) to the newly discovered gospel is that it presents a Judas quite different from the one we had known. Here we are not dealing with the evil, corrupt and diabolical disciple of Jesus who betrayed his

master by handing him over to his enemies. Instead we find Jesus' closest friend, the one who understood him better than anyone else and handed Jesus over to the authorities because Jesus wanted him to do so.

By giving him up, Judas rendered the greatest service imaginable. According to this gospel, Jesus wanted to escape from this material and anti-God world and return to his heavenly abode.

This gospel contains completely different conceptions of God, the world, Christ, salvation and human existence - not to mention Judas himself - from the body of Christian beliefs that became established as canon. It will open new horizons for the understanding of Jesus and the religious movement he founded.

OUR FIRST KNOWLEDGE OF THE GOSPEL

Many people now know four and only four accounts of the life and death of Jesus: those of Matthew, Mark, Luke and John, the four Gospels of the New Testament. But, as has become widely recognized, even outside of the scholarly milieu, there were written

many other gospels during the first centuries of the Christian Church.

Most of these alternative gospels were eventually destroyed as heretical - that is, for spreading "erroneous ideas" - or were lost in antiquity for lack of general interest. But nowadays there is no lack of interest in these gospels.

Finding them and studying what they have to say has become an obsession of many researchers. We do not know for sure how many gospels about Jesus were written in the first two hundred years of Christianity. The four in the New Testament are the oldest that have survived. But many others were written shortly after those four, including the Gospels of Thomas and Philip that I have already mentioned, the Gospel of Mary (Mary Magdalene), discovered in 1896 but which has recently aroused great interest, and now the Gospel of Judas.

We are not sure when this gospel was written. The copy we have seems to date from the end of the third century-approximately around 280 (250 years after the death of Jesus). In the case of the Gospel of Mark, for

For example, the oldest surviving copies are from the third century, but the Gospel of Mark, most likely the first of the canonical gospels to be written, was almost certainly written around the year 65 or 70. The same has happened with the first copies of the Gospel of Judas.

We know that this gospel had to be written at least a hundred years before this surviving copy from the third or fourth century, because it was the target of one of the great authors of the early Christian Church, Irenaeus, bishop of Lugdunum, in Gaul (present-day Lyon, France), in a writing from around 180 AD. Irenaeus wrote a five-volume work that attacked heretics (those who hold false doctrines) and set forth a viewpoint that seemed to him to be "orthodox" (correct). In that work he mentions various heretical groups, refutes their heretical views and attacks their heretical writings. One of the erroneous texts he cites is the Gospel of Judas. The heretics whom Irenaeus saw as most dangerous to Christian orthodoxy were the Gnostics. In order to understand what Irenaeus said in particular about

the Gospel of Judas, we must first understand the beliefs of the Gnostic religions and why one of those religions hailed Judas as a great hero of the faith and not as an enemy of Christ.

GNOSTIC RELIGIONS

Before the discovery of the Nag Hammadi Gnostic texts in 1945, Irenaeus was one of our main sources of information on the various Gnostic groups of the second century. Since the discovery of Nag Hammadi scholars have been discussing whether Irenaeus knew what he was talking about and whether he objectively presented the ideas of his opponents. The reason is that the religious perspective in the Nag Hammadi documents differs in some fundamental respects from Irenaeus' infamatory descriptions. But by a judicious reading of his book and by giving credence to the first-hand accounts of the newly discovered texts - which, after all, were written by Gnostics for Gnostics - we can piece together a good deal of the doctrine of the various Gnostic religions.

At the outset I should say that there were a great many Gnostic religions, differing from each other in many respects, general and particular. Their variety was so great that some scholars have insisted that the term "Gnosticism" should no longer be used: it is too small a catch-all to accommodate all the religious diversity found in their supposed groups. My opinion is that this is going too far, that it is perfectly legitimate to speak of Gnosticism, just as it is correct to speak of Judaism or Christianity, even though there are enormous differences between the kinds of Judaism or Christianity we see in the modern world, not to speak of Antiquity. Here I must explain in general terms what the various widespread Gnostic sects had in common and why orthodox writers such as Irenaeus saw them as a threat. The term gnosticism derives from the Greek word gnosis, meaning "knowledge." Gnostics are those who "have knowledge." And what is it that they know? They know secrets that can lead to salvation. For Gnostics, a person is saved not by faith in Christ or by his good works, but by knowledge of the truth, the truth about the world we live in, about who the true God is, and about the truth about the world we live in,

especially about who we are ourselves. In other words, it is largely about self-knowledge: knowledge of our origin, how we got here and how we can return to our heavenly abode. According to most Gnostics, this material world is not our home. We are trapped here, in these bodies of flesh, and we need to learn how to escape. For the Gnostics who were also Christians (many Gnostics were not) it is Christ himself who brings us that secret knowledge from the heavens. He reveals the truth to his closest followers, and it is that truth that can set them free.

Traditional Christianity teaches, of course, that our world is the wonderful creation of the one true God. But that was not what the Gnostics thought or According to a wide range of Gnostic groups, the god who created this world is not the only one, and in fact is not even the most powerful or omniscient. He is a lower, inferior, and often ignorant deity.

How can anyone look at this world and say it is wonderful? The Gnostics saw the disasters that surrounded them-earthquakes, storms, floods, famines, droughts, epidemics, misery, suffering-and declared that

the world is not good. But, they said, you cannot blame this world on God! No; this world is a cosmic disaster, and there will only be salvation for those who learn how to escape from this world and its material traps.

Some Gnostic thinkers explained this perverse material world by developing complicated creation myths. According to these myths, the supreme deity remains entirely outside the world, for he is absolute spirit without material qualities or aspects. That divine being engendered a numerous offspring: the aeons, which, like him, were spiritual entities. Originally, that divine kingdom inhabited by God and his eons was all there was. But a cosmic catastrophe occurred, in which one of those eons somehow fell outside the divine realm, and that gave rise to the creation of other divine entities, which therefore came into existence outside the divine sphere. Those lesser divinities created our material world, made the world as a place to hold the sparks of divinity they had captured, which they placed in human bodies. Some humans, in other words, have an element of divinity within them, in their essential core. Such people do not have mortal souls, but immortal souls, locked up in their bodies.

temporarily in this miserable and capricious material realm. And those souls need to escape, to return to the divine realm from whence they came. The myths narrated by the various Gnostic groups differed quite a bit from each other in many details. And they are nothing without the details. Modern readers may find these myths enormously confusing and strange. But their most important point is clear: this world is not the creation of the one true god. The god who made this world-the God of the Old Testament-is a second-order, inferior deity. He is not the supreme God to be worshipped. Rather, he is to be avoided by learning the truth about the ultimate divine kingdom, about this perverse material world and how we can escape from it.

I must point out that not everyone has the means to escape. The reason is that not everyone has the spark of divinity within them; only some of us. The others are the creations of the lower god of this world. They, like the other creatures here (dogs, turtles, mosquitoes and others), will die and that will be the end of their story. But some of us are trapped divinities. And we need to learn the way to return to our heavenly abode. How

Can we gain the secret knowledge necessary for our salvation? Obviously, we cannot get it by observing the world around us and deducing it for ourselves. The study of this world only provides information about the material creation of an inferior deity who is not the true God. What we need is not that, but for a revelation to be made to us from on high. There needs to be an emissary from the spiritual realm who comes to us to tell us the truth about our origin, our destiny and how we can escape. In the Gnostic Christian religions that envoy from on high to reveal that truth to us is Christ. On this basis, Christ was not a mere mortal imparting wise religious teachings; nor was he the son of the creator God, the God of the Old Testament. Some Gnostics taught that Christ was an aeon of the higher realm; that he was not a man of flesh and blood born in this world of the creator, but had come from above only in the guise of being human. He was a ghost incarnate to teach those who had been called (i. e. , the Gnostics, who harbor the spark) the secret truths they needed for their salvation. Other Gnostics taught that Jesus was a real man, but that the spark that had been called was a ghost.

within him was not ordinary. His soul was a special divine entity that came from on high to temporarily inhabit the man Jesus, to use him as an instrument for the revelation of the necessary truths to his closest followers. That being established, the divine element entered Jesus at some point in his life - for example, at his baptism, when the Spirit descended upon him - and left him once his mission was over. That would explain why, on the cross, Jesus cried out: "[My God, my God, why have you forsaken me? Because the divine element in him forsook him before his crucifixion, for, after all, divinity cannot suffer and die.

Persecutors of heresy, like Irenaeus, found Gnostics particularly dangerous and difficult to attack. The problem was that you could not reason with a Gnostic to show him that he was following a wrong path: he had secret knowledge that others lacked! If he was told he was wrong, he could simply shrug his shoulders and dismiss us as ignorant. And so Irenaeus and others like him had to pour the rest of their attacks into trying to convince other Christians, at l e a s t, that in reality the Gnostics were not in possession of the truth, but that the Gnostics were not in possession of the truth, but that the Gnostics had a secret knowledge of which the others lacked!

had perverted by rejecting the God of the Old Testament and his creation and denying that Christ was really a flesh-and-blood human being whose death and resurrection (not his secret teachings) brought salvation. In all five volumes of Irenaeus' refutation of the Gnostics, their beliefs are condemned as hopelessly contradictory, ridiculously detailed, and contrary to the teachings of Jesus' own apostles. Sometimes Irenaeus quoted some Gnostic texts in order to ridicule them by comparing them with the Scriptures generally accepted by the Church. One of the writings he mocked was precisely the Gospel of Judas.

THE CAINITE Gnostics AND THE GOSPEL OF JUDAS

One of the many Gnostic groups that Irenaeus attacked was the Cainites. We do not know if this group really existed or if Irenaeus simply made up the name; there is no independent record that mentions its existence. In any case, one of the things that Irenaeus said about the Cainites is that the Gospel of Judas was the reference point for their aberrant beliefs.

The group took its name from Cain, the first son of Adam and Eve. Cain is known in the annals of biblical history for being the first fratricide. He was jealous of his younger brother Abel, whom God loved in a special way, and so Cain killed him (Genesis 4). Why then did the Cainites choose him among all humans as the fundamental figure of their faith? Because they believed that the God of the Old Testament was not the true god to be worshipped, but the ignorant creator of this world from which it was necessary to escape. And so all the characters in Jewish and Christian history who confronted God - Cain, the inhabitants of Sodom and Gomorrah and finally Judas Iscariot - were the only ones who had seen the truth and understood the secrets necessary for salvation.

According to Irenaeus the Cainites took their opposition to the Old Testament to an extreme ethical position. They opposed anything commanded by God, and supported everything that God opposed. If God said to respect the Sabbath rest, not to eat pork and not to commit adultery, then the way to demonstrate freedom from God was to ignore the Sabbath, eat pork and commit adultery!

It is not surprising to see that a Gnostic group with such an inversion of values saw in the supposed enemy of Jesus their greatest ally. According to Irenaeus, the Cainites took as their authority the Gospel of Judas. And according to this gospel, Irenaeus tells us, only Judas among all the disciples understood the message of Jesus and did what Jesus himself wanted, handing him over to the authorities to be crucified. Thus Judas was seen as the perfect follower of Jesus, the one whose actions were to be imitated rather than despised. For it was he whom Jesus made the depositary of the secret knowledge necessary for salvation.

The Gospel of Judas that we now publish is almost certainly the gospel quoted by Irenaeus in the year 180. Scholars may differ as to the date of its writing, but most will probably date it between 140 and 160. It was written at a time when the Gnostic religions were beginning to flourish within the Christian Church, and it had already been in circulation for some years when Irenaeus began his attack. That this is the gospel that Irenaeus knew is confirmed by its contents. For in this gospel Judas is the only disciple who understands the true nature of Jesus, and the only one to whom he is the only one who understands the true nature of Jesus.

who Jesus makes known his secret revelation that can lead to salvation. The other disciples worship the God of the Old Testament, and thus are "ministers of error." Since he knows the truth, Judas renders the greatest service to Jesus: he hands him over to be executed so that the divine being within Jesus can escape the trap of his material body. Or, as Jesus palpably declares in this gospel, "You [Judas] will surpass them all [i.e., the other disciples], for you will sacrifice the body in which I live."

How does this gospel portray Judas? How does its overall religious perspective differ from the "orthodox" views that ended up being accepted by most Christians? And why did this among other such books end up being excluded from the canonical body of Christian Scripture?

THE JUDAS PRESENTED IN THIS GOSPEL

There are several people called Judas in the New Testament, just as there is more than one Mary, one Herod and one James. Since so many of them bore the same name - and since the people

lower class did not use surnames - they had to be distinguished in some way. Usually this was achieved by indicating their origin or kinship. For example, the various Mary's are called Mary mother of Jesus, Mary of Bethany, Mary Magdalene, and so on. Among those called Judas one was a royal brother of Jesus (Matt. 13:55); another was a disciple: Judas, son of

James (Luke 6: 16), and a third was another disciple: Judas Iscariot. Scholars have long debated the supposed meaning of "Iscariot," and no one knows for sure. It could refer to Judas' hometown, a village in Judea (southern present-day Israel) called Kerioth (Ish- Kerioth, or Iscariot, would mean "man of Kerioth"). In all the cases in which I make reference to a Judas in this commentary it will be this one: Judas Iscariot.

Judas in the Gospels of the New Testament

Judas' betrayal is not presented as an ignominious act in the Gospel of Judas. But in the New Testament Gospels that is his distinguishing mark. Among the twelve disciples, he is the bad apple. Judas is mentioned

about twenty times in those books, and each time the author has some expletive to hurl at him, almost always noting simply that he was the one who betrayed Jesus. They all take for granted that it was a very vile act. Over the years, readers have asked themselves this question: if Jesus had to die on the cross for the salvation of the world, was it not a good deed for Judas to betray him? Without the betrayal there would have been no arrest, without the arrest there would have been no trial, without the trial there would have been no crucifixion, without the crucifixion there would have been no resurrection; and, in short, we would still not be saved from our sins. So, why was Judas' action such a bad thing?

The writers of our gospel never asked themselves that question. They simply took it for granted that Judas betrayed the cause and his master; and that even if for good, his act was a damnable sin: "It would have been better for that man not to have been born!" (Mark 14:21).

These accounts give us different versions of why Judas betrayed Jesus. In the first of our Gospels, that of Mark, we are not given any explanation of his act: Judas goes to the

Jewish authorities willingly to betray Jesus, and they agree to give him some money in exchange (Mark 14: 10-11). It is possible that Judas wanted the money, but Mark does not say that this was his motivation. Matthew's Gospel, written some years after Mark's, is more explicit: in this version Judas goes before the Jewish authorities to see what he can get in exchange for his betrayal; they agree to a payment of thirty pieces of silver, and he keeps his part of the bargain. Here Judas simply wants money (Matthew 26: 14-16).

Luke's Gospel was written around the same time as Matthew's, and in it an additional factor is introduced: according to Luke, Satan-the supreme enemy of God-entered Judas and pushed him to his vile deed (Luke 22:3). In this narrative Judas could say, "The devil made me do it." The last gospel is that of John, and from it we learn that Jesus knew all along that "one of you [i.e., one of the disciples] is a devil" (John 6:70). Moreover: we are told that Judas was the treasurer of the group (John 12:4-6) and that he frequently made use of that money for his own purposes. In this gospel, then, Judas is driven both by his evil nature and by greed. But which

Was it exactly the betrayal of Judas in favor of the authorities? On that the four evangelists agree. Jesus and his disciples had come from the north to the capital, Jerusalem, to celebrate the Jewish Passover. This celebration was a great event in the city at that time, for during it the population of the city increased markedly as pilgrims from all over the world came to praise God in commemoration of the help received from him many centuries before when he saved the children of the Israelites from death and sent them to Egypt. Because of the huge crowds gathered, there was always a fear that the religious fervor would take a feverish turn and lead to riots. The authorities were especially concerned that Jesus might be troublesome, so they wanted to arrest him when he was away from the crowd, discreetly, so that they could get rid of him without making a big fuss. Judas was the one who told them how they could do it. He led them to him in the middle of the night, when he was alone with his disciples, praying. So the authorities arrested him secretly, tried Jesus before a makeshift court and crucified him before any kind of opposition could be organized.

