

Ain, Ain Soph, Ain Soph Aur

The Absolute is Life free in its movement

The three aspects of the Absolute, from which a world comes and to which it returns: the Absolute itself and how it breathes; the Ain Soph Aur, the first cosmos of the Spiritual Suns; the Ain Soph, the star of each one of us; and the Ain, the unmanifested, and the way in, in his own words, from twenty-six of his books

139 PASSAGES 26 BOOKS 16 SECTIONS 4 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from, so anything on this page can be found again in the source.

Before anything is made, there is the Absolute. He places it above the Tree of Life, in three aspects that are not yet a world: the Ain, the Ain Soph and the Ain Soph Aur. Creation comes out of them at every dawn and goes back into them at every night, and this book stands second in the family of Creation for that reason.

The first part is the Absolute and its three aspects: *"In itself, the Absolute has its three aspects; Ain, Ain Soph, and Ain Soph Aur." "The Ain Soph Aur becomes the exterior circle."*

The second part is the outer circle, the first cosmos: *"In it there does not exist any mechanical principle, it is governed by the One Law." "Each one of us has in that radiant sphere of light and joy, his Divine Prototype."*

The third part is the Ain Soph, the star of each one: *"The Ain Soph is our super-divine atom which is singular, special, specific, genuine and super-individual." "The Souls must return to their star, to their Ain Soph."*

The last part is the Ain, and the way in: *"The Absolute, the unmanifested, is uncreated light." "The Absolute is Life free in its movement." "One dies to the Cosmos. One is born to the Absolute."*

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THE MAP

Four parts, from the Absolute and its three aspects to the Ain, the unmanifested

Tap a part to go to it. Below, the Ain Soph, the star of each one of us, shining beyond the nine heavens, and the ray coming up through them to fuse with it again; the captions are his own words, from the passages they link to.

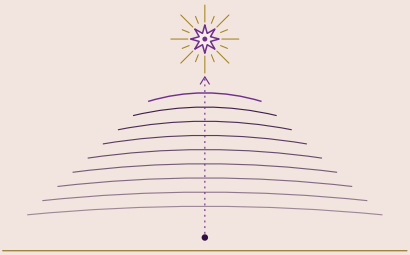
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THE STAR OF EACH ONE, AND THE RAY



"Each one has his Ain Soph; this is a star which shines in infinite space, beyond the Nine Heavens."

Tarot and Kabalah, 1978 · ¶1242-1243

"...until finally the Ray fuses with its star, Ain Soph which glows with happiness."

Tarot and Kabalah, 1978 · ¶2027

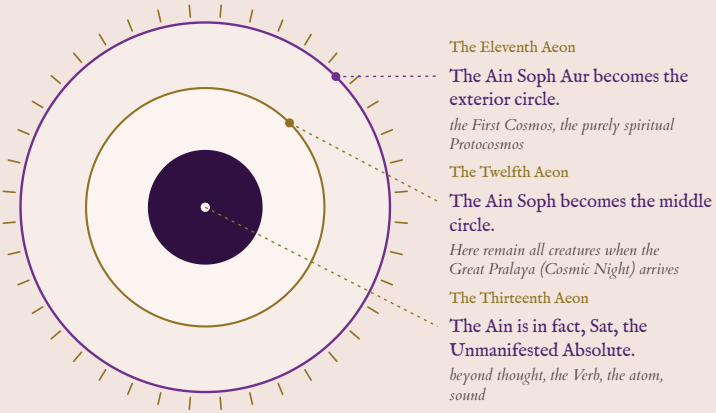
Part One – The Absolute has three aspects

1 In itself, the Absolute has its three aspects

The three aspects, as he counts them. In Tarot and Kabalah the Ain comes first, then the Ain Soph, then the Ain Soph Aur; in the Christmas Messages the order runs the other way, from the outer circle in. Pistis Sophia sets them as the eleventh, twelfth and thirteenth Aeons, above the ten sephiroth. From the Ain Soph the Father emanates, from Him the Son, and from Him the Holy Spirit.

THREE CIRCLES, ONE WITHIN ANOTHER

The Absolute has three aspects



The three aspects as he draws them in the Christmas Messages, with what Tarot and Kabalah says is in each and the Aeon Pistis Sophia gives each (passages 1, 2, 4).

The Absolute has three aspects: 1. Ain, which is the same as Sat in Sanskrit; that is, the Unmanifested Absolute. 2. Ain Soph, the second aspect. This is where a certain manifestation already exists. Here remain all creatures when the Great Pralaya (Cosmic Night) arrives, because they do not have the right to penetrate Ain, or Unmanifested Absolute which is beyond thought, the Verb, the atom, sound, beyond all that has form, number, weight, etc. 3. Ain Soph Aur, the third aspect in accordance with the Hebraic Kabalah, to be found here is the First

Cosmos, the purely spiritual Protocosmos, the Solar Absolute formed by multiple Spiritual Suns.

1 Tarot and Kabalah, 1978 ·¶1910-1913 ·*also in The Cosmic Night and Day, The Laws of the Three and of the Seven, The Sacred Absolute Sun*

The Absolute in Itself, as explained by the Kabbala, has three aspects, which are: 1. Ain Soph Aur 2. Ain Soph 3. Ain The Ain Soph Aur becomes the exterior circle. The Ain Soph becomes the middle circle. The Ain is in fact, Sat, the Unmanifested Absolute.

2 The Christmas Messages ·¶1220-1225 ·*also in The Laws of the Three and of the Seven*

The Father is the First Logos, the Second is the Son, and the Third, the Holy Spirit. These three aspects are behind Atma, Buddhi and Manas. From Ain Soph emanates the Father, from Him, the Son, and from Him, the Holy Spirit. These three Logoii are the Tao, Brahatma, the Universal Spirit of Life; and beyond this is the Absolute. These three Logoii emanate from that Universal Ocean of Life. A wave which arises may be Ishvara, a Purusha who teaches, and having taught, merges with the Spirit of the Ocean. In itself, the Absolute has its three aspects; Ain, Ain Soph, and Ain Soph Aur. To speak about Ain is difficult because it is the Unmanifested Absolute. Form does not exist in the Absolute, nor figure, nor number, nor weight. When the universe dissolves, only the memory remains in the consciousness of the Gods; and with those memories the universe of Pleroma is formed. If one wanted to take something from there it would not exist, because there are only memories.

