

Neville Goddard 03-03-1972

## **DIVINE VISION**

I received a letter this week from a gentleman who attends the lectures: "Did I attend them? First of all, I love them. They make me feel so secure and peaceful and fulfilled. But it doesn't last very long. The following day, I am full of doubts again. And I wonder why? So, you talked on prayer and you showed us how you would pray. Well, I applied that. But again, the prayer is erased by my doubts the following day."

For those who were not here, here is a quick summary. The foundation is I and my Father are one, but my Father is greater than I. I am not inferior to my essential being called Father, but only in the office of the sent, but the sender and the sent are one. So, when I am sent into the world, I am restricted, I am wearing a garment of flesh and blood, depending on my senses, depending on my reasoning mind, which cannot fathom revealed truth. It has to depend upon the depth of its own being; for that which reason tells it, it cannot do. It must believe that all things are possible to that depth, that Father, that we call God. And if it is all possible, knowing I cannot do it on this level, I would do the normal, decent thing and give thanks to my own being for doing for me on this level what on this level I cannot do for myself.

But now the secret is how to keep that divine vision in time of trouble. When Paul said, "Oh, King Agrippa, I was not unfaithful to the heavenly vision." He was not disobedient to it. He kept it, knowing from the depth of his own being, it would be done. Well, I say to him, it is not another spoken of in Scripture when Peter says, "If my brother sins against me, how often oh, Lord should I forgive him?" We're living in an egocentric world. The whole vast world is yourself pushed out. It is not John over there, it is this; what St. Francis meant when he said, and on his deathbed, he asked the forgiveness of poor brother donkey. My body for all the hardships that I've caused it to suffer. This limited me; I must forgive it morning, noon, and night. So, when the Lord answered, "70 times 7," that does not mean 490 times. It means until my vision, which is 70, that is the "eye" it's an ayin. The symbol of the ayin is an eye, and 7 is a sword, until I fix it.\* So, it does not wander, it does not move from one place to the other. I am not disobedient to the divine vision. When I keep the divine vision, even in times of trouble and things are all denying that it could ever happen, He is working; the depth of my own being is working from the model. I supply the model. I want this, that, and the other. I dare to assume that I have it. Having assumed that I have it, it is entirely up to me to hold that model from which he works. He will externalize it in my world if I am faithful to the divine vision. That divine vision need not be some wonderful, heavily spiritual vision; it's something based upon the world of Caesar; that's the vision. It is not yet externalized, but I know what I want. I must hold it in my mind's eye. And if tomorrow I wander, 70 times 7, remember you come back to the model because he is working from a model and the model is supplied by you on this level, in the capacity of the sent; you have been sent into this world.

Now I say to him, that's what I would suggest to you, if you were here tonight, that you simply try to go back to the vision, because you became aware that you had wandered, not everyone is

aware that he wandered. At least you are aware that you have wandered from it. You go back to it.

Now in the letter, he said, "The previous week it seemed to me that you were very critical of a multimillionaire in his eighties, who is now taking up yoga to extend his earthly days in this world. Do you mean he should have prayed instead?" No, I don't say he should have prayed instead. That was not my point. My point is this, that a man in his eighties, not a multimillionaire, he is a billionaire. A billionaire is one who has in excess of 1,000 million dollars, not a few million dollars. In any man's language, a million dollars is an awful lot of money, but a billion is a thousand million and he still wants more, and he's in his eighties; and to prolong his body, that he may gratify that hunger he's taking up yoga. And he thinks he's a very spiritual man, because he doesn't eat certain foods and he doesn't drink and he doesn't smoke. So, he is a holy man in his own eyes. But I will say this for him, he cannot, by my saying to him, you should now change your attitude towards life and want the spiritual things of life; no, the hunger hasn't come upon him. He has a hunger for Caesar's dollars. And as long as that hunger remains, he has to gratify it. So, I'm not critical of it. I use it only as an example, but I am fully aware of the fact that he has not yet had that hunger as you're told in the book of Amos; the eighth chapter of Amos, the eleventh verse: "I will send a famine upon the earth. It will not be a hunger for bread nor a thirst for water, but for the hearing of the word of God." Well, he doesn't have that hunger. So, at the age of 80-plus he still has a hunger for things in this world; but Scripture warns us in the thirteenth chapter of Hebrews and the sixth chapter of First Timothy: "Be free, let your life be free from the love of money. For the love of money is the root of all evils."

