

Pistis Sophia & Yaldabaoth

The Power and Wisdom of the
Children of the Void

Dawn of Creation

15. This universe exists because of karma. Even the gods exist in this universe because of karma.
16. When the Causal Logos initiated its electrical movement at the dawn of the Mahamanvantara, nothing was heard but the weeping, pleading and lamentation of children.
17. At the dawn of the Mahamanvantara, the gods wept.
18. The Causal Logos contains in its divine mind all the karmic causes that originated the existence of this universe.
19. Thus, when that Great Being began to move upon the face of the waters, there was nothing but the weeping and the lamentation of gods.
20. Little by little, the uncreated light of the Absolute began to withdraw from the gods, thus, this is how they fell into this mass of universal shades.
21. Hence, when the Great Logos that expresses itself as electricity in all that exists emanated from within itself the Logos of the solar system and the seven planetary genii, nothing was heard but bitter weeping.
22. When the gods fertilizing the chaotic matter with the fire began to weave in the loom of God, nothing was heard but bitter weeping.
23. The gods wept in their exit from the Absolute.
24. They wept for the uncreated light that had already become darkness for them, and they justified themselves, saying: "I am not guilty; I am innocent," etc.
25. The gods fell when the Great Mother robbed their fire.
26. Then, the Great Mother shone with pleasure with the universal Protogonos.

Three Aspects of the Absolute

"The Thirteenth Aeon, which is beyond the Twelve Gates, is Ain, Sat, the Unmanifested One. Knocking on the Thirteenth Gate is equivalent to entering the bosom of the Cosmic Common Eternal Father, whose Hebraic name is Aelohim." - Samael Aun Weor, The Pistis Sophia Unveiled

"AIN SOPH is the second aspect (of the Absolute); it is where a certain manifestation already exists... A divine Ray exists within the human being. That Ray wants to return back into its own Star that has always smiled upon it. The Star that guides our interior is a super divine Atom from the Abstract Absolute Space. The Kabbalistic name of that Atom is the sacred Ain Soph." - Samael Aun Weor, Tarot and Kabbalah

"Each Universe in infinite space possesses its own central Sun, and the addition of all of those Spiritual Suns constitutes the AIN SOPH AUR, the Protocosmos, the Solar Absolute." - Tarot and Kabbalah



Power & Wisdom

Pistis Sophia is a compound word.

Pistis Sophia signifies power-wisdom.

Pistis signifies power. Sophia means wisdom.

The terrific Mysteries of Pistis Sophia are within the Thirteenth Aeon.

Obviously, Pistis Sophia emerged from within the bosom of the Cosmic Common Eternal Father.

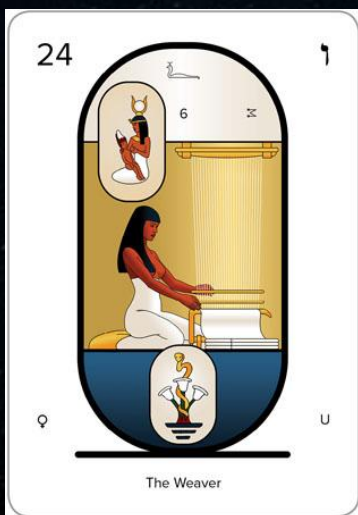
Ostensibly, Pistis Sophia emerged from within the Unmanifested Absolute and remained cast within the Thirteenth Aeon.