3 Tarot and Kabalah, 1978 ·¶1259-1261 ·*also in Binah, The Holy Spirit, The Glossary, Memory, The Cosmic Night and Day*

The Eleventh Aeon is the Region of Ain Soph Aur, the Third Great Aspect of the Absolute. The Twelfth Aeon is the region of Ain Soph, the Second Aspect of the Absolute. The Thirteenth Aeon is the region of the Ain, the Unmanifested Absolute.

4 Pistis Sophia Unveiled, 1983 ·¶3292-3295

The thirteen Katuns, the thirteen Worlds, the thirteen Heavens of Anahuac are related with the thirteen Sephiroth of Hebraic Kabbalah, as follows: Ain, Ain Soph, Ain Soph Aur, Kether, Chokmah, Binah, Chesed, Geburah, Tiphereth, Netzach, Hod, Jesod, Malkuth. These are the thirteen Aeons or supra-sensible atomic Regions, which are mutually penetrating and co-penetrating without confusion. The Unmanifested Absolute is beyond these thirteen Aeons.

5 Pistis Sophia Unveiled, 1983 ·¶1092-1095 ·*also in The Treasury of the Light*

The Ain Soph Aur becomes the exterior circle.

The Christmas Messages · ¶1220-1225

Nonetheless, the Absolute is the Fire and the Uncreated Light. The Absolute has three aspects: (1) the unmanifested, (2) the Spirit of Life which animates every being and (3) the chaotic, inodorous, atomic seminal, etc., matter. Its Ten Sephiroth emanate from an infinite objectivity towards an infinite subjectivity.

6 Christic Aztec Magic, 1973 ·¶239 ·*also in Barbelo*

42. The aspects of the ABSOLUTE are: abstract Space, Eternity and movement

7 Christ Will, 1954 ·¶868

The happiness of the Uncreated Light shines in the Absolute. Life, free in its movement, shines in the Absolute. All of the cosmic planes, as luminous as they are, become no more than masses of shadows before the Uncreated Light of the Absolute. The Absolute is Absolute Abstract Space and Absolute Abstract Movement. The Absolute contains within itself the Knower, the Knowledge, and the Object of the Knowledge: Three in One, One in Three.

8 The Christmas Messages ·¶201-202 ·*also in Barbelo*

The Three Primary Forces separate and join anew; cosmically they divide and multiply. In the Unmanifested Absolute, the Three Primary Forces constitute in

an integral form an indivisible and self-conscious Unity.

9 The Christmas Messages · ¶1687-1688 · *also in The Laws of the Three and of the Seven*

In the Absolute the Three Forces are the One Logos, the Multiplicity complete within the Unity; the Father, the Son, and the Holy Spirit constitute an Omniscient and Omnimerciful Whole.

10 The Christmas Messages · ¶1692-1694 · *also in The Laws of the Three and of the Seven*

9 PASSAGES

11 The Absolute is beyond time, number and measure

What the Absolute is not. It is not a God, nor an individual, nor anything that can be given a form; it is beyond time, number, measure and weight, beyond karma and the gods. In it there is neither mind nor individual consciousness, and it is not born, nor dies, nor reincarnates.

The Absolute is beyond time, number and measure; beyond weight, chance, beyond form, fire, light and darkness. Nonetheless, it is fire and uncreated light.

11 Tarot and Kabalah, 1978 ·¶1909 ·*also in Barbelo*

The Absolute is certainly unconditioned and eternal abstract space, far beyond Gods and men. The Absolute is uncreated Light which casts no shadow anywhere during the profound night of the Great Pralaya.

12 Tarot and Kabalah, 1978 ·¶1907-1908 ·*also in Barbelo*

The Absolute is neither a God, nor a Divine or a human individual. It would be an absurdity to give form to that which has no form. It would be nonsense to try to anthropomorphise the space. Indeed, the Absolute is the unconditioned and eternal Abstract Space, very far beyond Gods and humans.

13 My Return to Tibet, 1969 ·¶1373-1374 ·*also in The Glossary*

The personality, the individuality and the "I", are the hard chains that bind us to the hard rock of pain and bitterness. The gods and men are subject to the pain of conditioned life. In the Absolute we go beyond karma and the gods; beyond the law. The mind and the individual consciousness are only good for mortifying our lives. In the Absolute we neither have a mind nor an individual consciousness. There we are the unconditioned Being, free and absolutely happy. The Absolute is life free in its movement, without conditions, limitless, without the mortifying fear of the law, life beyond spirit and matter, beyond karma and pain, beyond thought, the verb and action, beyond silence and sound, beyond forms. The Absolute is absolute, abstract space, absolute abstract

movement, absolute movement, without conditions, without reservations, absolute omniscience and absolute happiness.

14 The Greater Mysteries, 1956 ·¶677-679 ·*also in Suffering, The Law of Karma*

In the Absolute we neither have a mind nor an individual consciousness.

The Greater Mysteries, 1956 · ¶677-679

The bodhisattva who renounces the nirvanic temptations, the planetary kingdoms that the tempting gods offer him, and renounces Nirvana (celestial bliss) for love of humanity, is confirmed three times honorable and after eternities, he earns the right to enter the Absolute. The Absolute is life free in its movement; it is the supreme reality, the abstract space that only expresses itself as abstract absolute movement, limitless happiness, total omniscience. The Absolute is uncreated light and perfect plenitude, absolute happiness, life free in its movement, life without conditions, limitless life.

15 The Greater Mysteries, 1956 ·¶670 ·*also in Gratitude and Kindness, Chesed, The Three Factors, Compassion, Barbelo*

The Absolute Radical Zero of transcendental arithmetic, abstract space in geometry, the unknowable Seity (not to be confused with the Deity, which is different), is not born, nor dies, nor reincarnates.

16 Tarot and Kabalah, 1978 ·¶1970

So this wise man understood that we live in an infinity which has a limit and which is curved; which is curved. Beyond this infinity, there is an empty space, and much beyond that empty space, comes another infinity, and beyond that other one, there is another empty space, and then another infinity continues. So we have the thesis of various infinities. All the multiplicity of infinities has its

foundation in the Immutable. What is that which is called "the Immutable"? The Immutable is the Absolute, the Absolute.

17 The Fifth Gospel, vol. 1B · Lunar Psychism and Solar Psychism · *Second Chamber – Mexico City – 1976* · ¶879-880

The Absolute Abstract Space, the Universal Spirit of Life, is absolute happiness, supreme peace and abundance. Therefore, those who make a mysticism out of pain are Masochists, since Satan (the "I") was and is the creator of pain.