It didn't say a few evils, all evils. You can trace it back to what money means to man. Money means power. All the wars in the world are economic wars. When man thinks that he can lead his nation into war and get more markets for his people, more of these things, it's all economic. And so, if he thinks he can, he does it. And all wars are economic wars; they reach a certain point and they break forth into violence. But before wars come, it's still an economic war, and it's based upon the love of money.

I'm not saying you shouldn't have money. I need money to pay rent. I need money to buy clothes, to buy food, and do the normal things of life. I'll not deny that. But to fall in love with money and to want money for money's sake is simply a false concept of power. I am speaking of an entirely different power. And may I tell you all the power of this world is like a little firecracker compared to the power of which I speak. The day is coming when you'll realize this power. It's all within you. And you must arrest it. You'll feel it within you and you will arrest it. And the whole vast world that you are perceiving will stand still. It's absolutely still and dead. You can change its motivation while it's still, and then release the power within you. And it will execute the change motivation and think it initiated the change. That's power. There's not a thing in the world comparable to such power, it's all within a man. The day will come, man will have access to that power in that day, and he'll know he is God.

So, I am not criticizing the man for wanting another billion. I use him only as an example, to present it to you who come here, that you are not on that track. I trust you are not. If you needed

money, certainly ask for it. And then if you do not know how to bring it into your world, then give thanks to the depth of your own being, as you are told “commune with your own heart on your bed and be silent.” So, you commune in the sense, what would it be like if it were true? What would the feeling be like if it were true? Well, then you assume that feeling, you wear that feeling. That’s the vision. And then that forms a mold and the depth of your own being who is your Father, who is God, the ultimate God takes that mold, and from that mold, he externalizes it because he has ways and means that the surface mind knows not of. So that’s what I meant when I used this man as an example of it, but certainly not to criticize him.

You’re told, and this is Scripture, “I am from above, and you are from below.” He’s not speaking to another, he’s speaking to himself; he is speaking to this being down here, this thing. The being within me is speaking to this and it said, “I am from above and this is from below.” It was born from the womb of my mother, my earthly mother. This that is speaking when I say, “I am from above,” is born from above, out of my own skull. That means it is born not of blood nor of the will of the flesh nor of the will of man but of God. He who comes from above, he’s above all, we are told. He who comes from the earth belongs to the earth and of the earth he speaks. He who comes from heaven is above all. So, he equates the one coming from above with the one coming from heaven.

You’ll read that in the 31st verse of the third chapter of John. When you read the third chapter, jump from the 21st verse to the 31st and go on to the very end, the 36th verse, then go back to the 22nd verse and read through to the third. There was a break there, a dislocation of the manuscript. So read to the 21st and then go straight to the 31st and put those letters from the 31st to the end, in red letters. It’s all part of the same speech of the central figure. He who comes from above is above all. He who is of the earth, belongs to the earth and of the earth he speaks. He who comes from heaven, he is above all. Now he tells us that he speaks of that which he’s seen and heard, but no one receives his testament. He who does receive his testimony, he tells them they will put this seal to this: that God is true.

The word is going to prove itself to be true in the individual, for he has come only now to fulfill that word. He dictated these words in the depth of his own being and comes into this world and puts upon himself the limitations of the garment called flesh and blood to fulfill it while walking this earth. Fulfill it in spirit, fulfill it in himself. Now listen to the words. It’s not taking place on the outside. If I tell you, “I am Mary and birth to Christ must give, if I, in blessedness for now and evermore would live”—I mean that literally. And let me see now what it is said in Scripture concerning Mary. The angel sent from the Lord appears to Mary and tells her the secret, our supernatural conception. That the power of the most high will overshadow you. Therefore, the child to be born will be called holy, the son of God. Then Mary answers the angel and Mary said to the angel, rather, she’s now speaking to herself, “Behold, I am the handmaid of the Lord. Let it be to me, according to your word.” And then the angel departed from her.