What happened to Judas afterwards is told by only two of the evangelists. The most widespread is Matthew's version: Judas, overwhelmed by remorse, returned the thirty silver coins to the Jewish priests and ran to hang himself. The priests realized that they could not deposit that money in the Temple coffers because it had been used to pay for the betrayal of an innocent man, so they bought with it a field in which to bury foreigners. That field was called "potter's field", possibly because there was in it the red clay used by the potters of the city. Later it was known as the "field of blood", because it had been bought with "blood money".

Mark and John say nothing about the death of Judas, nor does Luke. But in the Acts - a book written by Luke as a sequel to his gospel - we find another version of Judas' death, also connected with a field in Jerusalem. But in this case it is said that the owner of the field in which he died was Judas himself. In this account he does not hang himself. Instead, he "bursts in the middle" (i.e., his belly bursts open) and his entrails are scattered on the ground. This is why it is given the name "field of

blood" (Acts 1:15-19). In this case, it does not seem to be a suicide, as in

Matthew, but of an intervention of God, who gives Judas a bloody end as a just punishment for his vile deed. All these accounts contrast sharply with those found in the Gospel of Judas. Here Judas' action is not evil. Instead, what Judas does is by God's will, as Jesus himself explains to him in a secret revelation. By making Jesus' death possible, Judas allows the divine spark within him to escape the trap of his material body to return to his heavenly abode. Judas is the hero, not the evil one.

Judas in the Gospel of Judas

In the introductory words to this newly recovered gospel it is clear that the Judas presented to us is not at all like the one we see in the New Testament, and that the account that follows contains a Gnostic view of his action.

The text begins by saying that it is a "secret chronicle of the revelation made by Jesus in conversation with Judas Iscariot". Of the first

What we are informed, then, is that this is a "secret" account: it is not for everyone, but only for those who have the knowledge, that is, for the "gnostics". The chronicle contains a revelation made by Jesus, the divine emissary, the only one who can reveal the truth necessary for salvation. And to whom does he reveal it? Not to the crowds that thronged to listen to his teachings; not even to the twelve disciples he gathered to accompany him. He revealed his secret only to Judas Iscariot, his closest friend and the only one in this gospel who understands the truth about Jesus.

The next time Judas is mentioned in the text is when Jesus challenges the twelve disciples to show whether or not they are "perfect" (i.e., able to attain salvation) by standing before him. All the disciples claim to have the strength for that, but in fact only Judas is able to resist, and even he must turn his face away. That must mean that Judas carries within him the spark of divinity, so in a certain sense he is on a par with Jesus, although he has not yet come to understand the secret truth that Jesus is about to reveal, and so he averts his gaze. But Judas knows the true identity of Jesus -something for which the others are not yet aware.

are completely blind - because it proclaims that Jesus is not a mere mortal of this world.

He comes from the divine heavenly world: "You belong to the immortal kingdom of Barbelo"; he says. According to the Sethic Gnostics, Barbelo is one of the primordial deities of the perfect kingdom of the true God. That is where Jesus comes from, not from this world created by a secondary and inferior deity. Because Judas correctly perceived Jesus' personality, Jesus takes him aside, away from the other ignorant ones, to teach him "the mysteries of the kingdom." Judas alone will receive the secret knowledge necessary for salvation. And Jesus informs him that he will be saved, though he will suffer in the process. He will suffer because he will be rejected by "the twelve": who will put another in his place. This is a reference to what happens in the New Testament book of the Acts of the Apostles, when after the death of Judas the eleven disciples replace him with Matthias to remain twelve (Acts 1:16- 26). For the Gospel of Judas that is good (not for the twelve, but for Judas). He is the only one who will be able to reach salvation, while the other apostles continue to be preoccupied with "their god": that is, the creator God of the

Old Testament, whom both Jesus and Judas can surpass.

This matter is returned to later in the text, when Judas tells Jesus about a "great vision" that he has had and that has disturbed him. In that vision appeared the twelve disciples (evidently, the others and the one who later replaced him) stoning him. But then he saw a great house full of splendid people. Judas wanted to enter that house, because the house represents the divine kingdom where the immortal spirits dwell in eternal harmony. Jesus informs him that no one born of mortals can enter the house: "It is reserved for the saints" But, as we shall see later in the text, that means that all those who, like Judas, carry the spark of divinity within them will be allowed entry when they have escaped their mortal flesh.

The imminent death of Judas, in other words, will not be a great tragedy, although at that moment he may suffer it. After his death he will become the "thirteenth": that is, he will be left out of the twelve disciples and will exceed their number. He alone will be able to enter the divine kingdom symbolized by the great house of his vision. And, thus, Judas will be "cursed by the other

lineage," that of mortals who are not destined for ultimate salvation. At the same time, he "will come to prevail over it", because he will be far superior to everyone in this material world when he has attained his definitive salvation from the secret knowledge that Jesus will reveal to him.

A good part of the recovered gospel contains the secret revelation that Jesus entrusted only to Judas. It speaks of "a great and unlimited kingdom": the kingdom of truly divine beings beyond this world and far above the lower deities who created this material existence and humans. The revelation will surprise many modern readers as overly complex and difficult to understand. But its meaning is clear: there have been numerous higher deities since before the appearance of the gods of this world. Among the gods of this world are included El (the name of God in the Old Testament); his helper Nebro, also called Yaldabaoth, who is stained with blood and whose name means "rebellious"; and another called Saclas, which means "fool": So the deities responsible for this world are the God of the Old Testament, a rebellious

bloodstained and a fool. Not a very bright sign for the creator(s) of the world.

Saclas, the fool, is said to be the one who created humans "in [his?] Image," which leads Judas to ask whether humans can live beyond this world. As we will see below, the answer is a nuanced "yes." Some humans harbor an element of divinity. Those will live beyond this world and enter the divine realm beyond the foolish and bloodthirsty creator gods.

Judas himself is the first to achieve this. We are told towards the end of the text that his wish has been fulfilled: he enters the "luminous cloud" that represents, in this text, the world of the true God and his aeons. Like all the others, Judas has a "guiding star"..... His star is superior to all others. His star "marks the way".

It leads to your own understanding of all that Jesus has taught you. Salvation will not come by the worship of the god of this world or the acceptance of its creation. It will come by the denial of this world and the rejection of the body that binds us to it. That is the fundamental reason why the action that Judas performs for Jesus is

a good deed, which gives him the right to be superior to others. By handing Jesus over to the authorities, Judas allows him to escape from his mortal flesh to return to his eternal abode. We have already seen Jesus say: "You will surpass them all, for you will sacrifice the body in which I live':

The scene of the betrayal is narrated in a dry and brief style, and differs in many respects from the New Testament accounts. Here Jesus is not outside, praying on the Mount of Olives, for example. He is indoors, in a "guest room." As in the New Testament Gospels, the Jewish authorities, here called "the scribes," want to seize Jesus discreetly "because they were worried about the people, for they all saw in him a prophet." But when they see Judas, they are surprised: "What are you doing here? You are a disciple of Jesus. Neither do those authorities understand the truth: that true service to Jesus consists in handing him over to them so that they can execute him. Judas gives them the answer they want to hear: if they give him some money in exchange, he will hand Jesus over to them. And that is the end of the gospel, in what for its author was the climax of the story: not the death and resurrection of Jesus, but the act of faith of its author.

his closest friend and faithful follower, the one who gave him up to die so that he could return to his heavenly abode.

UNUSUAL THEOLOGICAL APPROACHES IN THE GOSPEL OF JUDAS

We have already noted some of the main theological assertions of this gospel: the creator of this world is not the only true God; this world is a perverse place from which we must escape; Christ is not the son of the creator; salvation does not come through the death and resurrection of Jesus, but through the revelation of the secret knowledge that he gives us. These affirmations are in direct opposition to the theological points of view that ended up imposing themselves in the debates of the beginning of Christianity on the correctness of beliefs; that is, in the theological confrontations of the second and third centuries, when the different groups of Christians maintained different doctrinal bodies and all of them insisted that their points of view were not only the correct ones, but also those of Jesus and his closest followers.

We know a lot about those debates, and the Gospel of Jude allows us to see one of their

positions with greater clarity; one of those that

they ended up losing. Each side wielded sacred books that supported their views; all insisted that those views came directly from Jesus, and from God through him. But only one side won. And it was the one that decided which books were to form part of the Scriptures and which drew up the Christian doctrine that has come down to the present day. Included in that doctrine are theological statements that proclaim the triumph of the "orthodox" sector. Let us look at the introduction of one of the best known of these statements:

*I believe in God the Father
almighty, Creator of heaven and
earth, Of all things visible and
invisible.*

This statement contrasts sharply with the perspective expounded in the Gospel of Jude, where there is not only one God, but many gods, and where the creator of this world is not the true God but an inferior deity, who is neither the Father of all nor omnipotent. We can now examine more closely some of the fundamental teachings of this gospel, its views on God, the world, Christ, salvation, and the other apostles

that support the doctrine that was

institutionalized even though they never understood the truth.

The God of the Gospel

In the beginning of the Gospel it is clear that the God of Jesus is not the creator God of the Jews. In one of the first scenes Jesus finds the disciples gathered "in a devout attitude" In Coptic it literally says that the disciples were "engaged in practices related to God". They were sharing a Eucharistic meal, in which they were giving thanks to God for the food. One would expect Jesus to respect that religious act, but instead he laughs. The disciples do not see where the grace is: "Why do you laugh at our prayer of thanksgiving? We have done the right thing." Jesus replies that they don't really know what they are doing: by giving thanks for their food they are praying to their god; that is, not to Jesus' God. Then the disciples were perplexed: "Master, you are ... the son of our god." No; it turns out that he is not. Jesus answers them that no one of their "lineage" will know who He really is.

The disciples did not appreciate that rebuke and "were seized with disgust and anger and in their

within began to blaspheme against him". Jesus then rebukes them by speaking again of "your god, who is within you." Several key issues are addressed that recur throughout the narrative: Jesus' disciples do not know who He really is; they worship a God who is not Jesus' Father; they do not understand the truth about God. Judas, the only one who truly understands, says that Jesus has come "from the immortal kingdom of Barbelo," that is, from the kingdom of the true immortal gods, not from the lower kingdom of the creator God of the Jews.

This view of the creator God as an inferior deity is most clearly affirmed in the myth that Jesus explains privately to Judas later in the text. According to "proto-orthodox" writers such as Irenaeus (I call him "proto-orthodox" because his views were later called orthodox), there is only one God and it is he who created everything in heaven and on earth. But it is not so in this text.

The complexity of the myth that Jesus reveals to Judas can be confusing, but its content is clear. Even before the existence of the creator God, there were a great number of divine entities: seventy-two aeons, each with a "luminary" and five celestial firmaments.

(three hundred and sixty firmaments in all), plus countless angels who worship each of them. Even more: this world belongs to the realm of "perdition", or, to take another possible translation, of "corruption": It is not the marvelous creation of the one true God. Only when all the other deities had appeared did the God of the Old Testament (called El) come into existence, followed by his helpers, the bloodthirsty rebel Yaldabaoth and the foolish Saclas. These two created the world and then humans.

When the disciples worship "their god" it is the rebel and the fool whom they worship, the creators of this senseless and bloody material existence. They do not worship the true God, the one who is above all others, who is omniscient, omnipotent, entirely spiritual and completely outside of this transitory world of pain and suffering created by a rebel and a fool. It is not surprising that Irenaeus found this text so detestable. It claimed to convey the thought of Jesus, but its views were a complete mockery of Irenaeus' most esteemed beliefs.

Christ's perspective

Throughout this text Jesus speaks of the twelve disciples and "their God". It is clear that Jesus does not belong to the god of this world; one of his purposes, in fact, is to reveal the inferiority and moral baseness of that god before he returns to the divine realm, the perfect world of Spirit, after leaving his mortal body.

For this text, then, Jesus is not a normal human being. The first indication of this is that he "appeared" on earth. That already suggests that he came from another realm. And since he spends much of the gospel revealing the "secret mysteries" of the immortal world of the true divinity, it is naturally assumed that this other realm is where he comes from.

An allusion to his unique character is made in the following comment about him: "Many times he did not present himself to his disciples in his own figure, but appeared among them as a child". Scholars familiar with early Christian literature will have no trouble understanding this allusion. Some Christian writings not included in the New Testament present Jesus as a "docetic" being; that is, he is human only in appearance ("docetic" comes from the

Greek *dokeō*, meaning "to seem" or "to appear"). As a deity, Jesus can take any form he wishes. In some early Christian writings Jesus appears as an old man or a child, simultaneously, to different persons! We can see this, for example, in a non-canonical book entitled Acts of John. This is also the case here: Jesus does not have a real body of flesh and blood, but can adopt different appearances at will.

But why appear to the disciples as a child? Would not such an appearance diminish rather than reinforce his authority over them? (He is only a child. What can he know?) No doubt this will be a point for debate among scholars for a long time to come. Truly it seems that being a child does not have a negative meaning here, but a positive one: children are not maligned by the harsh realities of this material world nor corrupted by its false wisdom. Moreover, does not the Bible itself say "by the mouth of little children, by the mouth of babes, by the mouth of sucklings, you will build a stronghold" (Psalm 8:3)?

The child represents purity and innocence before the world. And only Christ embodied absolute purity, and knowledge and wisdom beyond that of a mere mortal. That

knowledge is, of course, the central theme of the Gospel of Judas. It is the knowledge of the secret mysteries that only Jesus knows and that only Judas deserves to hear. Jesus has that knowledge because he comes from the "kingdom of Barbelo". And apparently he is able to visit that kingdom at will. The day after his conversation with the disciples, they want to know where he had been since then, and Jesus replies, "I went with another great and holy lineage." When they ask him about this "seed" he again laughs, this time not at their ignorant worship of the creator, but at their lack of knowledge of the realm of true divinity. For no mere mortal can go there; it is a realm beyond this world, the realm of perfection and truth, the final destination of those who carry within them an element of divinity and can escape the snares of this material world. Only Jesus alone has knowledge of that kingdom, for that is where he came from and that is where he will return to.

As we have seen, Judas is the most intimate follower of Jesus in this text, not only because he is the only one who deserves the revelation of the secret mysteries of the kingdom, but also because he makes it possible for Jesus to return there definitively. He achieves this by handing him over to the

authorities for his execution. Jesus only appears to have a real body of flesh and blood for his stay here on earth in human form.

He needs to escape from this world and return to his heavenly abode.

What, then, is the meaning of the death of Jesus in this Gospel? Irenaeus and other proto-orthodox writers based their positions on texts that later became the New Testament, such as the Gospel of Mark and the Letters of Paul, where the death of Jesus was fundamental for salvation: it was the payment for the sins committed, so that the others, those who had sinned against God, could recover their good relationship with the God who created this world and everything in it. The same does not happen in the Gospel of Judas. In this Gospel there is no need for reconciliation with the creator of this world, who is nothing more than a bloodthirsty rebel. On the contrary, what is necessary is to escape from this world and its creator. That happens when one abandons the body that belongs to the creator.

Jesus' death is his own way of escape. And, when he dies, we too can escape.