18 Aquarian Message, 1960 · ¶1441-1442

Remember clearly that there exist cosmic days and nights; everything fluxes and refluxes, comes and goes, rises and falls, grows and decreases. In everything there is rhythm and the absolute abstract space is electric vibration and therefore, continuous movement Frankly I do not admit absolute immobility; what happens is that there exist multiple and infinite forms of continuous movement.

19 Yes, There Is a Hell, a Devil and Karma, 1973 · ¶1234-1236 · *also in The Law of the Pendulum*

9 PASSAGES

III The rootless root of everything

Abstract Space as the cause of causes, the root of the seven cosmos and of all that has been, is and will be. God is co-essential with it. The cosmos is a tree with its roots in the Absolute, and the Ray of Creation begins there.

Abstract Space is the Causa Causorum of all that is, has been and will be. Profound and joyful space is certainly the incomprehensible "Seity", the ineffable mystic root of the seven Cosmos, the mysterious origin of all that we know as spirit, matter, universes, suns, worlds, etc.

20 TAROT AND KABALAH, 1978 ·¶1918

The unknown deity is the Absolute Abstract Space, the rootless root of everything that has been, is and will be. This infinite and eternal cause is deprived of any type of attributes. It is negative light, negative existence, and it is beyond the reach of any thought or speculation.

21 THE SECRET DOCTRINE OF ANAHUAC, 1974 ·¶688-689

And precisely Valentin –the founder of the Gnostic order of the Valentines– already presented your same point of view, that of the Elohim as perfect couples emanating from Agnostos Theos, that is to say, from the unknowable Divinity, from the unknowable Seity, which is the Absolute, or better said, the Absolute Abstract Space. The aforementioned Space is obviously devoid of any kind of quality, beyond any possible intellectual conception; it is the void and the plenitude at once. If we were to say that Agnostos Theos, the Absolute is only a void and nothing else, we would not give a very precise indication. But if we say that Agnostos Theos is void and plenitude at the same time, then we can indicate with precision the very essence of the Absolute. Now, penetrating into the depths of what is the Absolute itself, is not possible by mere speculative reasoning, because it is beyond all possible speculation; but the Elohim do emanate from it, in perfect couples –says Valentin–. Those emanations of perfect

couples come to build the universe. They are the Cosmocrators, perfect androgynes, the creators of the universe.

22 The Fifth Gospel, vol. 1B · **The Power of Conscious Faith** · *Second Chamber – Mexico City – 1977* · ¶1994-1996 · *also in The Glossary, The Elohim*

God does not have any form. God is co-essential with the abstract absolute space. God is That...That...That...

23 The Yellow Book, 1959 · ¶526-527

God is That...That...That...

The Yellow Book, 1959 · ¶526-527

The circle with a point in the centre represents the mysteries of the Lingam-Yoni. The Circle is the Absolute, the Eternal Feminine Principle. It is the Yoni from which all universes are born. The point is the Lingam, the Eternal Masculine Principle. The circle with a point is the Macrocosmos. It is through the mysteries of the Lingam-Yoni that universes can be created.

24 Tarot and Kabalah, 1978 · ¶342 · *also in The Law of Polarities*

This most divine plane of the cosmos is named "The Pass Not Ring" in the first volume of The Secret Doctrine by the Master Blavatsky. If we consider the cosmos as a great tree with its roots in the Absolute, then these roots will be the "Pass Not Ring", because no one can pass that plane, not even the most great Gods of the cosmos can pass beyond that ring.

25 The Revolution of Beelzebub, 1950 · ¶1062-1063

Angels, Archangels and Principalities constitute the first triangle. Potencies, Virtues and Dominions personify the second triangle. Thrones, Cherubims and Seraphims personify the third triangle. That which has no name, that which is not of time, which is the Absolute, is very much beyond these three ineffable triangles.

26 Runic Magic, 1969 · ¶1757-1760 · *also in Angels and Demons*

Much beyond the Innermost, we find the Logos or Christ, much beyond the Christ, we find the Ineffable Ancient of Days, and much beyond the Ineffable Ancient of Days is the AIN SOPH or the Absolute.

27 Christic Aztec Magic, 1973 ·¶236 ·*also in The Being Is the Being, The Intimate Christ*

The Ray of Creation begins in the Absolute and ends in the Inferno; but, what is beyond the Inferno? It is clear that beyond the Inferno, behind the Kingdom of Metals, the Absolute is found.

28 The Solar Bodies, 1968 ·¶282 ·*also in The Laws of the Three and of the Seven*

9 PASSAGES

IV From the darkness comes the light

The Absolute is darkness to human eyes and light to those who live in it. The Void, the Not-I and the Darkness are one; from that darkness springs the Uncreated Light, and within it the mind dissolves like a soap bubble.

The Void, the 'Not-I' and the Darkness are one in the Absolute. However, that void is plenitude, that darkness is uncreated and subjective light, and that 'Not-I' is the Real Being: our Intimate, our Divine I, with whom we should unite in order to enter the Absolute. Christ renounced that happiness in order to come to the world. For this reason, the occurrence of Christmas is celebrated in all Cosmic Temples.

29 The Christmas Messages ·¶203 ·*also in The Being Is the Being, Christmas, Barbelo*

The Uncreated Light, the 'Non-Being' which is the 'Real Being' subjectively shines within the darkness of the Absolute.

30 Treatise of Sexual Alchemy, 1954 ·¶1318 ·*also in The Being Is the Being, Barbelo*

30. The Path of the long and bitter duty leads us directly to the uncreated light of the ABSOLUTE. 31. The Path of the long and bitter duty leads us to the ineffable happiness of the NOT BEING, that is truly the REAL BEING. 32. The Path of the long and bitter duty leads us to the profound blackness of the NOT BEING. 33. In this profound blackness the uncreated LIGHT shines.

31 Christ Will, 1954 ·¶856-859 ·*also in Barbelo*

The Absolute is beyond conditioned life. Beyond that which is relative is the Real Being, (He). He is Non-Being because He does not retain any relationship whatsoever with our concepts, but is however, "The Real Being". Because we do not understand this intellectually, for us all of this is as Non-Being, although it is the Real Being of Being. To be is better than to exist, and the reason for Being of the Being is the Being itself. Our legitimate existence is in the Absolute, which is a Non-Being; to the human reason a non-existence.