I am the handmaid of the Lord. In the hundred and sixteenth Psalm, the 16th verse, and it’s now David speaking, “Oh Lord, I am the servant, the son of thy handmaid.” He is the son of the handmaid and Mary claims, “I am the handmaid,” and she’s just been told that child will be born

of her must be called holy the Son of God. A thousand years prior to that, if you take it chronologically, one declares, "I am the son of the Lord's handmaid." And his name is David. I am not theorizing it; I have experienced it. And so, I'm telling you that it is David, and when it actually takes place in your world, who then is Mary? Did you not give birth to the Christ Child? I know I did. I held the child in my arms, and looked into his face and said, "How is my sweetheart?" And that heavenly smile broke upon its face. And then the whole thing dissolved. And then a few months later here comes the evidence; here is David, the one who said, "I am the son of thy handmaid." Well, did he not come forth? Was it not pronounced by my brothers who were present, "It is Neville's baby?" Well, if it is Neville's baby, then I am Mary. I brought forth the Christ Child.

And yet, why now is the son calling me father? Listen to the words carefully. We are told in Genesis that a man must "leave father and mother and cleave unto his wife until they become one flesh." A man, now, if he cleaves to his wife, he is her husband, is he not? He can cleave to a woman, but it may not be his wife, but the word is wife. The man leaves father and mother and cleaves to his wife and they become one flesh. Now, in the 54th chapter of Isaiah, your maker is your husband. The Lord of hosts is his name. The Redeemer of Israel is this one, the God of the whole earth he is called. But remember your maker is your husband. We are so told of Eve, she came out as an emanation from man. Therefore, who is this man now but her husband and who is that husband, but God?

So, the man, my man is my husband and that husband is God. Now, this is the emanation. My emanation yet my wife till the sleep of death is passed. Is not some woman in this world for male-female made he them and called their name, man. So here, whether you be male or female, this is the emanation of your maker and your maker is God. And he cleaves to you. You are not cleaving to him. It is he who cleaves to you until you become one. And what proof have I that you've become one? Christ is the son of the living God. If I bring forth the Son of the living God, well then, he has completed that union. For I am Mary then, for we are told that Mary is going to bring forth the Son of God. Well, if Mary brings forth the Son of God, you bringeth forth, after the cleavage has taken and they have become one, one body, one flesh, one spirit.

So here, the whole drama is unfolding itself within you as an individual. And when you see confusion in the world, it is only the confusion within you. When you see anything in the world, it is all taking place within you. It's really a soliloquy. The whole vast drama is the unfolding of the mind of the individual. So, you are the one sent and you are the sender. In the capacity of the sent, you seem inferior to your essential being the sender, but do not forget, "I and my father are one and he who sees me, sees him who sent me." If you see him who sent me then I am the sender.

And I'm telling you from my own experience, you are that very being who embraced you. He actually embraces you and you fuse, you become one. And when you see the Son, he is the image of the one who embraced you or when you were embraced by him, you felt you were one with him. He who is united to the Lord, becomes one spirit with him. So, in that union of you and the one who embraced you, you actually are the very image of that being. And David is the

image of that being and you are that being, and it's all done in spirit. It's not done here in flesh at all. In spite of all the arguments of the contrary, this belongs to the world of Caesar and many men of science and philosophy will accept as an explanation nothing that comes from beyond or above this world of nature, they will not.

You can't blame them. They see it here and they've done marvelous things with it. They confine themselves to things here that they can prove. But we confuse ourselves, deeply confuse ourselves, when we simply identify the wisdom that comes from above with this wonderful knowledge that comes from below. Knowledge is science and wisdom is revealed truth. And you cannot in any way prove it to anyone. I can take the wisest man in the world who called himself the scientist and tell him what I'm telling you tonight. And the chances are he will go away and say, the man is a little bit cracked. There's no proof. You can't present the proof and he wants proof, well you can't present the proof.

There is no way of proving to anyone that the kingdom of heaven exists until you have entered it. There is no way of proving that God exists until you have the experience of God who exists. There's no way of proving to another that the Christ Child is an eternal child. That David is eternal, that he represents, he is the sum total of humanity. He is the resultant state of all the experiences that man is capable of going through. You go into this world of man and play all the parts. And when you played all at the very end, the cleavage is taking place and he is the resulting state. He comes out as the Son of God who played the part. But while he is playing it, he's in the depths, molding your world in harmony with that mold that you offer him. But what mold am I offering him tonight?