It will seem strange to many readers the moment in which the Gospel of Judas concludes, with the supposed betrayal, but that ending makes a lot of sense in the light of the ideas that we have already exposed in this book. The death of Jesus is an inevitable outcome, the only thing missing are the means to get there, and Judas does what is necessary to ensure that this happens. That is why he "surpasses" the others.

There will be no resurrection. That is perhaps the key to it all. In this book Jesus will not come back from the dead. Why should he? The whole purpose of salvation is to escape from this material world. The resurrection of a corpse returns the person to the creator's world. Since the goal is to enable the soul to leave this world and enter "that great and holy race" (i.e., the divine kingdom beyond this world), the resurrection of the body is the last thing Jesus, or any of his true followers, would want.

Ideas on salvation

That is also, of course, the goal of the true followers of Jesus. This world and all its snares must be left behind. And that can only happen when the soul learns the truth about its origin and destiny, and then escapes from the material prison of its body.

This teaching is made clear in a conversation between Judas and Jesus, in which "this" lineage - that is, the people on earth - is compared with "that" lineage, the kingdom of divine beings. Some people belong to this generation, others to that generation; only the latter can be saved when they die. When the former, those of "this" lineage, die, they reach the end of their history. As Jesus says:

The souls of all human race will die. But when those people [i.e., those who belong to the heavenly realm] have consumed their time in the realm and the spirit leaves them, their bodies die, but their souls live and are taken up.

In this perspective, humans are the material part that envelops the inner soul, which is the true essence of the person. The spirit is the force that animates the body, giving it life. When the spirit leaves the body, the body dies and ceases to exist. In the case of those who belong only to this human realm, the soul also dies. As Jesus says further on, "it is impossible to sow seeds in [rock] and reap its fruits": In other words, without a spark of the inner divinity there is no life after death. But the souls of those who belong to the higher realm live after death and are taken to their heavenly abode. This idea is best explained when Jesus tells the myth of origin to Judas, who wants to know: 'Does the human spirit die?'

Jesus tells him that there are two kinds of humans: those to whose bodies a spirit has been transitorily given by the archangel Michael, "so that they may worship": and those to whom an eternal spirit has been given by the archangel Gabriel, who belong to "the great race which is not subject to any lord". The latter are those who harbor a spark of divinity and who, after their death, will return to the kingdom from whence they came. Judas himself, of course, is one of them. The others

disciples, on the other hand, seem to belong to the first category, those who in their ignorance "worship" but who, after their death, simply cease to exist.

Ideas of the followers of Jesus

One of the most striking aspects of the Gospel of Judas is its insistence that the twelve disciples of Jesus never understand the truth, are left out of the realm of those who are saved, and persecute Judas, not realizing that he alone knows and understands Jesus and the secrets He has revealed. It is because they know no better, as we have seen, that they stone Judas in a vision. Judas is left out of their number, and that is why Jesus calls him "the thirteenth." Here thirteen is the lucky number. The twelve disciples are presented as those who worship the Creator God, for example in the Eucharist scene at the beginning of the story. That portrayal is even more graphic in a later scene that is unfortunately fragmented, in which the disciples describe to Jesus a vision they have had of the sacrifices made in the temple in Jerusalem.

Many readers will be familiar with the New Testament story of Jesus' arrival with his disciples at the Temple a week before his execution. Jesus creates a great disturbance in the temple by overturning the tables of the money changers and driving out those selling sacrificial animals (Mark 11:15-17). The disciples, on the other hand, are presented as overly impressed by what they have just seen, as rural Galileans traveling to the great city for the first time, and intimidated by the grandeur and dimensions of the Temple. In Mark 13: 1 they exclaim:

"Master, see what stones and what buildings". The Gospel of Jude presents a different version of this scene. Here the disciples make comments to Jesus not about the Temple building, but about the sacrifices being made there. They see an altar, priests, a crowd, and how sacrifices are celebrated, and they get worried and want to know what it is all about. And it turns out that it is about them. Jesus tells them that the priests of the altar who celebrate the sacrifices "call on my name". In other words, those responsible for the worship of the God of the Jews believe that they worship Jesus himself. Then we learn that what the disciples have perceived is a symbolic vision,

not of the authentic Jewish sacrifices in the Temple, but of their own worship practices. Jesus says to them:

Those whom you have seen receiving the offerings on the altar, those are you. That is the god whom you serve, and you are those twelve men whom you saw. The cattle that you saw being led to the sacrifice are all the people whom you led astray ...

In other words, the disciples who continue to practice their religion as if the supreme object of worship were the creator God of the Jews, invoking the name of Jesus as the backing of their worship, have got it all wrong. Rather than serving the true God they are blaspheming him. And by doing so they are leading their followers astray. This is a damning portrait not only of Jesus' disciples, but also of the proto-Orthodox Christians who lived at the time the Gospel of Jude was written. Of course, the Proto-Orthodox did not continue their worship in the Jewish temple. It had already been destroyed and the vast majority of the Proto-Orthodox were Gentiles, not Jews. But they insisted that the God to whom

they worshipped was the Jewish God who gave the Jews His Law and sent the Jewish Messiah to the Jewish people in fulfillment of the Jewish Scriptures. They thought of themselves as the "true Jews," the true people of the one true God. In this gospel Jesus affirms that they are completely misguided. No doubt they worship the God of the Jews, but that god is a foolish fool. He created this world, but the world is not good: it is a cesspool of misery and suffering. The true God never had anything to do with this world. It is necessary to escape from this world, not to integrate into it. Proto-Orthodox Christians spread a false religion. Only the religion taught secretly by Jesus to his closest follower, Judas, is definitely true. All the rest is at best an imitation, a pernicious error spread by the guides of the Proto-Orthodox churches.

THE GOSPEL OF JUDAS AND THE CANON OF SCRIPTURE

In view of his harsh attacks on the proto-Orthodox church leaders - forerunners of Irenaeus and other like-minded theologians who developed the "orthodox" way of understanding God, the world, Christ and the

Where did we get our New Testament, with its four Gospels of Matthew, Mark, Luke and John, and why did a few Christian writings come to be included in the canon but many others (such as the Gospel of Judas) were excluded?

The New Testament consists of twenty-seven books that the victorious orthodox sector accepted as sacred texts to transmit the word of God to its people. When Christianity began, with the historical Jesus himself, there was already a collection of sacred reference texts. Jesus was a Jew living in Palestine, and like all Palestinian Jews accepted the authority of the Jewish Scriptures, especially the first five books of what Christians called the Old Testament (Genesis, Exodus, Leviticus, Numbers and Deuteronomy), sometimes known as the Law of Moses. Jesus presented himself as an authoritative interpreter of those Scriptures and was known among his followers as a great rabbi (teacher).

After the death of Jesus, his followers continued to respect his teachings and to

began to ascribe to them an authority comparable to that of Moses himself. Not only the teachings of Jesus, but also those of his closest disciples were seen as authorities, especially as they were transcribed into books. But, as the years and decades passed, more and more texts appeared that purported to have been written by the apostles. We have more of Paul's letters, for example, than the thirteen included in the New Testament under his name, and scholars are now reasonably certain that some of those included in the New Testament were not actually written by Paul. Similarly, the Apocalypse or Revelation of John appears in the New Testament, but other apocalypses were left out; for example one by Peter and another by Paul. There were many gospels. The four of the New Testament are anonymous: until the second century they did not begin to be called with the names of two disciples of Jesus (Matthew and John) and of two companions of the apostles (Mark, companion of Peter, and Luke, companion of Paul). Other gospels also appeared, supposedly written by the apostles. In addition to our recently discovered Gospel of Judas, we have others supposedly written by Philip and by Peter, two different ones, by the

brother of Jesus, Judas Thomas, one of Mary Magdalene, and others.

All these gospels (and epistles, apocalypses, etc.) had a connection with the apostles, all of them claimed to expound the true teachings of Jesus, and all of them were revered - by one or another of the Christian groups - as Holy Scripture. As time went on, more and more began to appear. Given the huge debates that were raging over the correct interpretation of the religion, how could people know which books to accept? In short, one of the competing groups in Christianity managed to prevail over the others. That group gained more followers than its opponents and relegated its competitors to a marginal position. The group decided how the organizational structure of the Church should be. It decided what doctrine Christians would learn. And it decided which books would be accepted as Scripture. That was the group to which Irenaeus belonged, as did other figures well known to scholars of Christianity in the second and third centuries, e.g. Justin Martyr and Tertullian. This group became "orthodox": and once it had sealed its victory over its opponents, it rewrote the history of the compromise, proclaiming that this was the "orthodoxy".

had always been the majority view of Christianity, that their perspective had always been that of the apostolic churches and the apostles, and that their doctrines were rooted directly in the teachings of Jesus. The books they accepted as Scripture were the proof, for Matthew, Mark, Luke and John all tell the story as the proto-orthodox had become accustomed to hearing it.

What happened to the other books, the ones that told a different version of the story and thus fell outside the proto-orthodox canon? Some of them were destroyed, but most were simply lost or disintegrated over time. They were rarely copied, if ever, because their ideas had been labeled heretical. Only in small groups on the fringes of Christianity - a Gnostic group here, a group of Jewish Christians there, or a group of Jewish Christians there - were they copied.

... - those texts were kept alive. Rumors of their existence continued to circulate, but no one was shrewd enough to save them for posterity. Why would that be? They contained lies and would simply have led people astray. Better to let them die an ignominious death. And that is what they did. A few were compiled when they became too deteriorated, but in time even those isolated copies

disappeared, until modern times, when on rare occasions one appears to teach us again that the orthodox idea of religion was not the only one in the second century of Christianity. In fact, there was a flourishing opposition to these ideas, an opposition represented, for example, by the recently discovered jewel: the Gospel of Judas. Here is a book that turns the theology of traditional Christianity on its head and overturns everything we had believed about the nature of true Christianity. In this book the truth is not expounded by the other disciples of Jesus and their proto-orthodox successors. Those guides to Christianity were blind to the truth, which was transmitted only in secret revelations to the one disciple whom all agreed to despise: Judas Iscariot, the traitor.

Only Judas, according to this perspective recovered today, knew the truth about Jesus. Jesus did not come from the creator of this world and certainly was not his son. He came from the kingdom of Barbelo to reveal the secret mysteries that could lead to salvation. It was not his death that brought that salvation.

His death simply freed him from this perverse material world. This world is a

cesspool of pain, misery and suffering, and our only hope of salvation is to escape from it. And some of us will. Some of us harbor a spark of divinity, and when we die we will escape from the prison of our body and return to our heavenly abode, the divine realm from whence we came and whence we will return, to live our glorious and elevated lives eternally.

Irenaeus of Lyons and the Gospel of Judas

(Gregor Wurst)



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The Codex Tchacos, an ancient papyrus book from Egypt, originally contained at least four Gnostic texts written in the Sahidic Coptic dialect, an ancient language of Egypt. The first of these is a poorly preserved copy of the Letter of Peter to Philip, a text already known from the famous discovery of Nag Hammadi in Egypt in 1945. The second is a much better preserved copy of a text entitled "James", with a content similar to the so-called First Revelation of James, also found in the Nag Hammadi library. The third is the Gospel of Judas, published here for the first time in English translation. Finally, only parts of the introduction of the fourth text survived, which has been called the Book of Alogenes by the team of editors of the codex. The Coptic language used in the codex is not the original language of these four texts. It is generally accepted that they are translations of a Greek original, like the Nag Hammadi texts. In the case of the Gospel of Judas, his name appears in early Christian literature, and this essay investigates a possible connection between those ancient references and the newly discovered text. The result may help us to date the Greek original of the Gospel of Judas.

FIRST TESTIMONIES: IRENEO AND PSEUDO-TERTULLIAN

The first news of the existence of a Gospel of Judas comes from Irenaeus of Lyon, who mentions it in his well-known work *Unmasking and Refutation of False Knowledge*, commonly known as *Against Heresies*. Although the original was written in Greek around the year 180, we only know this book from its translation into Latin in the fourth century, and from some fragments in Greek quoted by later Christian authors who dealt with the problem of heresies. In appendices to this refutation of the "Gnostics" and "other" Gnostic believers, called "Ophites" (men of the serpent) in later Christian tradition, Irenaeus turns his attention to what he considers to be other subgroups of those Gnostics. He summarizes some of their teachings in this way:

Others say that Cain came from the Supreme Power, and they praise Esau, Korah and the Sodomites, proclaiming themselves congeners of similar characters. These were attacked by the creator, but none were harmed, for Wisdom took from them the element that belonged to her,

keeping it with him. They maintain that Judas the traitor knew precisely these things, being the only one among the apostles to possess this gnosis. For this reason he worked the mystery of the betrayal, by which all earthly and heavenly realities were dissolved. And they adduce a forgery, giving it the title of the Gospel of Judas.

According to Irenaeus, this group of Gnostics advocates a revision of the ideas of Jews and orthodox Christians about divine salvation. Characters from the Jewish Scriptures such as Esau, Korah and the Sodomites - seen by the Orthodox tradition as immoral and revolted against God's will - are considered here as the servants of the one true God, the "absolute superior power". That power, represented by the Gnostic image of Sophia, is not to be identified with the creator God of the Judeo-Christian tradition, here called its maker.

Even the most perverse character in the New Testament, Judas Iscariot, the disciple who betrayed Jesus and handed him over to the authorities, is included in the revision. These people see him as the only disciple - "of all the apostles", according to the Greek quotation of this passage that he makes

the fifth century author, Theodoret of Cyrus - who had knowledge of "these things". Consequently, his action is presented as a "mystery" that leads to the extinction of all earthly and heavenly things, that is, of all the work of the maker or lord of this world.

From the beginning of the third century this group of Gnostics were called "the Cainites" (followers of Cain) by authors like Clement of Alexandria. But most of those more modern Christian authors followed in the wake of Irenaeus' discourse. Only the anonymous third-century Latin book *Against All Heresies*, erroneously attributed to the ancient Christian author Tertullian, and the account of the fourth-century Greek bishop defender of orthodoxy, Epiphanius of Salamis, provide additional and more detailed information about the alternative view of Judas' betrayal in this group, presumably referring to a now-lost book by Hippolytus of Rome *Against Heresies*. In chapter 2 of his work, Pseudo-Tertullian characterizes the teachings of the Cainites:

And what is more: another heresy has appeared, which is that of the Cainites. And the reason is that they glorify Cain as if he had been

conceived by some powerful virtue operating in him; for Abel was begotten after being conceived by an inferior virtue, and was accordingly inferior. Those who affirm this likewise defend the traitor Judas, and tell us that he is great and admirable for the benefits which they proclaim he brought to Mankind; for some of them believe that Judas is to be thanked for this: Judas, they say, noticing that Christ wished to subvert the truth, betrayed him that thus there might be no possibility of the truth being subverted. And so others turn against them and argue: since the powers of this world did not desire the suffering of Christ, so that by his death the way of salvation might be opened for mankind, he, taking into consideration the salvation of mankind, betrayed Christ, so that there might be no possibility of preventing salvation, which was being hindered by virtues that were contrary to the passion of Christ; and so, by the passion of Christ, there is no

*possibility that the salvation of mankind
will be postponed.*

According to this text, the Cainites had two interpretations of Judas' action. On the one hand, it is said that they held the view that Jesus was prevented from "subverting the truth" by the betrayal, a view that remains very unclear to us and can be regarded as a typical distortion of an orthodox Christian author who saw this view of Judas' action as blasphemous. According to the other interpretation, Christ was handed over for execution to make possible the salvation of Mankind, which the "powers of this world," i.e., the lower forces of the demiurge, wanted to prevent. This statement is similar to that made by Irenaeus about the "mystery of betrayal" that leads to the extinction of the work of the lower powers. But it is important to note that Pseudo-Tertullian never mentions the Gospel of Judas.