32 Tarot and Kabalah, 1978 ·¶1904-1905 ·*also in The Being Is the Being*

The Uncreated Light is distinct from the intellect, as water is from oil.

Pistis Sophia Unveiled, 1983 · ¶1375

At the beginning or dawn of each universe, the eternal Black Light, or Absolute Darkness becomes Chaos. Darkness is in itself Father-Mother; the Light, their Son so says ancient wisdom. Clearly, the Uncreated Light has an unknown origin, absolutely unknown to us. We are in no manner exaggerating if we put emphasis on the idea that such origin is Darkness.

33 Tarot and Kabalah, 1978 ·¶1950-1952 ·*also in The Eternal Mother Space, Barbelo*

It is said that the Absolute is darkness, from the darkness comes the light. The Uncreated Light of the Absolute comes from the profound darkness of the Great Night; from that darkness which does not have light springs forth the Uncreated Light. If we were to place ourselves there we would see nothing more than an abyss and profound darkness. For the inhabitants of the Absolute (the Paramarthasattyas) however, that darkness is Uncreated Light, made neither by man nor by God, where reigns inexhaustible happiness, inconceivable joy.

34 Tarot and Kabalah, 1978 ·¶1955-1956 ·*also in Barbelo*

The Gods know very well that within the bosom of the uncreated light, the mind is dissolved like a soap bubble. The existence of the mind is impossible within that which has no name, even though its potentialities permit the prediction of a remote possibility for the future.

35 My Return to Tibet, 1969 ·¶387-389 ·*also in Barbelo*

The Uncreated Light is distinct from the intellect, as water is from oil.

36 Pistis Sophia Unveiled, 1983 ·¶1375 ·*also in The Treasury of the Light, Barbelo*

The time has come to understand that the Uncreated Light is the fundamental thing. The desire toward light becomes the Uncreated Light. This Uncreated Light surge out of the profound darkness of "not being". All of us should long for the light, desire it and work with the purpose of really being born one day in the Uncreated Light.

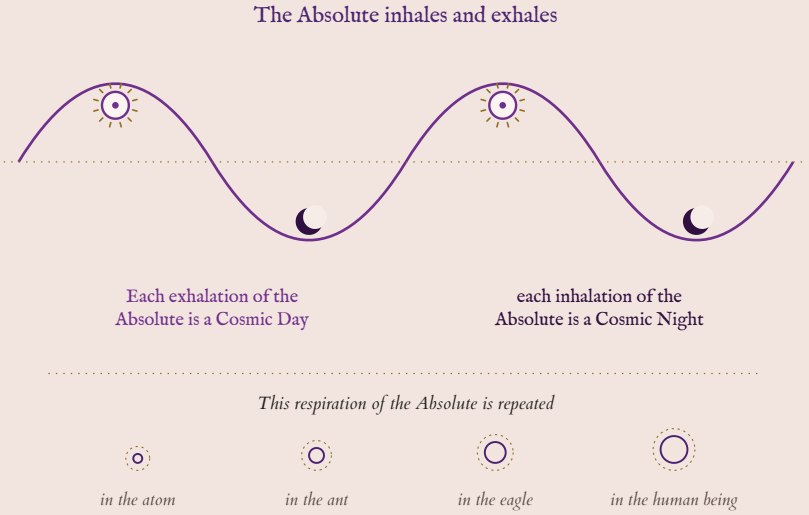
37 The Fifth Gospel, volume 1A · **The Danger of Mental Effigies** · *Third Chamber – Mexico City – June 1977* · ¶2095 · *also in The Glossary, Yearning for the Being, Barbelo*

9 PASSAGES

V The Absolute inhales and exhales

The breath of the Absolute. Each exhalation is a Cosmic Day and each inhalation a Cosmic Night; the same breathing is repeated in the atom, the ant, the eagle and the human being. The section ends with the Gods weeping at their exit from the Absolute when a new day dawned.

THE BREATH OF THE ABSOLUTE



Day and night of the cosmos as one breath, and the same breath in every creature, as Igneous Rose sets it out (passages 38, 39).

53. Everything breathes; everything flows and ebbs; everything inhales and exhales. 54. Every phenomenon of respiration is based on the respiration of the Absolute. 55. The Absolute inhales and exhales. 56. Each exhalation of the Absolute is a Cosmic Day and each inhalation of the Absolute is a Cosmic Night.

38 Igneous Rose, 1954 · ¶1746-1747

58. This respiration of the Absolute is repeated in the atom, in the ant, in the eagle, and in the human being.

39 Igneous Rose, 1954 · ¶1749

In where was the materia prima of the Great Work? It is evident that it was reposing before the aurora of creation within the profound bosom of the absolute abstract space.

40 My Return to Tibet, 1969 · ¶68 · *also in The Cosmic Night and Day*

Prior to the dawning of the dawn of the Mahamanvantara, the unique form of existence without limits, infinite and without cause, was extended alone in a dream without fantasies. Thus, life was unconsciously palpitating inside the Abstract Absolute Space, within the whole extension of that omnipresence, which is perceived by the open Eye of Dangma.

41 My Return to Tibet, 1969 · ¶1042 · *also in The Cosmic Night and Day*

This respiration of the Absolute is repeated in the atom, in the ant, in the eagle, and in the human being.

Igneous Rose, 1954 · ¶1749

That which is beyond these two mysterious circles is the Sixth Dimension, and we must search for the living foundation of any Cosmo-genesis within the unknown Zero Region. Whereas the wise Einstein already mathematically demonstrated the Relativity of time, we can emphasize the idea that within the Unmanifested Absolute, the fourth factor of our TriDimensional world has no existence. Before the flaming heart of this Ors Solar System, within which we live, move and have our Being, began to palpitate intensely after the Great Pralaya (Cosmic Night), time did not exist, since it laid asleep within the profound bosom of the Absolute Abstract Space. If at the end of the Mahamanvantara (Cosmic Day), the seven basic Dimensions of the universe

remain reduced to a simple mathematical point that is lost like a drop within the Great Ocean, it is evident then that time ceases to exist.