Samael Aun Weor, Pistis Sophia Unveiled



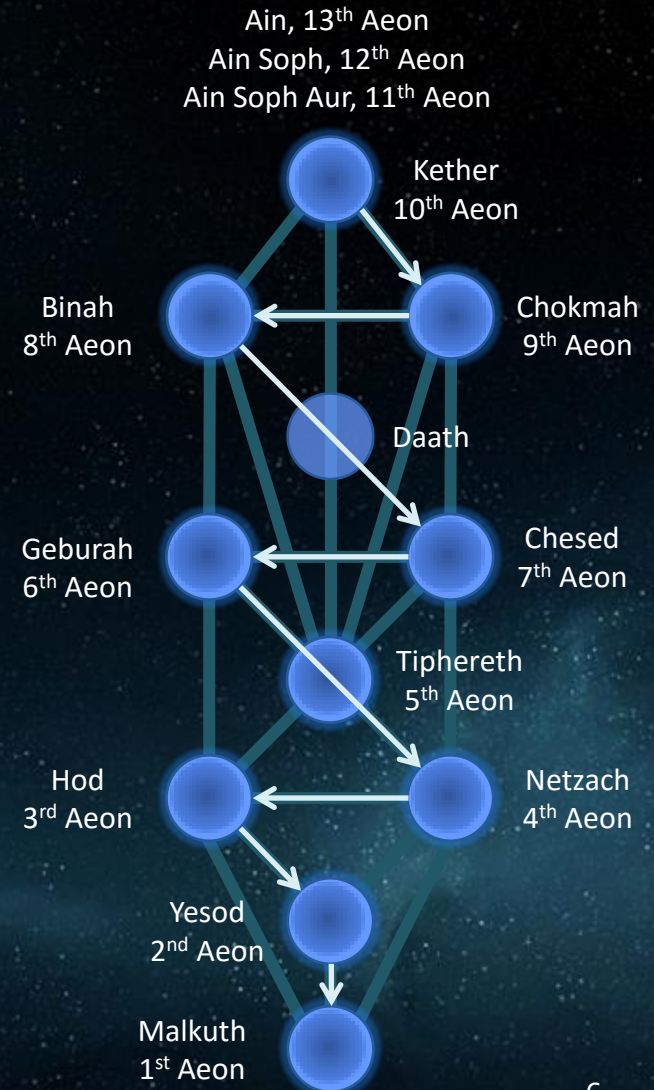
Story of Pistis Sophia

And Jesus answered and said unto his disciples: “It came to pass, when Pistis Sophia was in the **thirteenth aeon**, in the region of all her brethren the invisibles, that is the **four-and-twenty** emanations of the great Invisible,—it came to pass then **by command of the First Mystery that Pistis Sophia gazed into the height**. She saw the light of the veil of the **Treasury of the Light**, and she longed to reach to that region, and she could not reach to that region. But she ceased to perform the mystery of the thirteenth aeon, and sang praises to the light of the height, which she had seen in the light of the veil of the Treasury of the Light.