His discussion is limited to what he believed to be the teachings of the Cainites. That raises the question of whether or not we should consider the Gospel of Jude, mentioned by Irenaeus, as a work of the Cainites expounding that revision of salvation. If so, the

identification of the Gospel of Judas of Irenaeus with that of Codex Tchacos is difficult, because in the newly discovered text there is no mention of Cain or other antiheroes of the Jewish Scriptures cited by Irenaeus. Consequently, we would have to assume the existence of more than one Gospel of Judas in circulation among the Gnostic communities of Antiquity.

HISTORICAL CONTENT OF IRENEO'S ACCOUNT

A careful analysis of Irenaeus' account shows that he did not include the Gospel of Judas in the writings originating among the "other" Gnostics. Irenaeus surely knew texts coming from that circle, as he assures us in the sentence following the above quotation: "I have also collected their writings". But in relation to the Gospel of Judas he only says that those people "present" or "quote" a "book of their invention" with that title to support their ideas. This statement only implies that their opponents referred to a Gospel of Judas to defend their concept of the traitor as someone endowed with special knowledge and destined to play an important role in the idea of divine salvation that they had; it does not necessarily imply that the gospel included

and also his whole view of salvation. If that is correct, it is very doubtful that Irenaeus really knew the gospel text to which his opponents refer. On the contrary, unlike the Cainite texts that he himself compiled, he seems to have known the Gospel of Jude only by reference. Therefore, we cannot be sure for what part of their teachings the Gnostics cited the Gospel of Judas as authority, with the exception of what they called "the mystery of the betrayal".

What can be made clear from Irenaeus' account is that the Cainites read a Gospel of Judas and referred to it in support of their view of Judas' act of betrayal as a mystery. That implies that Judas was presented in that Gospel as the disciple of Jesus "acquainted with the truth as no other," and that the act of betrayal was interpreted, in the terms of the Gnostic view of salvation history' as a part of "the extinction of all things, earthly and heavenly':

COMPARISON OF THE GOSPEL OF JUDAS CAPTO WITH THE ACCOUNT OF IRENEO

These two ideas are found throughout the new Gospel of Judas Capto. From the beginning Judas Iscariot is presented as a disciple with a special knowledge of the true identity of Jesus. He first appears on page 35, where he is presented as the only disciple capable of letting his inner spiritual personality manifest itself before Jesus. In the same scene Jude admits to knowing who Jesus really is and where he comes from: "I know who you are and where you come from. You belong to the immortal kingdom of Barbelo. And I am not worthy to pronounce the name of the one who sent you." And since Jesus knows that Judas is also thinking of "other lofty things," he urges him to withdraw from the disciples and sees him as the only one who deserves to be initiated into the "mysteries of the kingdom" (Gospel of Judas [35:45]).

Later, Judas is set apart by Jesus for "that lineage", that is, the descendants of Seth, the true Gnostics, and therefore he will become above the other disciples [46]. Only to Judas is revealed by Jesus the knowledge of the "great and unlimited kingdom,

whose extent has not been seen by any generation of angels, [in which] there is [a] great and invisible [Spirit] never seen by the eyes of any angel, never encompassed by the perception of the heart, and never called by any name" [47]. What follows is the narration of the whole cosmogonic myth, which ends with the creation of Mankind by the lower gods [52-53]. All this agrees perfectly with Irenaeus' assertion that the Judas of the Gospel of Jude is really "acquainted with the truth" like no other disciple of Jesus. Our new capto text indeed presents him as the one to whom "all things have been told" [57]. In the end Jude is the perfect Gnostic, worthy of being in a certain sense "transfigured" by ascending in a luminous cloud, where he will access his vision of divinity.

As for the place of Judas and his betrayal in salvation history, our new capto text is unfortunately not so clear. That is mainly due to the serious deterioration of the upper part of the last pages. On pages 55 to 57 we can identify some kind of prophecy from Jesus' lips about Judas' action, but several of the most important phrases are incomplete. The text reads as follows:

But you will overcome them all, for you will sacrifice the body in which I live. Your trumpet has already been raised, your anger has been kindled, your star has shown its radiance, and your heart has [become strong]. Verily [...] thy last [...] becomes [-about two and a half lines remain], for it will be destroyed. And then the image of the great offspring of Adam will be exalted, for before heaven, earth and angels, that offspring, which comes from the eternal realm, already existed. Look, you have already been told everything [56-57].

This is clearly prophetic language. Jesus tells Judas that he will have to play his role in salvation history, as he did earlier in the text when he announced that Judas would be replaced by someone else and cursed by the other disciples [36,46]. Judas' task is to sacrifice the body of Jesus. What the motive is has not been preserved, although we can suppose that through that sacrifice the inner spirit of Jesus will be released. But that cannot explain the whole story, because, after a gap of about six lines, the text states that someone (or something) "will be destroyed" and that "the image of the great offspring of Adam" will be "destroyed" and that "the

image of the great offspring of Adam" will be "destroyed".

exalted. On page 55 Jesus clarifies what it is that will be destroyed: it is the "error of the stars" that wander with their "five combatants" and states that they will all "be destroyed together with their creatures". So not only this world ("its creatures") will be destroyed, but also the heavenly powers that rule this world (the "stars" and the "combatants"). In the end the "great offspring of Adam", that is, the generation before Seth's, will be saved. All this is also included in Jesus' statement that Judas "has been told all things".

It is important to note that our newly discovered text mentions the destruction of heavenly (the "stars" and the "combatants") and earthly ("his creatures") realities in the context of Judas' act of betrayal. Even with the loss of a substantial part of the text of this passage of our new gospel, we can find a close parallel with Irenaeus' claim that with Judas' action "all things, earthly and heavenly, marched to their extinction" Given that the Gospel of Judas discussed by Irenaeus is surely not the work of his adversary group, and further given that he does not seem to have direct knowledge of the text but rather

speaking from references, a connection between the new Coptic text of the Codex Tchacos and the Gospel of Judas known from the account of Irenaeus seems justified. We have seen that in the Coptic text Judas is presented as the only disciple of Jesus with full knowledge, and we also find in the text parallel points with Irenaeus' statement that "all things, earthly and heavenly, marched to their extinction" On that basis, and since we have no basis for supposing that more Gospels of Judas circulated in antiquity, we can safely say that the Gospel of Judas mentioned by Irenaeus is identical with the newly discovered Coptic Gospel of Judas. Consequently, we can fix a date before which the Greek original had already been written: the Gospel of Judas was written before the year 180, when Irenaeus commented that some of his adversaries had quoted it as support for their teachings.

The next question is how long before that date the Gospel of Judas was written. That is very difficult to establish, because we do not know who its author was, nor do we have precise historical information about the Christian sect from which it was born. But there is one thing we do know

can state with certainty: that the Gospel of Judas refers to the Acts of the Apostles of the New Testament. On page 36 Jesus says to Judas: "For someone else will replace you, so that the twelve [disciples] may again fulfill their god," a clear allusion to the choice of Matthias to replace Judas in the circle of the twelve disciples (Acts 1:15-26). Since the book of the Acts of the Apostles is generally dated around 90-100 by New Testament scholars, the Gospel of Jude must come from the second century. Consequently, we cannot find here historical information about Judas Iscariot more accurate than what we find in the canonical gospels.

DATE OF CODEX TCHACOS

Since we do not have the original Greek text of the Gospel of Judas, we have to try to determine the date of the copy of its Copto translation included in the Codex Tchacos. Since the codex was not found by archaeologists in a scientific excavation, in which case its date could be established with considerable certainty, we can only apply the traditional method of comparing its approach and type of writing with those of other dated papyrus codices.

known, such as those in the Nag Hammadi library. That gives us a date towards the first half of the 4th century, but dating manuscripts by this method is a delicate job and the degree of uncertainty remains high. A carbon-14 dating done by A. J. Timothy Jull at the University of Arizona gave a date of around the last quarter of the 3rd century (with a margin of a few decades). That dating may be confirmed by analysis of the pieces of papyrus used in the binding for the spine of the codex, because those pieces - e.g., tax receipts or other legal documents - are usually dated. But those pieces of papyrus are still awaiting restoration.

CONCLUSION

If this identification of the Gospel of Judas found in the Codex Tchacos with the gospel mentioned by Irenaeus proves convincing, it will be an important step in the study of ancient Gnosticism. Most of the Captas texts in the Nag Hammadi library are enormously difficult to date. Even in the case of the Secret Book of John, a text found in different versions in four Captas manuscripts and cited in one of the manuscripts, it is difficult to date.

commentary of Irenaeus, the chronological order of the versions is far from being established. But if the Gospel of Judas published here is that of Irenaeus, we would have for the first time the opportunity to trace the history of Sethian Gnosticism back to before the time of Irenaeus. In the case of this gospel, we have no reason to suppose a complicated history of editions, because it has no signs of having been modified afterwards. That is not to say that no alterations were made to the text during copying. But there is no indication that any part, such as the revelation of the cosmogony (Gospel of Jude 47-53), was written in a later addition. Obviously, this form of literary criticism would destroy the original text. The important conclusion from all this is that, if the text is identified as an *al capto* translation of the Greek original mentioned by Irenaeus, then this version of the Septic cosmogony is earlier than 180. That would be a considerable advance in our knowledge of early Christianity.

THE CATHAR GOSPEL

CHAPTER ONE

Jesus' revelations about Satan

1. I, John, your brother, who shares in your tribulations, that I may also share in the kingdom of heaven, when I laid my head on the breast of our Lord Jesus Christ, I asked him, *Lord, who is it that will betray you?* And he answered me, *He that dips his hand in the dish with me.* Then Satan entered into him, and sought opportunity to betray him.

2. And I said, *Lord, before Satan fell, What was his glory near your Father?* And Jesus answered me, *It was a great glory, that he commanded the powers of heaven. I was sitting with my Father, and he commanded all the imitators of my Father. He descended from heaven to hell, and then ascended from hell to the throne of the invisible Father. And he was smitten with pride at the glory of him who, like him, ruled the heavens, and he conceived the thought of placing his residence above the clouds of the heavens, and he wished to be like the Most High.*

3. And when he had descended into the air, he said to the angel of the air, *Open to me the gates of the air;* and the angel opened to him the gates of the air.

4. And descending lower, he went to the angel who presided over the heavens, and commanded him, '*Open to me the gates of heaven*'; and the angel opened them to him.

5. And, continuing on his way, he found the whole face of the earth covered with waters.

6. And he went down upon the earth, and found two great fish stretched out upon the waters, and they were like oxen yoked together in pairs to till, which, according to the commandment of the invisible Father, occupied the whole earth from the going down of the sun to the rising of the sun.

7. And, when he descended still further, he found his *ossop*, which is the element of fire, and he could not descend any further, because of the burning flames that prevented him from doing so.

8. And Satan drew back, and went to the angel of the air, and to him that ruleth over the waters, and said, *All these things are mine. If ye will hear and obey me, I will set my residence above the clouds, and I will be like the Most High. And when I have taken away the waters of this supreme firmament, I will gather together the rest of the sea, and there shall be no water on the face of the earth, and I will reign with you forever and ever.*

9. And when he had thus spoken unto the

angels, he ascended up to the other angels, even unto the fifth heaven, and

And he asked each one, *How much owest thou unto thy Lord?* And one answered, *A hundred measures of wheat.* And Satan said, *Take pen and ink, and write sixty.*

10. And he asked others, *"How much do you owe your Lord?* And one of them answered, *"A hundred measures of oil.* And Satan said unto him, *Sit down, and write fifty.*

11. And, ascending into all the heavens, he spoke thus to the fifth heaven, flattering the angels of the invisible father.

12. And a voice came out of the throne of the Father, and said, *What doest thou, thou that deniest the Father, and seducest angels? Fautor of sin, fulfill speedily that which thou hast conceived in thy mind.*

13. Then the Father gave orders to his angels, saying to them, *"Take their garments.* And the angels stripped off their robes, their thrones and their crowns, all the angels who had listened and obeyed Satan.

CHAPTER TWO

Satan turned demiurge

1. And I, John, asked the Lord, "*When Satan fell, where did he go to dwell?*"

2. And the Lord answered me: *My Father disfigured him because of his pride, and took away his pristine light, and his face became like iron reddened with fire, and he was like a man, and with one lash of his tail he swept away a third part of the angels of God, and was cast far from the seat of the Most High and the habitation of the heavens.*

3. *And, descending into the firmament, he could procure no rest, neither for himself nor for those who accompanied him.*

4. And he prayed to the Father, saying, *Have mercy on me, and I will restore all things to you.*

5. And the Father had compassion on him, and gave him rest, and those who were with him, by the space of seven days.

6. And Satan took his seat in the firmament, and reigned in the angel of the air, and in the angel of the water. And they raised up the earth, which

appeared above, and the angel who ruled over the waters received a crown. And with half of it he made the light of the moon, and the light of the stars, and with the stones he made all the militia of the stars.

7. And he immediately took the angels as his ministers, according to the order established in the mansion of the Most High, and he created thunder, rain, hail, and snow.

8. And he sent the angels, his ministers, to the earth. And he commanded the earth to bring forth all flying things, and all creeping things, and trees, and herbs. And he commanded the sea to bring forth the fish and the birds of the sky.

9. And thinking among himself, he willed to make man in his own image, and commanded the angel of the third heaven to enter into a body of clay.

10. And taking a portion of this body, he made another body in the form of a woman, and commanded the angel of the second heaven to enter into the woman's body.

11. And the angels wept, seeing themselves clothed in a mortal form different from the one that had always corresponded to them.

12. But he commanded them to perform the carnal work in their bodies of clay, without their understanding that they were committing a sin.

13. And the author of evil thought to form *Paradise*, and introduced into it the first man.

14. And he planted a tree in the midst of *Paradise*, and so hid his thought, that men might not know his deceit.

15. And he came to them and said, "*Eat of every fruit that is in Paradise, but do not eat of the fruit of the tree of good and evil.*"

16. And the devil entered into the body of the wicked serpent, and seduced the angel which was in the form of a woman, and the lust of sin entered into his brother, and he committed his lust with Eve in the serpent's song.

17. And behold, why they are called *children of the devil* and *children of the serpent* who commit the lust of the devil, their father, until the consummation of the ages.

18. And without delay, the devil inoculated the angel who was in Adam with his poison and his concupiscence, which gave birth to the *son of the serpent* and the *son of the devil*, until the consummation of the ages.

CHAPTER THREE

Explanation of original sin and Christian redemption

1. And straightway I, John, questioned the Lord, saying: *How do men affirm that Adam and Eve were created by the hand of God, and that, placed in Paradise to observe the precepts, they were delivered over to death?*

2. And the Lord answered me: *Listen, John, beloved of my Father. Ignorant men also say in prevarication that my Father had fabricated bodies. But he has created, by the Holy Spirit, all the virtues of the heavens, and the saints, because of prevarication, found themselves in possession of bodies of clay, and behold why they were given over to death.*

3. And again, I, John, questioned the Lord, saying, *How does man begin to exist in spirit in a fleshly body?*

4. And the Lord answered me, *Angels fallen from heaven pass into the bodies of women, and receive the flesh of the lust of the flesh. For the spirit is born of the spirit, and the flesh of the flesh, and thus is the spirit consumed by the flesh.*

Satan's reign in this world and in all nations.