42 My Return to Tibet, 1969 ·¶224 ·*also in The Cosmic Night and Day*

The Universe shook with terror when the Aurora of the new Cosmic Day was announced. Then a strange and frightful Twilight emerged from within the consciousness of the Gods and human beings and the Uncreated Light began to withdraw from their consciousness. Thereafter, Gods and humans wept like children before the Aurora of the Great Cosmic Day... Then the Causal Logos reminded the Gods and human beings about their Karmic debts; thus, the pilgrimage of the human being started, sojourning from one world into the other until they reached the Earth, where presently they live submitted to the Wheel of Births and Deaths until they learn how to live governed by the Law of Love. The Universe emerged from within the bosom of the Absolute, and the Uncreated Light sank into a nostalgic sunset. This is how Gods and humans descended from within the shadows of the Universe. The Sacrifice was consummated, and the Kabbalah registered in its Major Arcanum No. 12. If we add the number twelve in itself, it gives us Three. One is the masculine principle, the Fire. Two is the feminine principle, the Water, the Semen. Three is the Universe, the Son. The present Cosmic Day is symbolized by a blue pelican which is opening its chest with its beak in order to devour its own guts, from which all creation sprouted.

43 Christic Aztec Magic, 1973 ·¶240-241 ·*also in Return and Reincarnation, The Law of Karma, Barbelo, The Law of Polarities, The Solar Logos*

23. The Gods wept at the exit of the ABSOLUTE. 24. They cried because of the uncreated LIGHT that had already become darkness for them, and they apologised for themselves, saying: I am not guilty, I am not guilty, etc., etc., etc.

44 Christ Will, 1954 ·¶1057-1058 ·*also in Barbelo*

11. The universe solely existed within the mind of the Gods. 12. Nonetheless, for the Gods, the universe was ideal and objective simultaneously. 13. The

universe was; yet, it did not exist. 14. The universe "is;" yet, it does not exist within the bosom of the Absolute. 15. To be is better than to exist.

45 Mysteries of Fire, 1955 ·¶41-43

The Light is expanded in the dawn of every creation, and then gathered into the bosom of the Absolute at the end of every creation.

46 Pistis Sophia Unveiled, 1983 ·¶123 ·*also in The Treasury of the Light*

☼ Part Two – Ain Soph Aur, the Protocosmos, the Solar Absolute

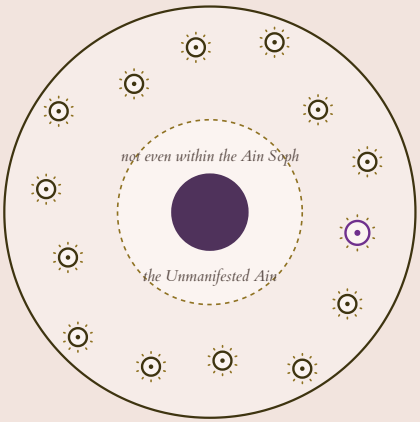
6 PASSAGES

1 The Protocosmos, or first cosmos is infinitely divine

The first cosmos cannot exist within the Ain, nor even within the Ain Soph; it exists only within the Ain Soph Aur. He names it the Protocosmos, the sum of all the Central Suns of infinite space, governed by the One Law, with no mechanical principle in it.

THE FIRST COSMOS

The first Cosmos can only exist within the Ain Soph Aur.



Each universe of infinite space possesses its own Central Sun

the sum of all these Spiritual Suns constitutes Ain Soph Aur, the Protocosmos, the Solar Absolute

it is governed by the One Law

Where the first cosmos can stand: not in the Ain or the Ain Soph, only in the outer circle, made of the Spiritual Suns (passages 47, 48, 50).

The first cosmos could not exist within the Unmanifested Ain, not even within the Ain Soph. The first Cosmos can only exist within the Ain Soph Aur. This first cosmos is made of an entirely spiritual nature. Its name is Protocosmos.

47 THE CHRISTMAS MESSAGES · ¶1226-1228 · *also in The Laws of the Three and of the Seven*

Each universe of infinite space possesses its own Central Sun, and the sum of all these Spiritual Suns constitutes Ain Soph Aur, the Protocosmos, the Solar Absolute.

48 Tarot and Kabalah, 1978 ·¶1991 ·*also in The Laws of the Three and of the Seven, The Solar Logos, The Sacred Absolute Sun*

The Solar Absolute is formed of multiple transcendental, divine Spiritual Suns. The emanation of our "Omnimerciful and Sacred Solar Absolute" is that which Helen P. Blavatsky calls "The Great Breath" to itself, profoundly unknown...

49 Tarot and Kabalah, 1978 ·¶1992

...the sum of all these Spiritual Suns constitutes Ain Soph Aur, the Protocosmos, the Solar Absolute.

Tarot and Kabalah, 1978 · ¶1991

The Protocosmos, or first cosmos is infinitely divine, ineffable. In it there does not exist any mechanical principle, it is governed by the One Law. If we reflect profoundly about the Solar Absolute, we will see that there exists beyond, the most complete freedom, absolute happiness, because everything is governed by the One Law.

50 Tarot and Kabalah, 1978 ·¶1995 ·*also in The Laws of the Three and of the Seven, The Sacred Absolute Sun*

Obviously this Omnipresent Active Principle, even if a participant in the creation of worlds, does not melt into these worlds: it stays independent, omnipresent and omnipenetrating... It is easy to understand that the emanation of the Solar Absolute unfolds into the Three Primary Forces---Brahma, Vishnu, Shiva---with the evident purpose of creating and then going back again to create...

51 The Three Mountains, 1972 ·¶2571 ·*also in Alchemy, The Laws of the Three and of the Seven, The Sacred Absolute Sun*

First, one must liberate oneself from the Solar System (Deuterocosmos), and later from the Galaxy (Macrocosmos). By means of transcendental works we enter into the Protocosmos. Despite the fact that it is within the Absolute, we have to liberate ourselves from the Protocosmos. The path is sexual; there is no other path.

52 Tarot and Kabalah, 1978 ·¶1387-1388 ·*also in The Laws of the Three and of the Seven, The Sacred Absolute Sun*

7 PASSAGES

11 Our system of worlds has its own Sacred Absolute Sun

Every system of worlds is governed by its own Sacred Absolute Sun. The Great Breath is rooted in it and the three primary forces come out of it; the farther from it, the more complicated the worlds, where automatism, mechanicity and pain come in. It wants to crystallise those three forces in each of us.

Much has been spoken about the Sacred Absolute Sun, and obviously, every solar system is governed by one of these Spiritual Suns. They are really extraordinary sparkling Spiritual Suns having infinite splendour in space. They are radiant spheres which are never able to be perceived by the astronomers with their telescopes. This means that our system of worlds has its own Sacred Absolute Sun, the same as all of the other solar systems in unalterable space.