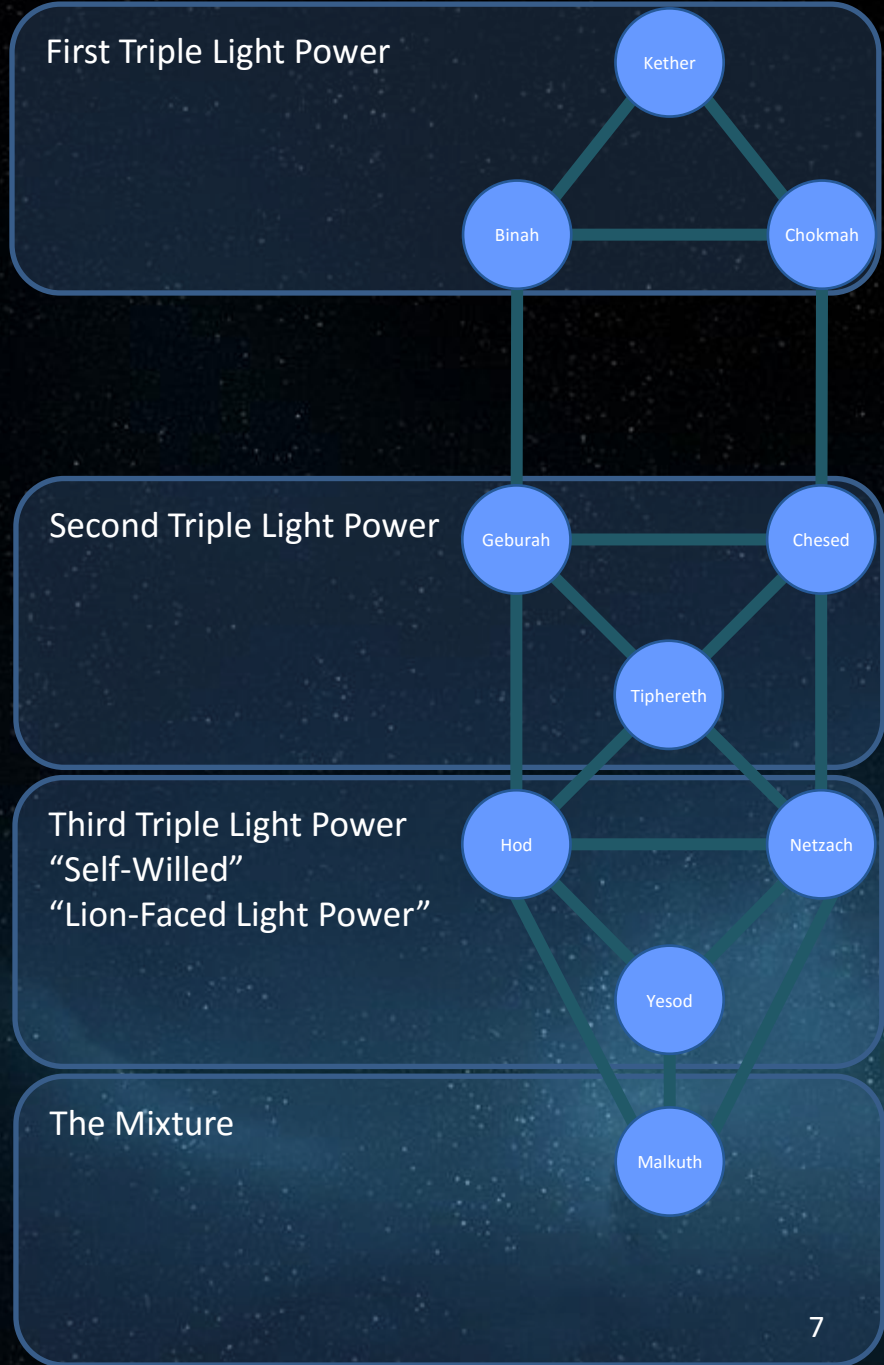
The Thirteen Aeons

1. Malkuth / Physical Body
2. Yesod / Vital Body
3. Hod / Astral Body
4. Netzach / Mental Body
5. Tiphereth / Causal Body / Human Soul
6. Geburah / Buddhic Body / Spiritual Soul
7. Chesed / Atmic Body / Atman / Innermost
8. Binah / The Holy Spirit / Nirmanakaya
9. Chokmah / The Son / The Zodiac / Sambogakaya
10. Kether / The Father / Ancient of Days / Dharmakaya
11. Ain Soph Aur / Ray of Creation / Ray of Okidanokh
12. Ain Soph
13. Ain



Story of Pistis Sophia

It came to pass then, when she sang praises to the region of the height, that all the rulers in the twelve aeons, who are below, hated her, because she had ceased from their mysteries, and because she had desired to go into the height and be above them all. For this cause then they were enraged against her and hated her, [as did] **the great triple powered Self-willed**, that is the **third triple-power**, who is in the thirteenth aeon, he who had become disobedient, in as much as he had not emanated the whole purification of his power in him, and had not given the purification of his light at the time when the rulers gave their purification, in that he desired to rule over the whole thirteenth aeon and those who are below it.



Story of Pistis Sophia

... the great triple-powered Self-willed [...] emanated out of himself a great lion-faced power, and out of his matter in him he emanated a host of other very violent material emanations, and sent them into the regions below, to the parts of the chaos, in order that they might there lie in wait for Pistis Sophia and take away her power out of her ...