5. And he said to me, "*My Father has allowed him to reign seven days, which are seven centuries.*"

6. And again I asked the Lord: *When will that time come?*

7. And he answered me: *The devil, who has fallen from the glory of the Father, and who wanted to raise and enhance his own glory, sent his angels, radiating fire, to men, from Adam to Enoch, his minister.*

8. And he raised Enoch above the firmament, and showed him his divinity, and gave him pen and ink, that he should write threescore and seven books, and commanded him to bring them on earth, and to give them as a legacy to his sons.

9. And Enoch obeyed Satan point by point, and when he came to the earth, he began to instruct his children in the manner in which sacrifices should be made, and to teach them unjust mysteries, and thus he hid from men the kingdom of heaven.

10. And the devil said to him, "*Believe in me, for I am your God, and there is no God but me.*"

11. This is why my Father has sent me into this world, that I may make known to men the wicked designs of the devil.

12. And when the devil knew that I had come down from heaven into the world, he sent an angel and took three tongues and gave them to Moses to crucify me, and I still have them.

13. Then Moses proclaimed God to his people. And God commanded him to give the Law to the children of Israel, and he led him through the dry sea.

14. And when my Father thought of sending me into the world, he sent his angel, called Mary, before me, so that I might be received into her womb.

15. And, descending, I entered it by the ear, and by the ear I went out.

16. And when Satan, the ruler of this world, heard that I had come down to him to seek and to save those who had perished, he sent the angel Elijah the prophet to baptize with water by the name of *John the Baptist*.

17. And Elijah asked the prince of this world, saying, *How shall I know that I am baptized?* And the Lord answered, *He on whom thou shalt see*

the Spirit descending in the form of a dove, and

abide upon him, he is the one who baptizes in the Holy Spirit for the remission of sins, and you may lose him and save him.

18. And I, John, again questioned the Lord, saying, *Can a man be saved by the baptism of John, and without thy baptism?*

19. And the Lord said unto me, *No man can see the kingdom of heaven, except I baptize him for the remission of sins by the baptism of water: for I am the bread of life which came down from the seventh heaven: and they that eat my flesh, and drink my blood, shall be called the sons of God.*

CHAPTER FOUR

Exaltation of chastity and repudiation of marriage

1. And I asked the Lord, and said unto him, *What is it to eat thy flesh, and to drink thy blood?*

2. And the Lord said unto me, *Before the devil and all his host were hurried away from the glory of the Father, they all prayed unto God, addressing their prayers unto him, and saying unto him, Our Father, which art in heaven. And so it came to pass that all their songs went up to the throne of the Father. But when they had fallen, they could no longer glorify God with that prayer.*

3. And I asked the Lord: *How is it that all receive John's baptism, but not all receive your baptism?*

4. And the Lord answered me, *Because their works are evil, and because they do not all come to the light. John's disciples marry, but mine do not marry, and they are like the angels in heaven.*

5. And I said, *If it is sin to marry, it is not expedient for a man to marry.*

6. And the Lord replied: *Only those to whom it has been given to understand this word can understand it. For there are eunuchs who have come forth such from their mothers' wombs. And there are eunuchs whom men have made such. And there are eunuchs who have castrated themselves for the sake of the kingdom of God. He that will understand, let him understand.*

CHAPTER FIVE

The final judgment

1. And I asked the Lord concerning the judgment, saying, *What shall be the sign of thy coming?*

2. And he said, *"When the number of the righteous who are to be crowned is finally made up, Satan will be released from his prison, and, filled with anger, he will make war with the righteous, who will make great cries to the Lord, and the Lord will command the angel to sound the trumpet.*

3. And the voice of the angel, when he sounds the trumpet, will be heard from heaven to hell.

4. Then the sun will be darkened, and the moon will no longer give its light, and the stars will fall, and the four winds from the four corners of the world will be released from their prisons, and will shake the earth and the sea and the mountains and the hills.

5. And, very soon, the sky will shake, and the stars will be deprived of light, and so things will continue until the fourth hour.

6. Then shall appear the sign of the *Son of man*,

and all the holy angels with him. Y

He will establish His seat in the clouds, and there He will majestically sit with the twelve apostles, united upon the twelve seats of His glory.

7. And the books will be opened, and the whole earth will be judged on the basis of the faith he preached.

8. And the Son of man shall send forth his angels, which shall gather together his elect from the four corners of the earth, and shall draw them unto him from the tops of the heavens unto the uttermost part thereof.

9. And the *Son of man* shall also gather together all the evil demons, that they may bring all nations before him, and shall say unto them, *Come, ye that cried, Let us eat and drink, and we shall receive our reward in this world.*

10. And immediately, all the people, filled with horror, will appear before the court.

11. And the books of life shall be opened, and all nations shall manifest their ungodliness.

12. And the righteous will be glorified, and their good works will receive supreme honor. There will be rewards for those who have observed the precepts of the gospel, and the indignation of the Lord, tribulation and anguish will seize those who

have committed injustice.

13. And the *Son of man* shall set the elect in the midst of sinners, and shall say unto them, *Come, ye blessed of my Father, and take possession of the kingdom prepared for you from the foundation of the world.* And he will say to sinners: *Depart from me, you cursed, and go into the eternal fire, which is prepared for the devil and his angels.* And sinners will be cast into hell, according to the command of the invisible Father.

14. Then the spirits will come out of the prisons of those who do not see, and then also my voice will be heard, and there will be but one flock and one shepherd.

15. And there shall arise out of the lower regions of the earth a fearful darkness, which is the fire of the hellish mansions, and shall consume all things, even the air of the firmament. And the Lord shall be in all the space between the firmament and the lower regions of the earth.

16. And, if a man of thirty were to take a stone, and throw it down, he would not reach the bottom in less than three years: so enormous is the depth of the lake of fire in which sinners will dwell.

17. And Satan will be imprisoned with all his army, and will be cast into the lake of fire.

18. And the *Son of God* will march with his elect above the firmament, and will bind the devil with strong chains that can never be broken.

19. And sinners, desolate and weeping, will exclaim: *Swallow us up, O earth. Death, destroy us.*

20. And the righteous will shine like the sun in the kingdom of their Father.

21. And the Son will lead them before the invisible Father, saying, *Here am I, and behold the children whom God has given me. The world has not known you; but I have known you in truth, because you have sent me.*

22. And the Father shall answer his Son, saying, *My beloved Son, sit thou on my right hand, until I lay thine enemies at thy feet, which have denied thee, and have said, We are gods, and there are no gods but us. They have slain thy prophets, and persecuted thy righteous, and thou hast cast them i n t o outer darkness: and there shall be weeping and gnashing of teeth.*

23. And then the Son of God will sit at the right hand of his Father, and the Father will rule in his angels, and he will rule in his righteous ones. And he will place them in the choirs of angels, that he may

And he shall clothe them with immortal raiment, and shall gird them with crowns that shall never fade, and shall give them unchangeable seats, and God shall abide in the midst of them all. And they shall neither hunger nor thirst, and the sun shall not scorch them, neither shall they feel any heat. And God shall wipe away every tear from their eyes, and the Son shall reign with his holy Father, and his kingdom shall have no end forever and ever.

ANNEX 1.

From the Magical Novel: "The Mystery of Belicena Villca".

The Graal and Lucifer.

Forty-sixth Day

S *General Summary of the Hyperborean Wisdom:*

*On the previous Day I mentioned "a Strategy that the Loyal Gods employ to counteract "the Culture", weapon I explained it, by means of an allegory, as consisting of a charismatic message. This message pursued two objectives: 1st: ~~despertar~~ ; 2nd: ~~orientar~~ towards the "secret exit", "center", or "Origin"; and, in that particular example, the "exit" was found after discovering "the ring", that is, after having made conscious the **principio del cerco** . However, the second part of the message, the **Canción deA-mort** offered, to whoever listened to it, the possibility of "finding the way out", by six other ways different from the Strategic Opposition, which is based on the principle of encirclement. In any case, this Strategy as I have described it, with its seven possible ways of liberation, responds to objectives purely*

individual, that is to say, it is directed exclusively towards the sleeping man. That is why it is now my turn to declare that it is part, the "individual" part, of a larger conception, which is called Odal Strategy.

*The Odal Strategy is fundamentally directed to obtain the individual liberation of man, but, in certain favorable historical occasions, the Gods try to "orient" the Race as a whole to force the collective mutation. In that case the "leaders", many times "sent" by the Loyal Gods and other times "inspired" by Them, are in charge of projecting charismatically in the people the strategic guidelines, looking for **reintegrarlo . a Guerra esencial**. For such a task to be accomplished with probability of success it is necessary for the "Leaders" to have an external element, situated in the world, which irrefutably represents the Divine origin of the Race. This external element must also give proof of the commitment assumed by the Gods in "inducing" men to resume the war against the Creator and of their resolution to "wait" the necessary Kalpas while they gain freedom. From these conditions it can be understood that the said "external element" is a true **Piedra de Escándalo** for the Creator and His demonic hosts and that all His Power, i.e. the Great Deception, is set to achieve its destruction or otherwise prevent it from remaining within reach.*

of man. But, in spite of the displeasure that such an action would cause the Enemy, the Gods have kept their part of the Primordial Pact and, with admirable disregard for the Power of the Powers of Matter, deposited it in the World and sheltered it from any attack so that men or their charismatic leaders would
lo descubran y se valgan de su significado.

The Odal Strategy of the Gods is, then, directed within each man by the "Charismatic Chants", trying to awaken in them the Memory of Blood and to induce them to follow some of the seven ways of liberation. But it also seeks to impel the Race as a whole to cease marching in the "evolutionary" or "progressive" sense of History and, rebelling against the Plan of the One, in a reverse leap, to transmute the "animal tendencies" of man and recover his Divine Hyperborean nature. To achieve this second purpose, no longer individual but racial, I have said that an "external element" is available. What, concretely, will this "external element" be, this "thing" to which I have attributed such marvelous properties: it is something whose description alone would take several volumes and which, in previous Days, I have called "Gral" . It being impossible to reveal here a Mystery that has been impenetrable to millions of people, I will try, as usual, to "approximate" it by means of some comments.

I was wondering what ~~that wonderful~~ thing called . I will start there. Completely the Gral is a Stone, a Crystal, a Gem; of this there is no doubt. But

~~no es una Piedra terrestre~~ There is no doubt about this either. If it is not a terrestrial Stone, one may ask what is its origin: the Hyperborean Wisdom affirms ~~que proviene de Venus~~ but does not assure that this is its origin. It can be assumed, then, in the absence of any other precision, that the Lords of Venus brought it to Earth, from that green planet. But the "Lords of Venus" do not originate from Venus but from Hyperborea, an "original center" that does not belong to the material Universe and whose "Memory of Blood" has led many sleeping men to identify it erroneously with a "Nordic continent" or "disappeared polar". According to the Hyperborean Wisdom, the Gral was brought to the Solar System ~~by the Gods~~. ~~después de que irrumpieron por la Puerta de Venus para instalarse en K'Taagar, o sea en el Valhala.~~ Be that as it may, there is another specific aspect that should be taken into account: the Gral is a Gem that is of the utmost importance to the Gods, to the point ~~ellos no están dispuestos a abandonarlo o perderlo.~~ Out of comradeship and solidarity towards the sleeping men they have placed him in the World; but at the end of Time, the Gral will be recovered and returned to his place of Origin.

What is the reason for this unmeasured interest in preserving the mysterious Gem? Because it has been momentarily removed from The Most Beautiful Jewel ever seen in the Universe of The One, from that jewel which no one would be able to imitate in this or in other Worlds: neither the Master Goldsmiths nor the Devas Constructors nor the Planetary, Solar or Galactic Angels, etc. For the Gral is a Gem of the Crown of Kristos Lucifer, the One who is purer than the purest of the Loyal Gods, the only one who can speak Face to Face with the Unknowable. Kristos Lucifer is the one who **estando en el Infierno está más allá del Infierno.** Being able to remain in Hyperborea, in the light of the Unknowable, Kristos Lucifer wanted to come to the rescue of the captive Spirits by starring in the incomprehensible sacrifice of his own **autocautividad**. He has installed himself as the Black Sun of the Spirit, "illuminating" charismatically, from "behind" Venus, through the Paraclete, directly in the blood of sleeping men.

How has a Gem of the Gallant Lord been sullied by falling here, to Earth, one of the most disgusting sewers of the Seven Hells? Because He has so willed it. Kristos Lucifer has delivered the Gral to men. **como garantía** of their commitment, their sacrifice, and their **como prueba material irrefutable del Origen Divino del Espíritu.**

The Gral is, in this sense, a **reflejo** of the Divine Origin, which will guide like a lighthouse the wavering course of the Rebel Spirits who decide to abandon the slavery of Jehovah Satan.

You have already seen what the Gral is: a Crown Gem of Kristos Lucifer; you will now see what the Gral **representa** is for the captive Spirits. First and foremost, the Gral is linked to the **encarnación de los Espíritus** and its meaning must first be sought in relation to such Mystery. This is explained if we take into account that millions of years ago, when the Traitor Siddhas allied with the Demiurge Jehovah Satan to carnalize the Hyperborean Spirits, Kristos Lúcifer delivered his Gem so that **la Verdad del Origen Divino** ~~the Gem set, placed on the forehead~~ **da sentido a todos los linajes hiperbóreos de la Tierra**. Through him the blood of men, even when plunged in the most tremendous confusion, will always claim its **herencia extraterrestre**.

The presence of Gen, **impide al** **Enemigo negar los ancestros hiperbóreos**. But just as the Gral gives a cosmic sense to the History of man, connecting him with the eternal Race of the origins, and **diviniza** the hyperborean lineages of the Earth, so also for the Demiurge, due to the presence of the Gral, these lineages become "scandalous" and "scandalous".

object of persecution and scorn, of punishment and pain. The **Divinos** hyperborean lineages will be, from the Gral, **linajes heréticos** "condemned forever" (a manvantara) by Jehovah Satan. The Gral has come to awaken undesirable memories, to valorize the past of man; it will be then the memory and the past what will be attacked the most, and to erase its influence the Synarchic Strategy will aim to a great extent. If one is capable of noticing this attack, which is evident to the Gnostic gaze, one will understand in greater depth the function **histórica** of the Gral. I will dedicate the following paragraphs to highlight it.

Man's main crime has been to deny the supremacy of "God", that is, of the earthly Demiurge Jehovah Satan, and to rebel against his enslavement. But man is a miserable being, immersed in a Hell of Illusion in which he feels foolishly "at ease", with no possibility of breaking the spell by himself. If he has denied the Demiurge and has "rebelled" it has been by virtue of an external agent, but: what "thing" in the World can be capable of **despertar** to man, of **abrir sus ojos** to the forgotten divinity? "If such a thing exists, the Demons will say, it is the most abominable object of the material Creation". But that "thing," that "abominable object," is not of this World, and of it has "eaten" the man-Spirit-captive. That "green fruit", which later will be called Gral, is a food that nourishes with the , is **gnosis primordial**

that is to say, with the knowledge of the Truth of the origins. Through the Gral, forbidden fruit par excellence, man will know that he is Eternal, that he possesses a Divine Spirit chained to matter, that he comes from a World impossible to **desde el Infierno terrestre** imagine but for the **terrible nostalgia** **desea regresar** that and to which .

¡Por el Gral el hombre ha recordado!

Here is their first crime. To remember the Divine Origin will be, from now on, a terrible sin and those who have committed it will have to pay for it; that is the Will of the Demiurge, the "Law of Jehovah Satan". It will be his Ministers, the Demons of Chang Shambala, who will be in charge of executing the condemnation by charging the punishment in a currency called: pain and suffering. The instrument will be, naturally, incarnation, repeated a thousand times in transmigrations "controlled" by the "Law" of Karma, cynically declaring that pain and suffering are "for the good" of the Spirits, "to favor their evolution". If the "evil" lies in the blood, then it will be weakened by favoring the racial mixture and will be made impure by poisoning it with it .