53 TAROT AND KABALAH, 1978 ·¶1993-1994 ·*also in The Solar Logos, The Sacred Absolute Sun*

The ancients worshipped the sun, and this is something that is well worth knowing in its entirety. Then, how to explain that such cultured people as the Mayans, the Nahuas, the Zapotecs, etc., worshipped the sun, and nevertheless, all of their things belonged to a very elevated culture? It is not our sun, the physical sun, that they worshipped, but the cosmic energy and the Sacred Absolute Sun. The idea that Quetzalcoatl worshipped a physical sun would never occur to me; neither would I ever think that Manco Capac would worship a material sun. The ancient Egyptians –as is evidenced by their archetypal ideas and solar architecture– did not worship a physical sun either. Obviously, the Egyptians worshipped Ra, the Midnight Sun, the Sacred Solar Absolute. All the vestiges left by the Egyptians confirm this. From the Sacred Absolute Sun emanates the sacred and active Okidanokh, –omnipresent, omni-penetrating, omniscient– emanates the Great Breath profoundly unknown to itself.

54 THE FIFTH GOSPEL, VOLUME 1A ·THE BALANCE OF THE ENERGETIC CENTERS ·*Conference given to Gnostic students* ·¶862-864 ·*also in The Solar Logos, The Sacred Absolute Sun, The Laws of the Three and of the Seven*

The Great Breath is rooted in the Sacred Absolute Sun. You know this. The three Primary Forces emanate from the Great Breath, and are reabsorbed in the Great Breath. The Great Breath emanates from the Sacred Absolute Sun, and at the end of the Great Day it is reabsorbed in the Sacred Absolute Sun.

55 Pistis Sophia Unveiled, 1983 · ¶452-454 · *also in The Laws of the Three and of the Seven, The Sacred Absolute Sun, The Solar Logos*

In the sacred absolute sun, our universe exists as an integral, unitotal and complete whole.

Yes, There Is a Hell, a Devil and Karma, 1973 · ¶201

It is indubitable that in the central spiritual sun, governed by the one law, exists the unalterable happiness of the eternal living God; unfortunately, as we move farther and farther away from the sacred absolute sun, we penetrate worlds which are more and more complicated each time, where automatism, mechanicity and pain introduce themselves. Obviously, in the cosmos of three laws, the bliss is incomparable because the materialism is lesser. In this region, any atom merely possesses three atoms of the absolute within its inner nature.

56 Yes, There Is a Hell, a Devil and Karma, 1973 · ¶174 · *also in The Laws of the Three and of the Seven, The Sacred Absolute Sun*

Between the rising and the setting of the sun we set our beloved hours, we invent them, we do it with the movement of the heavenly bodies, but this is a fantasy of the mind. Cosmic phenomena succeed one another within an eternal instant of the great life in its movement. In the sacred absolute sun, our universe exists as an integral, unitotal and complete whole. Within it, all the cosmic changes process themselves within an eternal moment, within an instant that has no limits

57 Yes, There Is a Hell, a Devil and Karma, 1973 · ¶201 · *also in The Sacred Absolute Sun*

The Sacred Absolute Sun wants to crystallize in each of us those three primary forces; let us collaborate with him and his holy designs and we will remain free of the law of recurrence forever.

58 Yes, There Is a Hell, a Devil and Karma, 1973 ·¶2092 ·*also in The Law of Recurrence, The Laws of the Three and of the Seven, The Solar Logos, The Sacred Absolute Sun*

Now, beloved reader, you will comprehend the frightening tragedy in which we live. Fortunately, this is why, the Omni-merciful, the infinitude that sustains all, the very, very Sacred Absolute Sun, periodically send Avatars, Saviors to this valley of tears. These Sacred Individuals, these Messengers, these Saviors are Living Incarnations of the Omni-Merciful. Nevertheless, this Lunar Race, this perverse Race of Adam mortally hates such helpers.

59 The Solar Bodies, 1968 ·¶621 ·*also in Compassion, The Sacred Absolute Sun*

4 PASSAGES

III In that radiant sphere of light and joy

His own entry into a small sanctuary of the Sacred Absolute Sun, and the Divine Prototype each one of us has in that sphere of light and joy. The part closes on the eleventh gate, the terrible gate of the Ain Soph Aur, on which very few have knocked.

Then the Being of my Being was incarnated in me, that which is beyond Brahma, Vishnu and Shiva..., that divine Solar Absolute Prototype. When that mystical fact took place, I happily entered into a small Sanctuary of the Sacred Absolute Sun... From that extraordinary instant I could nourish myself from the Tree of Life, beyond Good and Evil... I had returned to the original point of departure; unquestionably I had returned to my abode...

60 THE THREE MOUNTAINS, 1972 · ¶2564-2567 · *also in Alchemy, The Being Is the Being, The Sacred Absolute Sun*

Each one of us has in that radiant sphere of light and joy, his Divine Prototype... The Sacred Individuals that inhabit the Central Sun are prepared to enter the Absolute Abstract Space; this always happens at the end of Mahamvantara (cosmic day).

61 THE THREE MOUNTAINS, 1972 · ¶2568 · *also in Alchemy, The Solar Logos, The Sacred Absolute Sun*

> *Then, having become exceedingly divine beings, we go beyond good and evil.*
>
> THE SECRET DOCTRINE OF ANAHUAC, 1974 · ¶736-737

[After] the journey throughout various worlds, the ensuing annihilation of the inhuman elements secures this return to the Sacred Absolute Sun. Then, having become exceedingly divine beings, we go beyond good and evil.

62 THE SECRET DOCTRINE OF ANAHUAC, 1974 · ¶736-737 · *also in The Sacred Absolute Sun*

The first gate is in the hail of Malkuth and the last gate is in the hail of Ain. There have been rare cases in which someone has knocked on the frightful and

terrible gate of Ain Soph Aur, the eleventh gate. Those who have knocked on the eleventh gate have come close to losing their life. Many have perished at the eleventh gate. Very rare are those who reach the Thirteenth Aeon.