When I say I am and I put a name on it, that's the mold I am offering him. If I say I am secure, I am blissfully happy, I am and I name it—that's his name I'm calling. I am. And then I put the mold on it. Now, I must be faithful to that vision. That's the vision, it's not yet in the world. It's a vision. And so, I must keep the vision in time of trouble and turn to him when I become aware that I'm not faithful; instead of wasting my time condemning myself for turning away, go back. He said, "Seventy times seven, you forgive your brother." And this is poor brother donkey that God himself is riding. In a few weeks' time you'll find all the churches decorated. There'll be a donkey and they will have the Lord seated on it. And then have all these things moving up to the cross. And people will think that that actually took place on the outside. Now this body is the donkey that the Lord wears and I'm riding him and many a time, he has thrown me; many a time he's turned aside. They're very stubborn animals, do you know that? I used to take a donkey on the beach in Barbados. I had one special one and he had the capacity to stop on a dime. He could run as fast as lightning and stop on a dime, which meant you went about twenty feet over his head. But it was fun. You're kids, you didn't care. You never thought of consequences. You break your neck. You got on that beach, a nice wide beach. You got on that donkey. No halter, nothing, bare back. And often he would start and you are holding on and all of a sudden bang and Neville goes twenty feet in front of it. Sometimes you'll come up, you have blood all over because the sand cut you. But it was fun. Go into the beach and wash it off and that's all, hoping that the mother wouldn't see it. But that animal is a symbol of this body that you and I are wearing. It is called among the animals of the world, it is called one of the most salacious of

animals. All through the West Indies, these men who are seeking public office, they go through with a donkey, a donkey in the open cargo, as a symbol of their virility. And of course, all these crazy people are howling and carrying on with them because he is a strong man. That's a symbol, the donkey. But I tell you all these wonderful symbols are true, but don't worship the symbol. The donkey is your wonderful body of flesh and blood and you have to be constantly in control of it, constantly taking care of it, and simply turning to the depth of your own being when on the surface self, you can't do it.

So, when you are told "you are from below and I am from above," don't think some man feels himself superior to men, and he's telling them that they're below him. That's not it at all. It's the being within you that is from above. It is that being who will ascend; this being cannot. This being belongs to the earth and of the earth it speaks. But the being who came from heaven is the being who is from above; and the day will come because he and he alone descended, he and he alone will ascend. He will leave this world and ascend to himself from which he came. So, he tells us I am leaving the world and I am going unto my father. You'll see me for a little while and then you'll see me no more, for I am ascending unto him who sent me and you return, that very being.

But the being here is wearing a very restricted garment while he is here. And that garment is the form of a donkey. And that has been made to suffer through our mistakes in this world. So again, I say to my friend, if you are here tonight, I had no intentions of criticizing anyone; I just use it as an example to show you that there's something far, far greater in this world than the love of money. Far, far greater, as you are taught in Scripture, "Seek ye the kingdom of God and all these things will be added unto you." Not because you're going to have more and more homes. No, you'll find you don't need them. Not because you're going to get more and more billions, you'll find you don't need them.

And the day will come by eliminating all the nonsense in the world, you are freer and freer and freer. And people think by accumulating that they are freer and freer; it's by simply eliminating the unnecessary things in this world. If I bought everything that came to my door, I'd have to move out from a seven-room apartment into a fifty-room house. Only yesterday and today, a man tries to sell me now water, only five dollars a month, only five dollars a month. Yesterday someone tried to sell me the cable TV, well that's only, I think, five dollars a month. Another day, another five dollars a month. You put it all together and finally you're spending something like \$200 on things you do not need, a month. And these go on and on and on. But people are told through propaganda that you need them, you must have them. Must have what? I once enjoyed a lovely, big \$600 color TV set. Then it cost me a fortune to keep it going. You pay \$600 for it. And all of a sudden, he tells you the tube is gone. I said, yes, well then let's have a new tube, but that's going to cost you \$250. \$250 for the tube. He said, yes. I said, take it away. I gave it reluctantly to my maid. I said, "Doris, I shouldn't give it to you, this is a burden because to put that tube in, it's going to cost you \$250, and I'm going right out tomorrow and buy myself, a nice, small 21-inch black and white. Well, I got a 19. That's all I need it for. I do not need the huge, big color TV set. Everyone thinks he has to have a huge, big color TV set. I have a 19-inch black

and white. I rarely turn it on. If a game is on and I like games, I'll turn it on. That's good enough. I prefer my Bible. So why must I be always keeping up with the Joneses?