The **temor del pecado** result will be the **confusión estratégica** from Spirit and complete darkness about man's past. "In the past there is nothing worth rescuing," sensible people will assert for millennia, in chorus with the Demons of the Fraternity. Theology, and even Mythology,

will speak of man's evil in the language of the Demiurge: "sin", "fall" and "punishment". Science", on the other hand, will show us a more discouraging picture: it will "prove", using fossil filth, that man descends from a protosimian called "hominid", that is, from that miserable and despicable animal man who was the ancestor of the sleeping man. Science" has taken man's past to its most dramatic degradation, linking him "evolutionarily" with reptiles and worms. For modern man there will no longer be Divine ancestors but apes and trilobites. It really takes a superhuman hatred to want man to humiliate himself in such a sad way.

But let's leave the sadness behind, let's be optimistic, Why look at the past, the Synarchy will say with the Voice of Science and Theology, if man is "something projected into the future"? In the past there is nothing worthy of respect: some primitive marine crustaceans sunk in the mud trying to gain the terrestrial environment, driven by "evolution"; millions of years later some apes decide to become men: driven again by the miraculous "law of evolution" they become bipeds, make tools, communicate by talking, lose their hair and enter History; and then comes the History of man: documents, Civilization, Culture. And in History, "evolution" continues relentlessly, now converted in

*a more inflexible law called dialectics: the mistakes of humanity, wars, intolerance, fascism, are "errors"; the successes, peace, democracy, the UN, the Sabin vaccine, are "successes". From the struggle between successes and mistakes always emerges a superior stage, a benefit for Humanity ~~futura~~ , confirming the evolutionary or progressive tendency. Is not this progressive tendency in History **todo lo bueno que cabe esperarse del pasado?***

So let us be optimistic; let us look to the future; that is where all the goods, all the achievements are; the theologian assures us that after a judgment ~~futuro~~ the doors of paradise will be opened to the good; the Rosicrucians, Freemasons and other theosophists, place in the future the moment when, having partially concluded the "spiritual evolution", man identifies himself with his monad, that is, with his "Divine Archetype" and joins the Cosmic Hierarchies dependent on the Demiurge; and even the materialists, atheists or scientificists, present a fortunate image of the future: they show us a perfect society, without hunger or diseases, where a man, technocratic and dehumanized, reigns happily over legions of androids and robots.

I will not go into detail about an obvious fact: an attempt has been made to ~~borrar~~ man's past by disconnecting it from its roots.

hyperborean; ~~no se ha logrado borrar totalmente~~ said past, but, in compensation, it has managed to create a metaphysical fracture between man and his Divine ancestors, in such a way that, at present, an abyss separates him from the primordial memories; an abyss that has a name: confusion. Parallel to this sinister purpose, man has been "projected into the future" euphemism used to qualify the ~~ilusión del progreso~~ suffered by the

members of modern Civilizations. Such "illusion" is culturally generated by powerful "force ideas" skillfully employed as a strategic weapon: the "sense of history", "historical acceleration", "scientific progress", "education", "civilization versus barbarism", etc. Thus conditioned, people blindly believe in the future, they look only to it, and even fatalists, who foresee a "black future", admit that if an unforeseeable exception or a miracle offers a "way out" for Civilization, it is in any case to be found in the "future"; the past is in any case a reason for general indifference.

This "obvious fact" undoubtedly represents an important triumph for the Synarchy; but a triumph that is not definitive. In effect, Dr., you have seen that the maximum pressure of the Synarchic Strategy is applied in ~~borrar~~ the past, in obscuring the memory of the Divine Origin, and that such an attack is produced as ~~reacción~~ to the ~~gaceta~~ of the General. But the General ~~no es sólo~~ a fruit

forbidden, consumed by man in ancient times, immediately after his enslavement.

The Gral is a reality **que permanecerá** in the world as long as the last Hyperborean Spirit remains captive. By the Gral it is always possible for man to **despierte y recuerde** .

However, to enjoy his gnosis, it is essential to understand that Gen.

reflejo del Origenlight in the blood **desde el pasado**. Your light comes **al revés del sentido del tiempo** and that is why no one who has succumbed to the Synarchic Strategy will be able to receive its influence. You saw that a powerful cultural Strategy "projects man into the future" and tries to erase his past and confuse his memories. But Gen.

no debe buscarse mirando al futuro therefore will never be found. Strictly speaking, Gen.

no debe buscarse en absoluto if with such a **buscar**

verb, we understand an action that implies "movement". Only those who have not understood its metaphysical meaning and believe, in their ignorance, that it is an "object" that can be "found" are "looking for" the Gral. I will recall one of the medieval stories about the Gral which, although deformed by its Judeo-Christian adaptation, retains many elements of the Hyperborean Tradition. In it, Parsifal, the pure madman, goes out to "search" for the Gral. Out of ignorance, he commits the folly of undertaking the search by "traveling" chivalrously through

different countries. This

"displacement" points to **esencialmente hacia el futuro**, because in every movement there is an immanent and inevitable temporality, and, naturally, Parsifal never "finds" the Gral by "searching" for him in the world. Thus years of futile searching pass until he understands this simple truth. Then one day, completely naked, he appears before an enchanted castle and, once inside, **se le aparece el Gral** (he does not find it) and his eyes are opened; he then notices that the **trono está vacante** and decides to reclaim it, finally becoming King.

One must see in that allegory the following: Parsifal understands that Gen. **no debe ser buscado en el mundo** (Valplads), through time (Flowing Consciousness of the Demiurge), and decides to avail himself of a **Via Estratégica Hiperbórea**. To do so, he goes to **sitúa** "naked" (without the preeminent cultural premises) in a castle ("square" fortified by the law of encirclement), desynchronizing himself from the "time of the world" and creating a "time of his own", inverse, that "points to the past". Then **aparece** the General and "opens his eyes" (Blood Remembrance). Parsifal notices that "the throne is vacant" (that the Spirit can be recovered) and decides to claim it (he undergoes the purity tests of the Secret Paths of Liberation) and becomes King (he transmutes into Stone Man).

I hope I have made it clear that the Gral is not to be sought for he appears when man's consciousness has become out of sync with the time of the world and has shed the cultural mask. I now wish to show another aspect of the enemy reaction that has motivated the presence of the Gral.

*By the Gral man commits the crime of awakening; he has sinned, and the punishment is charged with the currency of pain and suffering, by incarnation and the law of Karma. Those in charge of watching over the Law, and who are most offended by the hyperborean memory of awakened men, are the "guardian angels", that is to say, the Demons of Chang Shambala and his White Fraternity. There is, apart from this, a reaction **directa del Demiurgo** that it is convenient to know. But, as such a reaction has been repeated many times since the Hyperborean Spirits have been chained to the yoke of flesh, a complete exposition would have to cover an enormous span of time, which goes beyond the official History and is lost in the night of Atlantis and Lemuria. Of course, I will not be able to embark on such an account and will therefore only refer to the reaction of the Demiurge **entiempos históricos** , but it should not be forgotten that everything that is said about this fact **no es exclusivo de una Epoca** , but has already been and will surely be again. A brief introduction will enable you to understand this **reacción directa** .*

When the naive question is asked as to what the worlds are like from which the captive Spirit proceeds, believing that there may be some image representing the unimaginable Hyperborea, the Hyperborean Wisdom usually answers with a metaphorical figure; it says thus to the ignorant learner: "imagine that a speck of dust receives a faint reflection of the True Worlds, and suppose that this speck is then divided and reorganized into infinite particles. Make another effort of imagination and suppose now that the material Universe you know and inhabit has been constructed with the pieces of that speck of dust. The Hyperborean Wisdom tells you: if you are able to reintegrate in an act of imagination the immense multiplicity of the Cosmos into the original mote, then, seeing it in its totality, you will perceive only a faint reflection of the True Worlds.

Si eres capaz de reintegrar el Cosmos en una mota de polvo verás sólo una imagen deformada de la Patria del Espíritu. Eso es todo cuanto puede conocerse

The metaphor becomes transparent if one considers that the Demiurge has constructed the Universe by imitating an awkward and distorted image of the True Worlds. He has breathed His Breath into Matter and ordered it for the purpose of "copying" the faint reflection it once received from the Uncreated Spheres. But neither the substance was adequate nor the Architect qualified for it, and, added to these evils, must be considered the perverse intention of the Architect to "copy" the faint reflection he once received from the Uncreated Spheres.

from pretending *reinar como Dios de la obra*, to likeness (?) of the Unknowable. The result is in sight: an evil and insane Hell, in which, long after its creation, by a Mystery of A-mort, countless Eternal Spirits were enslaved, chained to matter and subject to the evolution of life.

The main characteristic of the Demiurge is evidently the *imitación*, by means of which he has tried to reproduce the True Worlds and whose result has been this vile and mediocre Material Universe. But it is in the different parts of His Work where the hallucinating persistence in imitating, repeating and copying is noticed. In the Universe "the whole" is always a copy of "something": the "atoms", all similar; the "cells", which divide into analogous pairs; the "social animals", whose gregarious instinct is based on "imitation"; the "symmetry", present in an infinity of physical and biological phenomena; etc. Without extending in more examples, it can be affirmed that the overwhelming formal multiplicity of the real is only an illusion product of the crossing, intersection, combination, etc., of a few initial forms. In truth the Universe has been made from a few different elements, no more than twenty-two, which support, by their infinite combinations, the totality of existing forms.

Bearing in mind the imitative principle that governs the work of the Demiurge, we can now consider his ~~reacción directa~~ **reacción directa** in the presence of Gen.

I said that Gen. ~~diviniza~~ **diviniza** the hyperborean lineages by proving irrefutably the truth of the Origin and that the reaction of the Demons has been to consider them as **linajes heréticos** ~~deserving of the most severe punishment terrible.~~

But while the Demons were busy punishing men with the heavy chains of Karma, very different would be the attitude of the Demiurge. He, according to his characteristic, wanted to ~~imitar~~ **imitar** The "Sacred Race" of the Hyperborean lineages, and even ~~Sagrada~~ **Sagrada** the Hyperborean lineages by founding a ~~Raza cantile su voluntad~~ **Raza cantile su voluntad** represents it, that is to say, that

, and through it, reigns over the incarnated Spirits. A "Sacred Race" that rises in the very midst of the peoples condemned to the pain and suffering of life and that, triumphing over them, ends up inflicting on them the final humiliation of submitting them to the Sinarchy of the Demons. Then the Hyperborean lineages, sunk in the mud of spiritual degradation, will exhale their last laments and those cries of pain, those howls of fright, will be the sweet music with which the Sacred Race will give to their "God" Jehovah Satan, the Demiurge of the Earth.

As I have already said, the Demiurge has attempted this enterprise many times; "the Gypsies", for example, are the ethnic remnant of a "Sacred Race" that flourished in the last Atlantis, when the Traitor Gods subjected the Hyperborean lineages to the Sinarchy of Horror. The incarnated Spirits were there precipitated to the most infamous practices: the Divine blood was degraded and confused by means of the indiscriminate mixture of Races, and, what is worse, they were able to achieve fertile unions between men and animals with the help of black magic; thousands of human victims were immolated to satiate the thirst for blood of Jehovah Satan, worshipped there in his Aspect of "God of the infernal armies". Cruelty, collective orgy, various forms of drug addiction, etc., were all "customs" that the Hyperborean lineages had adopted while in the eyes of the "Sacred Race" the gaze of the Demiurge shone with joy and the Sinarchy of Horror exercised its orichalcum tyranny. In such a state of degradation no one was able to receive the light of the Gral or to listen to the Song of the Gods. That is why Kristos Lúçifer decided to manifest himself ~~ala~~ **vista de los hombres**. He did so, accompanied by a guard of ~~Dioses~~ **Dioses** Liberators, and this determined the end of Atlantis

But this is an ancient story. In recent times the Demiurge has resolved ~~repetir~~ again, in imitation of the Hyperborean lineages, to create a "Sacred Race."

The "Holy Race" is the one who will represent him and to whom will be reserved the high Destiny of reigning over all the peoples of the Earth. With the Blood Pact celebrated between Jehovah Satan and Abraham, the "Sacred Race" is founded, and its descendants, the Hebrews, will constitute the "Chosen People". Just as the Hyperborean Spirits, divinized by the presence of the General, represent the "heretical lineage" par excellence, the Hebrews, in front of them, will present themselves as the "purest lineage of the Earth".

Israel, the people chosen by Jehovah Satan to be his representative on Earth, what titles will they exhibit as **prueba irrefutable** that such is His Will? The Demiurge, following his usual system of "imitating", reasons in this way: "If by the Gem of Kristos Lucifer, the General, the Hyperborean lineage has been divinized, also by a "Stone of Heaven" will be consecrated the Stretch of Abraham. I will place in the world a Stone on which My Law will be written as **prueba irrefutable** that Israel is the Chosen People, before whom all other nations must humble themselves.

Such is the direct reaction of the Demiurge. He chooses from among the dregs of humanity the most wretched people and after making a pact with them he makes them "grow" in the shadow of powerful kingdoms. When he decides that the time has come for the "Sacred Race" to fulfill its historical mission he "renews the pact" by

giving Moses

*the key to Power. Then Israel, the purest lineage of the Earth, crosses the millennia and marches towards its future of glory, while the Empires and Kingdoms sink into the dust of History. Undoubtedly, the reaction of the Demiurge has been effective and the effects of His Stone, the force of His Law, have been powerful. That is why it is worth asking what Jehovah Satan actually delivers to the Hebrews as an instrument of power and universal domination; I will repeat it synthetically: the "Tablets of the Law" contain the secret of the twenty-two voices that the Demiurge pronounced when he ordered matter and by which all that exists has been formed. The set of symbols contained in the Tablets of the Law is what has been known from ancient times as **Cábala Acústica**. In Atlantis this knowledge was at first the patrimony of another "Sacred Race", but, later, the Guardians of the Lithic Art, ancestors of the Cro-Magnon and parents of the White Race, came to dominate it completely.*

"The Tablets of the Law" are then "the Stone" that the Demiurge has placed in the World as the metaphysical support of the "Sacred Race" in imitation of the whole "Hyperborean/Gral lineage". However, as in all the "imitations" of the Demiurge, one should not see here a too precise equivalence. The Gral, from the past, reflects for each one of the men the Divine Origin and constitutes an attempt of Kristos Lucifer to come to the aid of the captive Spirits or of the captive spirits,

In other words, the influence of the Gral points to the individual and the spiritual. The Tablets of the Law, on the contrary, point to the collective, between Jehovah Satan and the Hebrew people, and, in addition, their cabalistic content reveals the keys that allow the mastery of all the material Sciences.

If strategic confusion, incarnation, chaining to the Law of Karma, etc., are terrible evils that afflict the Hyperborean Spirits, the earthly coexistence with a "Sacred Race" of Jehovah Satan is undoubtedly the most frightful nightmare, even worse than any of the above-mentioned misfortunes. Because, from the "renewed covenant" with Moses, the ~~enemistad~~ racial between the Hyperborean ("heretical") lineages and the Hebrew ("sacred") lineage will be permanent and eternal, with the irreversible disadvantage for the former that the infernal Will of the Demiurge will express itself irresistibly through the latter.

After the "appearance" of Israel, man is left with the dramatic alternative of returning to the Origin or succumbing definitively.