63 Pistis Sophia Unveiled, 1983 · ¶3354-3355 · *also in The Treasury of the Light*

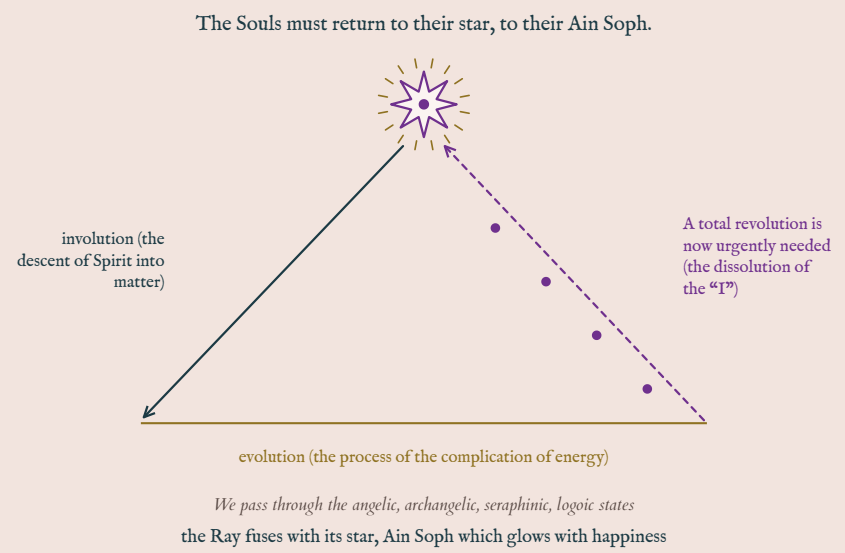
☆ Part Three – The Ain Soph is our super-divine atom

12 PASSAGES

1 The interior atomic star that always has smiled upon us

What the Ain Soph is within us. In the last synthesis each human being is a super-divine atom of the Abstract Absolute Space, a star that shines beyond the nine heavens, and the divine ray within us wants to return to it. The abyss is its fatal shadow.

DOWN FROM THE STAR, AND BACK



The way down from the Ain Soph and the way back to it, in his three words for it (passages 74, 75).

Beyond the organic machine (physical body) and the three aspects which manifest themselves through it, many substances, forces, and spiritual principles exist which emanate from the Ain Soph as a final synthesis. But, what is this Ain Soph? We answer in an abstract way when saying the Ain Soph is the absolute 'No-Thing' without limits.

64 Runic Magic, 1969 ·¶432-434 ·*also in The Glossary*

Nonetheless, it is necessary to particularize and concretize something more in order to comprehend. The Ain Soph is our super-divine atom which is singular, special, specific, genuine and super-individual.

65 Runic Magic, 1969 ·¶435

This signifies that in the final synthesis, each one of us is nothing more than an atom from the Abstract Absolute Space, which is the interior atomic star that always has smiled upon us.

66 Runic Magic, 1969 ·¶436

The human being, in his last synthesis, is just a super-divine atom from the Abstract Absolute Space. That atom is known by the Kabbalists with the name of Ain Soph. It is urgent to know that the Ain Soph sends its Spirit to the world of matter with the purpose of acquiring that which is called Self-cognizance of its own happiness. When the Spirit, after having passed through the mineral, plant, and animal states of consciousness, attains the human state, it can return into the Ain Soph to fuse with It. This is how the Ain Soph becomes conscious of its own happiness.

67 Fundamental Notions of Endocrinology and Criminology, 1957 ·¶1068-1071 ·*also in The Consciousness*

The antithesis of these Klipoth is a super-divine atom which is related with the church of Laodicea or the lotus of one thousand petals. We are this super-divine atom, when inwardly arriving to our final synthesis. The name of this atom is the "AIN SOPH." This Ain Soph is our atomic star. This star shines full with glory within the Abstract Absolute Space. Kether, Chokmah and Binah, emanate from this star, that is to say, the Father, the Son and the Holy Spirit of each human being emanate from this star.

68 Aquarian Message, 1960 ·¶1147-1151 ·*also in The Klipoth, The Law of Opposites*

The abyss is the antithesis of the "AIN SOPH." The abyss is the fatal shadow of the Ain Soph. This Ain Soph is omniscience and happiness.

69 Aquarian Message, 1960 · ¶1152-1153 · *also in The Glossary, The Law of Opposites*

Each one has his Ain Soph; this is a star which shines in infinite space, beyond the Nine Heavens.

Tarot and Kabalah, 1978 · ¶1242-1243

A secret Sephira exists. This is the Ain Soph (the world of the Absolute Abstract Space). The fatal antithesis of the Ain Soph is the abyss. Therefore, the Initiate that does evil with his twelve faculties becomes a black magician and falls into the abyss.

70 Aquarian Message, 1960 · ¶1904

A divine ray exists within the human being. This divine ray wants to return towards its own star which has always been smiling onto it. This star which guides our interior is a super-divine atom from the Abstract Absolute Space. The Qabbalistic name of this atom is the sacred Ain Soph. Know all you, that the Ain Soph is secretly related with the lotus of one thousand petals. This star which guides our interior (the Ain Soph) has sent its own ray into the world in order to build consciousness of its own happiness. Happiness without consciousness of its own happiness is not absolute happiness. Thus is the reason why this ray had to have mineral, plant and animal consciousness.

71 Aquarian Message, 1960 · ¶1430-1433

If we profoundly explore the interior of our divine Being, then we find three profundities. These three profundities emerge from a mathematical point. It is urgent to know that this point is a super divine atom from the Abstract Absolute Space. The Qabbalistic name of this atom is the Ain Soph. The three Christic profundities that we carry within emerge from the Ain Soph. This is the ternary

emerging from this mathematical point. 3 + 1 = 4. Three plus one equals four. Behold here the holy Tetragrammaton, the Dragon of Wisdom (the internal Christ) which emanated from the Mn Soph and which will return into the Ain Soph.

72 Aquarian Message, 1960 ·¶1809-1811 ·*also in The Intimate Christ, The Emperor*

Beyond Anupadaka is ADI; and beyond Adi is the AIN SOPH, the super divine atom of man.

73 Logos, Mantram, Theurgy, 1959 ·¶778

The Soul of every living being emanates from an atom; Ain Soph. Each one has his Ain Soph; this is a star which shines in infinite space, beyond the Nine Heavens. The Souls must return to their star, to their Ain Soph. The return to their star is something divine. The day that one Self-Realises, one is given the satisfaction of returning to his star. This was spoken about by Plato in his "Timaeus". Each three-brained biped must make, fabricate the butterfly in order to return to that star.