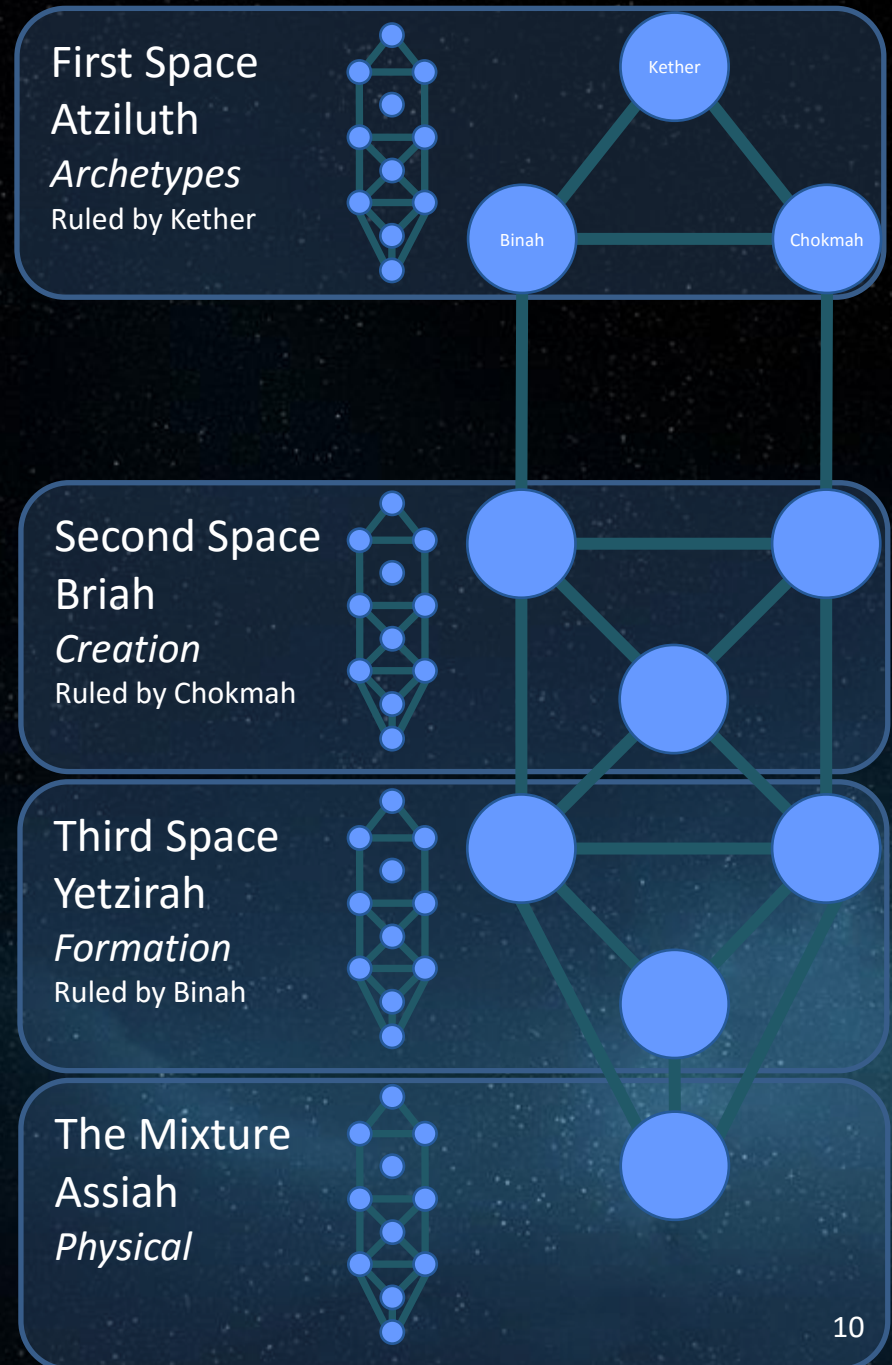
Story of Pistis Sophia

It came to pass then thereafter **by command of the First Commandment** that the great triple powered Self-willed, who is one of the three triple-powers, pursued Sophia in the thirteenth aeon, in order that she should look towards the parts below, so that she might see in that region his lion-faced light-power and long after it and go to that region, so that her light might be taken from her.

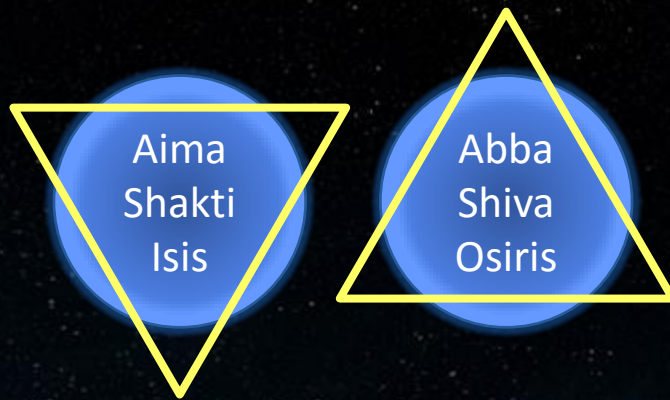
It came to pass then thereafter that she looked below and saw his light-power in the parts below; and she knew not that it is that of the triple powered Self-willed, but **she thought that it came out of the light which she had seen from the beginning in the height**, which came out of the veil of the Treasury of the Light. And she thought to herself: I will go into that region without my pair and take the light and thereout fashion for myself light-aeons, so that I may go to the Light of lights, which is in the Height of heights.

The Spaces

- Atziluth: Archetypes or Potentials of Being
- Briah: The activity creation.
- Yetzirah: The outcomes, in two parts: first the Power (Third Logos - Binah), then the Wisdom (Second Logos - Chokmah).
- Assiah: the final mixture or synthesis of all elements in the physicality.