So, I only use this story to illustrate a point, keep yourself free from the love of money. For the love of money is the root of all evils. It's the cause of all the wars in the world; that love of power. It is a symbol of power. And the power of which I speak puts all the power of this world into nothing. You can't conceive of any power in this world that you could use to make humanity stand still and you change its motivation. And yet within your own head, you have that power. And you look upon the world as you see it, and suddenly you stop the activity within your head and all activity stops, and they're not independent of your perception of them. You think they are, but they're not. They're all yourself pushed out and they're animated by the activity within you. And you are carried away by the things that they're doing, as though they're things completely strange and different from what you are doing within yourself. And it's not so. And if you stop it and then you release it and everything moves on to fulfill its purpose, but you can change its purpose. And then you will know you are on the very verge of being born from above, where this is your right, this is your power, and you entered an entirely different world. And when you're asked by others, describe that world to me, Paul tells us, "Eyes have not seen nor ears heard, nor has it entered into the hearts of men the things already prepared for those who love the Lord." How could you use any image of earth to describe that world? You can't do it.

When I tell you that I actually have gone by thousands and thousands waiting for me to come by and they were all broken members of humanity, blind, lame, halt, withered. You name it, they were there. And I didn't raise a finger to make one of them better. There was no compassion that possessed me. I simply glided by, a radiant being; one of fire and air, and that I glided by off the earth. I didn't walk. I simply glided. Everyone was made perfect. Eyes came out of hiding and filled the empty sockets. Arms that were missing, came out of hiding and filled the empty sockets. And those who could not walk, they jumped for joy. Everything became animated and perfect. And when the very last one was made perfect, this heavenly chorus that accompanied me, sang out, it is finished, the last cry on the cross. So, these are the last words of the cross, it is finished. And then I felt myself once more congeal into this body.

I have never worn that I know now in this little section of time, I have not had the experience of wearing a straitjacket, but I have seen men put in straitjackets. And so, I know the confinement that they must feel in a straitjacket. Well, this was just like a straitjacket. That's how confining this body is. After you've experienced the freedom of this heavenly immortal body that is yours. It is radiant, it's immortal, and that body is yours. And the day will come, you will complete the journey in these garments, and then that body will come out. But when that body comes out, you, the sent, will return to yourself, the sender, and you and I will rejoice together in a heavenly sphere that you cannot depict by using any image on earth to describe it. It can't be done because eyes have not seen it and ears have not heard it. And how can you tell it until he brings you where those who have gone there have been. Can't do it. I am here to encourage you to set your hope fully upon this grace that is coming to you. It is coming. No power in the world can stop it.

You came down deliberately. No one took your life. They're going to tell it on the second day, rather on the second day of April is Easter. So, two days before that, they're going to tell a story, which isn't so at all. How a man was crucified by people who would not believe him. It isn't so. The crucifixion took place in the beginning of time. And when you are born of woman, that's when you are crucified here. But I was crucified with the Cosmic Christ in the beginning of time. And then I came down into this world and my mother gave me a garment of flesh and blood. And that's the cross I wear. That's my slave. I'm a slave of that cross. And I can't command anyone to perform any of its normal, natural functions for me. I have to perform them myself, eat myself, assimilate, and eliminate, and no one in the world can do it for me, no matter how much money I have and how powerful I am and what I am. I have got to perform the normal, natural functions of that brother donkey.

So, I'm riding that towards the end. And they're going to weep and say a certain group, a certain race, crucified a man. Didn't do it at all. Have we not read the Bible? No one takes away my life. I lay down of myself. I have the power to lay down and the power to take it up again. So, he confesses that no one has ever taken away his life. And yet for 2,000 years, we perpetuate the lie and tell that story over and over and over. And it isn't so at all. Read it in the gospel of John; the most profound book in the New Testament is the gospel of John. No one takes away my life. I lay it down myself. I have the power to lay it down and the power to take it up again. And so, I have laid it down myself willingly to enter this arena. And at the end, I can say what Paul said, "I have fought the good fight." It is a fight. I have finished the race. I have kept the faith. Henceforth, there is later for me, the crown of righteousness. And then he goes on to say, "Let no one bother me. For, I bear on my body the marks of Jesus."