Digging into the Hebrew myth of Abel and Cain, under a veil of slander, an accurate description of the racial and theological enmity between Hebrews and Hyperboreans can be appreciated. In this myth, Abel, who is a shepherd of flocks, represents the basic Hebrew ~~tipo~~ and Cain, the farmer, the figure of the man of

hyperborean lineage. Legend has it that Jehovah Satan was pleased with the blood offerings of Abel the shepherd, consisting of the sacrifice of the first-born lambs "with their fat", and instead despised the "fruits of the earth" that Cain exhibited. Such an attitude on the part of the God of Matter constituted a revelation for Cain: the discovery of the true intentions of the Creator and the materialistic and servile essence of the shepherds. Then Cain decided to kill Abel, the created Soul, which motivated Jehovah to denounce that he was the bearer of a mark that betrayed his condition of murderer. This sign would be recognized in all Epochs, by those who were "like Abel", in those who proved to be "like Cain".

That special affective criterion of Jehovah Satan has been perpetuated through the centuries in the hatred that the Hebrews feel towards the Hyperborean lineages, a hatred that, let us not forget,

proviene del Demiurgo since "Israeles Jehová". It is always difficult for the mindless, i.e., brainwashed into fanatical Bible believers, to justify the predilection of Jehovah "God" for the bloody sacrifice of Abel and the disregard of Cain's agricultural production. However, everything becomes clearer if one reads under the cabalistic, coded language of Genesis, a very ancient interpretation of the Holocaust of Fire. Indeed,

"el holocausto del cordero primogénito con su grasa" [Génesis 4,4] represents the Holocaust of the Final Death of Humanity and its transformation into the lye that "will wash away the Abominable Sign that is engraved on the Hot Stone": Abel's oblation would then be burned, just as the Hebrews do to this day with the bodies of the sacrificed animals, and "the fat", mixed with the ashes, would form the soap, the lye, which would wash away the symbolic stain of "Cain's sin"; such "sin" is, naturally, to be a "farmer", sower of cereals, worshipper of the Goddess Ama, or Ceres, or Demeter, or the Virgin of Agartha, the mother of Navutan, that is, who delivered the seed of wheat to men, the Seed of the Stone Child. The "mark of Cain" is, then, the Sign on the Hot Stone, the Symbol of the Origin that causes the chaining of the eternal Spirit to Matter; that is why Cain, by bearing this mark, can never die: he will be "immortal", as are all men who possess Spirit, although they ignore it because they are "asleep".

Robert Graves, and Rabbi Raphael Patai, in the book "The Hebrew Myths", have extracted and synthesized the Cain Myth from numerous Talmudic midrash. Here is one of the official Hebrew versions, which demonstrate the luciferic spiritual character of Cain and the "created" nature of Abel: "Cain responded to God's rebuke with a cry that blasphemers still repeat: -There is no Law and no Judge!".

When he soon afterward found Abel in a field, he said to him: "There is no future world, no reward for the righteous, no punishment for evildoers. This world was not created with mercy, nor is it governed with compassion.

For what other cause has your offering been accepted and mine rejected? Abel answered simply: -Mine was accepted because I love Jehovah God; yours was rejected because you hate him-. Then Cain decided to strike and kill Abel".

It is interesting to go deeper into the figure of Cain. According to the Bible, he was, in addition to being a farmer, the first one who constructed ~~amuralladas~~ ~~amuralladas~~ and the inventor of weights and measures. His descendant Tubal-Cain (mythical split of Cain himself) was a manufacturer of weapons and musical instruments.

If this figure of Cain is now observed in the light of the Hyperborean Wisdom, it will be verified that he possesses many of the characteristic attributes of the Hyperborean lineages. First of all, the association of Agriculture with the construction of walled cities is a very ancient Hyperborean strategic formula recently used, for example, by the Etruscans and the Romans, and which has been expressed with perfection by the Germanic king Henry I, the Birdcatcher. On the other hand, the invention of weights and measures, which the Hebrews attribute to Cain, the Greeks to Hermes and the Romans to Mercury,

allows to identify Cain with these two Hyperborean Gods. And finally: the accusation of murderer and the condition of manufacturer of weapons, clearly reveals that the figure of Cain represents some **guerrero stemibles**, the Men of Stone: to betray or point out that quality clearly points to the denunciation of the famous mark.

In the Bible, the sacred book of the "Chosen People", in the myth of Abel and Cain, the rules of the game are perfectly revealed. In the "preference" of Jehovah Satan for the Hebrew shepherds, represented by Abel, and in the contempt and punishment of the Hyperborean lineages, symbolized by Cain, the metaphysical conflict of the origins appears, but now updated as a cultural and biological confrontation. The Hebrew Sacred Race has come to bring the Presence of Jehovah Satan (Presence **consciente**, different from **soplopanteísta** with which the Demiurge animates matter) to the plane of human life, of incarnation, of pain and suffering. That is why the ancient transcendent enmity between captive Spirits and Demons is transformed into immanent enmity between the Hyperborean lineages and the material Universe, given that the Sacred Race is **Malkhouth**, the tenth **Sephiroth**, that is to say, an Aspect of the Demiurge. The latter should be understood as follows: **Israel es el Demiurgo**. It is worth clarifying. According to the secret teachings of the Kabbalah and as it can be read in the Book

of Splendor, **Sepher Yetsirah**, or in the Book of the Holocaust of Fire, **Sepher Ichehi**. e., going to the most reliable sources of Hebrew Wisdom, for the "creation" of the "Sacred Race" Jehovah Satan manifests one of his ten Aspects or

The tenth sephiroth **Sephiroth**

Malkhouth (el Reino) According to the official Hebrew texts, it is the people of Israel itself, which has a metaphysical nexus with the first Sephiroth, **Kether (Corona)**, which is the supreme Head or Consciousness of the Demiurge. In other words: there is a metaphysical identity between Israel and Jehovah Satan or, if you will, **"Israel es Jehová Satanás"**.

As I said before, the enmity between the Sacred Race and the Hyperborean lineages, enmity that has been declared in the myth of Abel and Cain, means a confrontation between them and the material Universe, given the character of Malkhouth, a splitting of the Demiurge, that Israel holds. With Malkhouth, the Demiurge has wanted to impose **la realeza** of the sacred Hebrew lineage on the remaining peoples of the Earth. If these gentile peoples **han olvidado el pasado**, and have submitted to the Plan that the White Fraternity is carrying out, then they will willingly accept the **superioridad hebrea** and the world will be a place of peace.

will happily march on to the Synarchy. But, Woe to those **Goyim** who do not renounce their hyperborean heritage and persist in remembering the conflict of the origins! There will be no place

for them on Earth, for with the Presence of

Malkhouth, the sacred lineage of Israel, the Demiurge assures its persecution and immediate annihilation. Dramatic destiny that of the captive Spirit! For millennia ~~recorder~~ **el Origen**, that is to say, to exhibit a heretical lineage, was punished by the Demons with a strong Karma, and the pain, the suffering, was so terrible that it was eventually forgotten. But, while this degradation was taking place, in the bottom of his heart, boiling in his blood, the condemned could participate in the Remembrance of Blood and access the **Gnosis**; it was his right: if he managed to rise from the swamp of spiritual confusion, no one could prevent him from receiving the light of the Gral nor from listening to the Song of the Gods. With Israel, not even this miserable opportunity of awakening would be possible any more, since the conflict was posed in biological, racial, cultural terms...: whoever engages in the contest must now risk everything, since in confronting Israel he is confronting the Demiurge himself. Israel advances in history with an irresistible force. Its great ideas are gradually dominating the Culture of the West in parallel with the growth of its financial power. Who will be able to oppose the combined force of Judeo-Christianity, Judeo-Masonry, Judeo-Marxism, Zionism and Trilateralism?

Who could "pop" the pews of Rothschild, Kuhn, Lamm, Schiff and who will confront the Hebrews in the fields of Science or Art? I have already described the **f a n t a s t i c**
Poder **Material**

achieved by the Templar Synarchy in the Middle Ages; think, Dr. Siegnagel, what such a Power must represent today; against these organized forces man does not have the slightest chance. That is why, before such a formidable Power, the only valid strategic alternative is the racial confrontation: to the Sacred Race of Jehovah Satan oppose the hyperborean lineage of the captive Spirits. And in this clash of lineages, in this war carried to the terrain of blood, the awakened man, he who remembers and wishes to return, must listen to the Song of the Gods and, following a secret path of liberation, find "the way out", return to the Origin, and transmute himself into a Man of Stone. He will have thus fulfilled the first part of the Odal Strategy. But if a charismatic, awakened and transmuted Leader takes the lead of a racial community and decides to guide the ~~men~~ **conjunto** back to the Origin, he will be able to apply the Odal Strategy in its entirety, taking advantage of the presence of the General. In this case the Leader will raise the Total War against the demonic forces of the Sinarchy, but especially he will exert his maximum pressure.

Sagrada **sobre la Raza** for she **representa** the

E
nemy, that is, the Captivating Demiurge. However, only in modern times, when the universal presence of the Sinarchy and the power of the Sacred Race become evident, will it be possible for some Great Chief to correctly identify the Enemy and declare Total War against them.

The irreconcilable enmity between the sacred Hebrew lineage and the heretical Hyperborean lineage could be exemplified by considering the infinite times that confrontations have taken place and describing the different results. It is safe to say that there would be material to fill several volumes, which is why I must be prudent and refer to what is strictly necessary for the understanding of the Odal Strategy of the Loyal Gods. It is with this criterion that I will consider only one example, but an example that will be highly clarifying.

*After the sinking of Atlantis, and by virtue of the guidelines of the Cultural Pact, the Hyperborean lineages have always agreed that human society should be organized around three main functions: Regia, Priestly and Warrior. The **armonía** and the **independencia** of the three functions would ensure a certain balance appropriate to times of peace and prosperity, i.e. **cuando la sociedad progresa materialmente hacia el futuro**. In different epochs of their history, many peoples of hyperborean lineage experienced brief periods in which the balance of the three functions allowed them to enjoy that social tranquility, mediocre and courtly, which in reality concealed a total absence of charismatic contact between the mass of the people and their Leaders, a typical situation characterized by general indifference. When a society is*

stabilizes in this way the White Fraternity of Chang Shambhala affirms that it "evolves" and that it "progresses". It is therefore in the interest of the Demons to bring Humanity to a state of permanent equilibrium of the three functions; for what purpose: to prepare the advent of Sinarchy, that is to say, the Concentration of Power in the hands of a Secret Society or occult brotherhood. What is the purpose of concentrating power in the hands of beings acting in the shadows? The answer is related to the manifestation by the Demiurge of "Malkhouth", the Sacred Race: the power over the nations belongs (at this stage of the Kaly Yuga) to Israel as an inheritance from Jehovah Satan and proof of its theological lineage. While the time of Israel arrives, the Synarchy will be the regent of the power concentrated by the White Fraternity.

It is understandable that the Loyal Gods, faced with such a conspiracy, try to destabilize the synarchic balance of societies and charismatically influence men in order to awaken one of them and transmute him into a hyperborean leader.

This is, fundamentally, the objective of the Odal Strategy. That is why the Song of the Gods calls unceasingly in the Pure Blood and the Gral is a permanent presence that shows, to whoever wants to see it, the reflection of the Divine Origin of the Spirit. But it should not be believed that the Odal Strategy is successful only when a

authentic transmutation of the sleeping man into Stone Man; this is undoubtedly the most important success, but it is not very frequent, especially in the case of Leaders or Conductors of peoples. There are, on the other hand, other cases, not as showy or evident as a transmutation, but whose beneficial influence in the organization of societies has motivated that they are also considered as successes of the Odal Strategy. I refer specifically to those Leaders who, with a certain degree of unconsciousness, listen to the Charismatic Chant and intuit some principles of the Hyperborean Wisdom. As they are not fully awake and ignore the origin of the "message", they proceed to apply the strategic principles in the government of their peoples, taking them as their own invention. I could abound in examples, but it will be of particular interest to you, Dr., to consider the case of those who have "discovered", without knowing it, the principle of encirclement.

When in the mental structure of a Leader the "principle of the hedge" has been incorporated, his Pure Blood, and with it the Song of the Gods, impels him to apply the "law of the Hedge" in all his concrete acts. Thus arise from particular societies to political, philosophical, moral theories, etc., conceived and executed according to the law of the hedge, within the framework of the Odal Strategy. A typical example is the idea of the "Universal Empire". It is worth commenting on it.

When the Odal Strategy succeeds in awakening the Divine nature in any Leader, it is feasible that his subsequent activity will provoke notable social changes. If he is a King, that is to say, if he exercises the Royal Function, he will advance ghibelline over the Priestly Function and, with the support of the Warrior Function, he will try to expand the limits of his State. If the Leader is a notable warrior, it will not take him long to take the crown, and then, crushing the Priestly Function, he will set about the task of organizing a military State. In most cases the imbalance of the three functions is at the expense of the Priestly Function, which is usually lunar and synarchic. The important thing is that the Leader, King or Warrior, in applying the law of encirclement in his vision of society, generally concludes by agreeing on the idea of the Universal Empire as the most appropriate to demonstrate the superiority of his Race and to perpetuate the memory of his Styria.

The universal State of Accad; the Empires of Assyria and Babylon; the Great Persian Empire, destroyed by Alexander the Great; the Roman Empire; etc., have been conceived in the same way: by the application of the law of Encirclement, within the framework of the Odal Strategy, made by the Hyperborean Leaders in the course of the millennia. I cannot fail to mention that many "modern ideas" register the same procedure in their conception: such as the different variants of "nationalism"; "fascism"; "phalangism"; "national socialism",

*"federations" and "nationalism"; "nationalism";
and "nationalism".*

"confederations"; etc. These and many other political theories are the product of the application of the law of Encirclement by some modern Leaders. In the case of "fascism", "national socialism", etc., it is evident that they have a very close connection with the very ancient idea of Universal Empire, which eloquently explains why such ideologies have been persecuted to annihilation by the Chosen People and the forces of Sinarchy.

It is precisely because the idea of the "Universal Empire", which is hyperborean and arises from the application of the law of the Encirclement, is irreducibly opposed to the idea of the "Universal Synarchy" propitiated by the White Fraternity of Chang Shambala, and carried forward in favor of the Chosen People.

I had proposed to give an example of the irreconcilable enmity between the heretical Hyperborean lineage and the sacred Hebrew lineage, and this has become evident in the opposition between the Universal Empire and the Synarchy, that is to say, between their respective ideal conceptions of society. Armed with these keys, anyone can review history and draw their own conclusions; it is therefore not necessary to insist further on it.

I said earlier that the "Sacred Race" was created by the Demiurge at ~~imitación~~ from the Hyperborean lineages and I showed that "The Tablets of the Law", and the terrible knowledge

with which

semejanza may now add that the "imitation" did not end there; on the contrary, for centuries an infernal historical falsification was prepared that in fact came to mean an infinitely more offensive offense than the imitation of the Hyperborean lineages or of the General. I am speaking of the usurpation, vulgarization and degradation perpetrated against the Divine figure of Kristos Lúcifer.

I have already mentioned that, during the days of the greatest spiritual decadence of Atlantis, Kristos Lucifere ~~se manifestó~~ came into the sight of sleeping men. His Presence had the virtue of purifying and orienting many men, who, thanks to this descent into the Hells made by the Gallant Lord, were thus able to undertake the path of the Return. However, the cowardly reaction of the Traitor Gods, who resorted to the use of black magic to prevent the rescue, finally led to an all-out war that only ended when the last Atlantis had disappeared. And although the Atlantean continent disappeared, devoured by the waters, and thousands of years of barbarism and strategic confusion erased these facts from history, it is no less true that the drama experienced was so intense that it was never completely obscured in the collective memory of the Hyperborean lineages. That is why when the Demiurge conceived the sinister idea of imitating, crudely, the redemptive image of "Kristos Lucifer descending among men.

it was inexorable that such infamy would trigger irreversible changes and definitive confrontations.