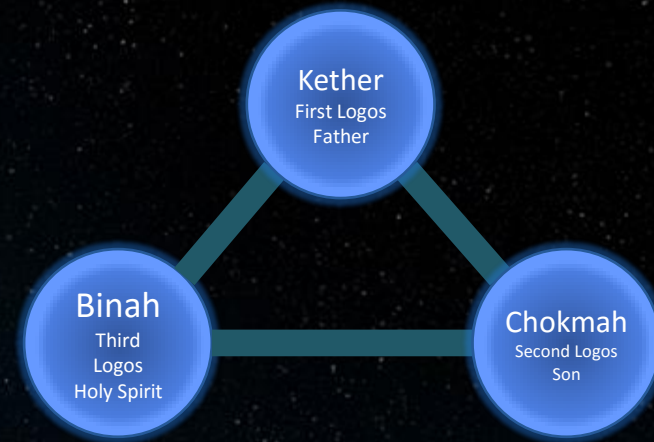


Stages of Creation



The Holy Spirit in Briah (the Second Space) is the masculine-feminine duality of the Trinity which provides the Power of Creation.

In this way, the Ray of Creation (Ain Soph Aur) manifests through the Seven Mighty Cosmocreators: Gabriel, Raphael, Uriel, Michael, Samael, Zachariel and Orifiel.



First Trinity in Atziluth (First Space) as Father, Son, Holy Spirit



Osiris and Isis united in Daath in Briah, the Upper Waters, birth Horus (Atman-Buddhi-Manas) in accordance with the quality of Chaos and Karma of the Archetypes.

First & Second Parts

That which is above is like that which is below. At the beginning of the aurora of creation, the sexual fire of the Third Logos fecundates the womb of the great mother, the fundamental substance.

The second part is performed by the Second Logos, the Cosmic Christ, by incarnating himself within the worlds that are arising, so that all beings can have life, and have it in abundance.

This event is repeated within the Microcosmos human. The first one who intervenes is the Third Logos, when fertilizing the chaotic matter contained in the semen and in the dorsal spine, fertilizing the Divine Mother, the Akashic principle, so that the inner universe, the solar bodies, are born. Thereafter, the Second Logos is born within those superior existential bodies of the Being, in order to work in the Great Work of the Father.

Light from Darkness, Samael Aun Weor

Mother Mulaprakriti

In the dawn of each Mahamanvantara, the great Mother, the universal feminine principle, steals the fire from the Gods in order to fertilize herself and to shine with pleasure.

This is the universal Protogonos; this is the tragedy of the Gods. This is what the Logoic downfall is.

The gods can be liberated only when their virginal sparks are liberated.

Treatise of Sexual Alchemy

The Divine Ray and the Chaos, Pistis Sophia and the Great Abyss, shine with pleasure when united. Thus, the Chaos delectably sparkles when obtaining its meaning from this union with the Spirit. When Sophia, as Divine Spirit, is associated with the Chaos, then the Protogonos, the primogesimal light, emerges. The Logoic Ray, impregnated by Sophia, fecundates the waters of life, in order for the Universe to emerge.

The Pistis Sophia Unveiled



Story of Pistis Sophia

This then thinking, she went forth from her own region, the thirteenth aeon, and went down to the twelve aeons. The rulers of the aeons pursued her and were enraged against her, because she had thought of grandeur. And she went forth also from the twelve aeons, and came into the **regions of the chaos** and drew nigh to that lion-faced light-power to devour it. But all the material emanations of Self-willed surrounded her, and the great lion-faced light-power devoured all the light-powers in Sophia and cleaned out her light and devoured it, and **her matter was thrust into the chaos**; it became a **lion-faced ruler** in the chaos, of which one half is fire and the other darkness,—that is **Yaldabaoth**, of whom I have spoken unto you many times. When then this befell, Sophia became very greatly exhausted, and that lion-faced light-power set to work to take away from Sophia all her light-powers, and all the material powers of Self-willed surrounded Sophia at the same time and pressed her sore.



Yaldabaoth

“Children of the Void” = ילדאבהות

- ילדה : yalda : child
- בהו : bohu : void
- אבהות : abbot : fatherhood, paternity

Related to Sabaoth (צבאות) – army or host – “Lord of Hosts”

The Light of Sophia always emerges from the sexual Chaos, and this Light shines in the Darkness. Sophia, as a Verb, is Yaldabaoth in complete action. – Samael Aun Weor

It is necessary to dissolve the pluralized “I,” to render it to ashes, but first we must know it, to study it within the forty-nine subconscious departments, symbolized among the Gnostics by the forty-nine demons of Yaldabaoth. – Samael Aun Weor

In Hebrew, the Army of the Voice, the Host, or Creative Hostess of the Elohim, receives the name of Sabaoth. – Samael Aun Weor

The Being, in itself, cannot be outlined and diagrammed. We cannot make an exact diagram, since the Being is like an army of innocent children. That is the Being, and one must learn how to know this in order to understand it. – Samael Aun Weor



Coagula et Solve