Everyone will bear them because everyone has them. The marks are there, but they're not driven in with any little nails. They are twirling vortices. A vortex binds me here, a vortex binds me here, one here, one to my right, and two, my two soles. The six-pointed Star of David. That's the Christ Star. He is the Son of the Lord's handmaid.

So, you can safely say, and mean it when you say it, you have not yet brought forth the Christ Child, but I am Mary and birth the Christ must give, if I, in blessedness for now and evermore would live. In my own case, I have brought forth the Christ Child. But I can say to those who have not yet had the experience, you can put it in that test that I've just quoted because everyone's going to have the experience and not one will fail. And then you will see the mystery. The whole thing is a mystery. So tonight, you take your ideals, you take your dreams, and dare to assume that you have already realized them, knowing on the surface, you cannot do it. You do not know where to turn, but believe me, the depth of your own being knows: all things are possible to him.

Before Mary said, "Behold, a handmaid of the Lord." The angel said, "With God, all things are possible." The same thing said prior to the first Child promised in Genesis. "Is anything too hard for God?"—it's the same; it's simply a different translation of the same meaning. Is anything too hard for God? And so, the Child was named Isaac because Isaac means, he laughs, and the Christ Child laughs. The minute you hold him, the face bursts into the most heavenly smile and

the whole thing dissolves as you are holding him in your arms. You brought forth the Christ Child. When you dwell upon this, it may not seem practical. It's more practical than anything in the world. Far, far more practical than telling you how to go out and get a million dollars.

Here, this morning's paper, I opened up the paper, and here is one that I have seen and listened to at times, William Lawrence. A year before our ex-president said he would not run, he said in his column and his TV show that President Johnson will not run for office for a second term. The first was by the accident of assassination. This one is now his own by election, but he will not run for another term. They all laughed at him. Well, he was right. He did not run, but he kept it secret for one solid year. Well, he went off to New Hampshire to cover this election, coming up on Tuesday, the primary; went to bed seemingly all right, had all his friends that day, the maid goes in to clean the room. And there he is, he's gone from the world, fifty-five years of age. Went to sleep, thinking he would awake the next morning to write the column, coming up on Tuesday, to tell what actually is taking place in our election year and Lawrence didn't awake in this world. A man, eighty years old, and still knowing that tomorrow he's going to be called and still is interested only in another billion. Well, to me, it's the height of insanity. But let him have it. Let him have all that he wants. I don't want it. With it goes a tremendous responsibility and I don't want that responsibility. If he wants it, let him have it. But tonight, on this level, you formulated in your mind's eye the one you would like to be, man or woman.

And then having formed it, if, perchance tomorrow, like my friend, you wander, don't waste one precious moment in condemning yourself. Forgive, forgive, forgive, and forgiveness means testing one's ability to enter into and partake of the nature of the opposite. So, you find yourself in this state now, which is one wandering away, go back to that state that you have chosen; go back, how often? Seventy times seven. As often as it takes to keep the vision fixed. So that that mold will always be before the depth of your own being, for he works from the mold that you supply.

So, you supply him a glorious mold but don't condemn yourself when you depart from it. Don't. Condemn no one. Leave them alone. So, the Christ of the Bible, one day, he stands before you and calls you Father. And remember, Christ is the Son of God, the Jesus of the Bible. One day you'll know who you are and you are he. Jesus is the Lord. The Lord God, Jehovah, and Christ is his Son. We put them together like one name, like Neville Goddard. It isn't Neville Goddard in this world. Yes, I'm Neville Goddard. But Jesus Christ are two separate states, I would call them. One is the Son, that's Christ, and Jesus is the Father. Listen to the words: "He who sees me, sees the Father. How then can you say to me, Philip, show us the Father? Have I been so long with you and yet you do not know the Father? If you knew me, you know the Father."

So, he is telling you, he is the Father. And David in the spirit calls him, "my Lord." So, is he not now the Father? For my Lord is the Father. And David called him, "my Lord." So, David is calling his own father. And he's telling you now who he is. It's the greatest mystery in the world, eternally taking place, eternally true. So, take it to heart and if you have it down on tape, play it over and over; these ideas that are so different from what man has been taught to believe.

Now let us go into the silence.

Translated by Athena Minerva / GnosticLibrary.org  
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