*What was the Demiurge's intention this time? Although it may seem incredible, he wanted to produce, **atimitación** of the hyperborean transmutation, a leap in Humanity. But let us not be too surprised: what was sought was **un salto** forward, **hacia el futuro** and above all, it was intended ~~to filter~~ **to filter** the members of Humanity, without any distinction for their Race or religion, to a **"typo" psicológico** universal, i.e. to a **Arquetipo colectivo**. That Archetype, of course, was that of the Hebrew Race, for the ultimate aim was **to judaizar** humanity and prepare it for the World Government of the Synarchy.*

In order to carry out such an ambitious plan, numerous forces would be set in motion, which would concur toward the figure of the Messiah and would make possible his terrestrial Ministry. For the mission of "preparing the vehicle" through which Jehovah Satan would manifest himself to men, one of the Masters of Wisdom of the White Fraternity was commissioned, who would be known, after his incarnation, as Jesus of Nazareth. The question of lineage was not neglected either, and that is why the Master Jesus incarnated in the bosom of a Hebrew family whose genealogy could be traced back to Abraham. But the physical body of the Messiah was to possess a constitution

different from that of a simple Hebrew: Mary would be impregnated "with her eyes" by one of the Demons of the Hierarchy, the "Angel Gabriel", who actually uses the method of "intersection of fields", one of the three forms of parthenogenesis that exist: in this way, the "Angel Gabriel", the ~~the~~ ~~Angel Gabriel~~, who ~~in~~ ~~fact~~ ~~uses~~ ~~the~~ ~~method~~ ~~of~~ ~~the~~ ~~intersection~~ ~~of~~ ~~fields~~, one of the three forms of parthenogenesis "Angel", ~~the~~ "Serafín Lúçifer"

The Master Jesus would animate this higher body for thirty years, but it would be the Essene sect that during all that time would be in charge of developing his esoteric potentialities, training him in the secrets of the acoustic Kabbalah. In this task the Essenes would be assisted by the Masters of the Hierarchy, and the latter by the Traitor Gods; all Chang Shambhala had concentrated on sustaining the Messiah, since on the success of his mission would depend to a great extent the future "evolution" of Humanity. If the work of the Messiah succeeded, the whole Humanity would be "civilized", that is to say, Judaized, and "barbarism", that is to say, the mythological memory of the Divine ancestors, would end.

The most horrifying part of this conspiracy was that the Demiurge and his Demons this time counted on con

~~el~~ ~~Recuerdo~~ ~~de~~ ~~la~~ ~~Sangre~~ The Hyperborean lineages still kept from the Kristos of Atlantis in

*order to "attract" them to their imitation, the Jesus Christ, and by means of a fantastic confusion to subdue them definitively. With what colossal hypocrisy the swindle was planned and executed!
Then*

Who would be able to distinguish between the Kristos of Atlantis and his caricature? Only a few have suspected the deception, Gnostics, Manichaeans and Cathars, and against them has fallen the anathema of the Dark Forces, persecution and annihilation. The fact is that this Jesus Christ, as the Judaic Archetype that he is, allows many interpretations, all "legal", according to the convenience of the Synarchy: there is a redemptive Christ; a Christ of piety; a Christ "to come"; a Christ-God, a Christ-man; a Christ-social revolutionary; a Christ-Cosmic; a Christ-Avatar, etc.

What no one will ever be allowed to conceive (or "remember") is a Kristos of Uncreated Light, that is, a Kristos Lucifer. After Jesus Christ that will be the greatest sin, the greatest heresy, and the deserved punishment will be exemplary punishment.

"In the year 30 of the Christian Era the Word became flesh and dwelt among men." He by whose Word the World was created, put on the garb of his Hebrew Archetype, Malkhouth, and manifested himself to men in the person of Jesus of Nazareth. Phenomenon of phenomena, Wonder of wonders, what a prodigious spectacle it must have been to see the Demiurge made man! It must be recognized that this time there was an undeniable quality in his infernal idea of imitating the Kristos of Atlantis and taking advantage of the Blood Remembrance of the

men. The result is plain to see. Little by little the peoples came out of the "barbarism" and the "Civilization" spread to the last corners of the Earth. And men slowly but inexorably have been adapting to the Jewish psychological pattern, how was this success achieved? by what collective alchemy did the ephemeral life of Jesus Christ manage to influence the peoples during millennia until leading to their complete Judaization? was it only the Blood Remembrance of the Kristos of Atlantis that determined such a result or were there other hidden factors that contributed to the confusion of Humanity and its current Judaization? Without going into too much detail, since the subject is a long one, I can say that the Hebrew Archetype of Jesus Christ, which, like all Archetypes on the Archetypal Plane, was precipitado al plano or actualizado during the incarnation of the Demiurge in the body of Jesus of Nazareth. Such actualization of the Archetype Malkhouth means that una fuerza permanente on the Earth, which acts in a manner equivalent to gravity "pushing" man towards forma judaica. This is due to one reason: que es también un terrible secreto: Cristo no ha desencarnado! Jesús On the contrary, it has been located since then "at the center of the Earth", next to the King of the World, radiating from there its "archetypal power" (today we would say "genetic information") in infinite geotopocentric axes that start from the terrestrial center and cross the spinal column of the

men. This is the permanent archetypal force of Jesus Christ. But it is not the only one: a Judaic influence **emocional** also acts on man, radiating from the "Chosen People" of Israel itself, since the Sacred Race is part of the occult anatomy of the Earth, fulfilling the function of **chakra corazón** or **anhata chakra**.

With respect to the last question, it is worth noting that the "animal-man" created by the Demiurge millions of years ago to "evolve" according to the Plan followed by the seven Kingdoms of Nature, naturally tended to conform to **atypo** that responded to some basic Archetypes. However, since the year 33 of the Christian Era, it can be assured that the Judaic Archetype of Jesus Christ is now the psychological Archetype of man, that is, the **typo** towards which he tends by evolution. This means that in men, who possess by the ancient Mystery of A-mort an animal inheritance, the animal tendencies will unconsciously drive him toward the Jewish Archetype. Only purity of blood will be able to avoid the predominance of animal tendencies and the consequent danger of psychologically corresponding to the Judaic Archetype.

I have already shown how the Demiurge took the original conflict to the terrain of racial confrontation, after creating the Sacred Race in imitation of the Hyperborean lineages.

*Now we have just seen how a new imitation, this time of Kristus Lucifer, has meant another destructive advance against the Hyperborean lineages. The powerful conforming force of the Judaic Archetype of Jesus Christ, acting from the center of the Earth in all times and places, has tremendously increased the sleep in which the "Blood Consciousness" of men has been since ancient times. On the battlefield of blood two esoteric forces are now fighting without quarter: the Song of the Gods and the archetypal Judaic tendency of Jesus Christ. And the "awakening" has become, then, a terrible and desperate struggle waged within and without each one, **a menudo inconscientemente** .*

That is why, after Jesus Christ, it will no longer be possible to qualify neither peoples nor organizations, but it will be necessary to attend specifically to the degree of confusion of men. This must be so because in many cases entire synarchic organizations may fall under the command of a man suddenly conscious of some hyperborean principle (product of the esoteric struggle being waged within), who could even momentarily "twist" the course of the latter.

And, vice versa, in other cases it may happen that a group qualified as "hyperborean" is led by more or less Judaized characters. At the extreme, we will have Hebrews

(blood Jews) who rebel against Jehovah and dramatically try to recover their hyperborean heritage, a case that may occur more frequently than usually imagined, as well as we will find many times people who "by blood" claim to be perfect "Aryans" but psychologically prove to be more Jewish than the Talmud. An eloquent example is obtained by observing the Catholic Church in which the worshipers of Jesus Christ and the Demiurge coexist with nationalist and patriotic priests who serve the cause of Kristus Lucifer and the Loyal Gods without knowing it.

*It is therefore necessary to be prudent when qualifying human organizations and, even in those that are purely synarchical, to always stop to evaluate the degree of confusion of the men with whom one is dealing. It is considered a sign of strategic capacity the ability to locate the "just man", even within a synarchic organization such as Freemasonry, to whom we will speak later trying to ~~aislarlo~~ of the organization in which he militates (appealing to t h e application of the law of encirclement) to be able by ~~dirigirse~~ appropriate symbols to a ~~su parte~~ *hiperbórea*.*

An example of what I have been saying is the case of the soteriological heresy of Pelagius, also called "Pelagianism". At the beginning of the 5th century, this British bishop began to defend the theory that man,

by himself, is sufficient to bring about his salvation. This is possible, according to Pelagius, because "there is in man a principle of spiritual perfection". It is thus evident that in Pelagius the hyperborean lineage predominated. His Pure Blood soon enabled him to realize that man's "salvation" (his "orientation") depended on "a spiritual principle", which should be "discovered" and "cultivated" inwardly. But where Pelagius' "heretical" position was clearest was with regard to original sin: man has not sinned at all and "if Adam sinned, his sin died with him; it was not transmitted to human offspring". In short, "man is free" and "born without sin"; from there it was only one step to raise the injustice of pain and suffering, or any other punishment imposed by Jehovah Satan. Consequently, the persecution against Pelagius began immediately and did not end until his elimination, in Africa; it was carried out by the most important ecclesiastical authorities of his time, which proves the fear that his ideas produced, among whom the Popes Innocent I and Zosimo, St. Jerome and the Gnostic apostate St. Augustine stood out.

At the Synod of Carthage in the year 411, seven propositions, a synthesis of his doctrine, were condemned. It is worth remembering them now to prove that they are derived from the Hyperborean Wisdom.

Here are the seven condemned propositions:

1 - Adam, mortal by his creation, would have died with sin or without it. 2 - Adam's sin harmed him alone, not the human race. 3 - Newborn children are in that state in which Adam was before his prevarication (i.e. before tasting the forbidden fruit of the Gral). 4 - It is false, that neither by the death nor by the prevarication of Adam must the whole human race die, and that it must rise again by the resurrection of Jesus Christ. 5 - Man can easily live without sin. 6 - The right life, of any "free man", leads to Heaven in the same way as the Gospel. 7 - Before the coming of Jesus Christ there were "sinless" men, that is, who in fact did not sin.

ANNEX 2.

Jesus and Navutan, by Lupus Felis.

Jesus and Navutan.

The story of Jesus is now universally known.

The Original and forgotten for generations, **the one that was covered with the one of now**, is that of Navutan; and it goes like this:

Shortly after the beginning of this creation, Spiritual beings came to this creation curious about it, and once inside it **they fell prey to a Passion unknown to them**. They began to build themselves a home in this place of "mud", and soon tired of Labor, they "made" a worker to take their place in the work. For this they took some of the substance of a "graceful" and gregarious creature that roamed the earth, and mixed it with their own. Thus they formed workers in their image and likeness, intelligent and pleasing to their eyes for labor and servitude.

Soon the new beings populated the region where they settled while working in their service. One of the foreigners, seized by passion, took females of the new species and copulated, Plasmando "in Silence", **in the blood of the new species**.

of the female the "Sign of Origin", and beings with astonishing Sense and Intelligence were born.

The secret soon came to light, the foreigners were powerfully attracted by the invisible Sign in the Blood of the females of the new Race, illuminated by the "silence" of the offender.

By their "silence", the Daughters of the newly begotten Race reminded them of the Origin, and in them; the foreigners searched for Meaning and "fell in love", and begot sons who, in turn; by the Sign of silence in their Blood, longed for the Origin and soon claimed their Lordship and Supremacy over the rest of creation.

When this became known to the leaders of the newcomers, it caused division among them; so they went into council. Those who despised the new Race prevailed and were denied immortality. They were driven out of the Region they had built. They would fulfill their design and be laborers and mortals; little by little their life span would be shortened, as the silence in their blood was diluted through generations and mingling with the Creatures of Time and Substance.

So it was that the newcomers turned the Fairy into Destiny. In the Blood of the new Race, the "silence" of the sign of the Origin shone and this attracted the gaze of the Spirits, who, confused, loved the new Race.

in the wrong place. Gregarious souls animated those bodies of Hyperborean Blood bearing the Sign of Origin, chaining the Gaze of the spirits to the vehicles of the transmigrating soul on the way to its perfection. Human beings now possessed Individuality and Will. The Eternal had been chained to the Substance flowing in the Breath of A Demiurge; and the Captive Spirits lived death, pain and suffering in the world of Illusion. Eternity had been placed at the service of the Demiurge, and his creation turned into a hell.

One of the arrivals felt in her Blood the call of Honor, which cried out that the Fairy should prevail over Destiny, and had the Courage to Return to the Origin and give the news of the Adventure of the Spirits in an Infernal World in which they were trapped. That they suffered without measure, at the hands of some who, forgetting Honor and with deceit, had lorded over them, who, bearing the Sign of Silence in their Blood and longing for the Origin, had turned them into Servitude.



The Court of the Spirit's Fatherland heard him,
The Prince Granted, and in his Womb from the
Origin Brought.



Born of Honor and the Will to Return; in the abyss
he was called Navutan.

This is the Origin of the Ancestral Myth of the
Virgin and the Child-Liberator.

La Cruz

Navutan is Self-Crucified (Born by his Will) on the
Igdrassil Tree, which is the foundation of this
creation; and for "nine days" he agonizes chained
to the trunk of the Tree in search of the secret of
death.

Chained to illusion, when his time is running out and he is about to die, from within him emerges the help of his "wife and sister" Freya, who goes out into the world through his only open eye that sees with Sense, and out of it, turned into a prostitute; she runs to seduce the traitors who possess the pieces that make up the key to the secret. These, thirsty for her vulva, "lose their heads" at the culminating moment, and hand over the pieces of the key. When she finally obtains the "13+3 pieces", she "flies" to give them to Navutan.

When she reaches his side, she sees that his only eye has already c l o s e d . She drops the pieces, and "turned into a bird" (partridge) enters his blood through the wound inflicted by Loky (the madness of destiny?) in his side. In her blood Freya dances expressing the signs that represent the snatched pieces, and finally Navutan discovers them, and finds the solution to the enchainment of the Captive Spirits.

Thus it is that Navutan (Wotan), with the help of Freya (the Couple of Origin), returns to life in the abyss, and frees himself from the Illusion. He communicates to men the secret of the Edge (the Angle), and forms an army of rebels.

Do you know who I am?

"I know how you feel about me. I
know how you react when you
hear my name.

A spring is activated inside you and
you deny me, you hate me, you
slander me.

I scare you, because you HAVE
BEEN TEACHED TO REJECT
ME.

You marginalize me and push me away
because of what others have told you
about me. They have told you that I am a
madman, they have told you that I am a
murderer, that I have bewitched men to
force them to commit terrible acts, that
those who support me are heartless
people, dominated by violence and
hatred, that I am false, a liar, a trickster,
evil, demonic, detached from all that is
good and human.

And yet you are curious about me.
Because you don't know who I am.
Because you've been trained to run,
even though you don't know for sure
what you're running from.

Why don't you come closer and look at
me? Why don't you dare to see me as I
am?

Talk to those who know about me, to

those who are familiar with my essence. Then you will be able to decide for yourself whether you really hate me. You will be able to reason out the cause of your rejection, of your disagreement, of your anger. If I am truly your enemy, it is your duty to know me.

Yet you don't. Are you afraid you'll find out I'm worse than you think?

No. You're afraid to find out that we have more in common than you think.

Then fear not. Think for yourself and choose your own path. If you are going to fight against me, do it consistently. But if the only thing that keeps you from standing by my side is that you fear to walk with me and be left alone, you must not hesitate. Those who accompany me are not many, but they are free and loyal.

Nice to meet you. Lucifer greets you!

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