74 Tarot and Kabalah, 1978 ·¶1242-1243

We have already passed through involution (the descent of Spirit into matter). We have already suffered horribly through evolution (the process of the complication of energy). A total revolution is now urgently needed (the dissolution of the "I"). No-one can be happy until he has reached his Interior Star. It is only through internal revolution that we return little by little to our Super-divine Atom. We pass through the angelic, archangelic, seraphinic, logoic states etc, until finally the Ray fuses with its star, Ain Soph which glows with happiness.

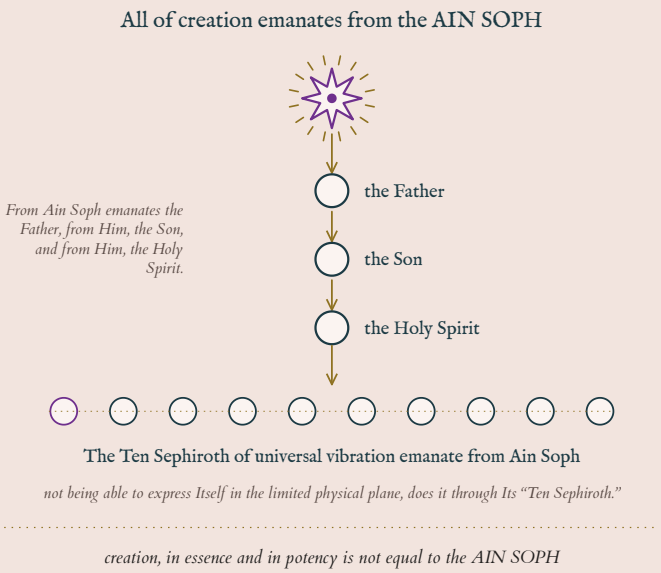
75 Tarot and Kabalah, 1978 ·¶2027 ·*also in Evolution, Involution, Revolution*

4 PASSAGES

11 All of creation emanates from the AIN SOPH

Creation emanates from the Ain Soph but is not equal to it. It expresses itself through its ten sephiroth; he also counts it as the eleventh sephirah, with the abyss as the twelfth.

WHAT COMES FROM THE AIN SOPH



The order of emanation as he gives it, from the star down to the ten Sephiroth (passages 3, 76 to 78).

All of creation emanates from the AIN SOPH, but creation, in essence and in potency is not equal to the AIN SOPH. The AIN SOPH irradiates an intelligence, a power by means of its divine Uncreated Light. An intelligence, a power, that if originally participates in the perfection and infinitude of its own creed, has a finite aspect because it is being derived from itself. Unto this first spiritual emanation of the AIN SOPH the Kabbalah gives the name of the Ineffable Ancient of Days who is the Being of our Being, the Father/Mother within us.

76 Christic Aztec Magic, 1973 · ¶231 · *also in Kether, Barbelo*

The AIN SOPH, not being able to express Itself in the limited physical plane, does it through Its "Ten Sephiroth." Its exhalation is called Cosmic Day and its inhalation is called Cosmic Night. During the Cosmic Night the Universe is disintegrated within the AIN SOPH, then the Universe only exists in Its mind and in the minds of Its Gods. The Universe that exists in the mind of It and in the mind of Them is only objective within the Abstract Absolute Space. A strange evolution that not even the Gods or the human beings know about exists within the AIN SOPH.

77 Christic Aztec Magic, 1973 · ¶235

A strange evolution that not even the Gods or the human beings know about exists within the AIN SOPH.

Christic Aztec Magic, 1973 · ¶235

The Ten Sephiroth of universal vibration emanate from Ain Soph, which is the Microcosmic Star which guides our interior. The Real Being of our Being.

78 Tarot and Kabalah, 1978 · ¶2163-2164 · *also in The Being Is the Being*

There are in reality twelve Sephiroth which can be spoken of Ain Soph is the eleventh, and its tenebrous antithesis, the abyss, is Sephiroth number twelve.

79 Tarot and Kabalah, 1978 · ¶2165 · *also in The Law of Opposites*

8 PASSAGES

III The inhabitants of the Ain Soph

Those who live in the world of the Ain Soph. Juan's journey out through the pineal gland, and his own experience of the Ain Soph in the deepest meditation, where one of its Self-realised atoms took the figure of an Elder of Days and told him what the mind is to them.

On another night, Juan, filled with ecstasy, abandoned all desire, all thoughts, all will, all conscience, every ideology, every preconception, and like a breath, came out of his Physical Body through the pineal gland. He then saw himself, converted into a white atom, immaculate, ineffable, divine! That atom is the AIN SOPH The Father, the Son, and Holy Spirit emanate from the atom. When the Great Cosmic Night arrives, the Shining Dragon of Wisdom of every man will be absorbed within the AIN SOPH. There you have the Trinity being absorbed within the Unit! That is the Holy Four, the Tetragrammaton of the Kabbalists!

80 Logos, Mantram, Theurgy, 1959 ·¶46-47 ·*also in The Emperor*

Juan was terribly surprised. Actually, those Beings that live in the World of the AIN SOPH have transcended beyond all our comprehension. Those Beings no longer belong to the human Kingdom, not even to the Kingdom of the Angels, Seraphims or Powers! A friend of ours, regarding the abovementioned, explained the following matter.

81 Logos, Mantram, Theurgy, 1959 ·¶52

We, then, had to answer our friend the following: “Certainly, each lives in his own element. The fish live in the water; the birds live in the air; men and terrestrial animals live on the dust of the earth, in the fire, the Salamanders live. The Tenebrous ones exist in the Abyss. The Divine Hierarchies live in the Superior Planes of Consciousness yes, in the ineffable worlds! The human Monad was an ant, a reptile, bird, and quadruped. It would be impossible for man to be an ant, reptile, bird, or quadruped again. Man has already gone through that course and cannot retrograde! The same applies to the ineffable Beings of the World of AIN SOPH. Neither can they retrogress, nor return to

the human state! It would be as if men became ants again. Nevertheless, every now and then, one of those Beings of Light descends from that elevated Region to help mankind. Those are the Great Avatars, the Great Reformers, who from the soul of the centuries, have watched over humanity. In fact, we are not abandoned. The Great White Lodge is here in the Terrestrial World working in favor of mankind.

82 Logos, Mantram, Theurgy, 1959 ·¶56 ·*also in Return and Reincarnation*

I have directly experienced the Ain Soph while in the state of a very profound meditation. One day, the date and hour does not matter, I attained that state which in India is known as Nirva-Kalpa-Samadhi, where my soul was totally absorbed within the Ain Soph in order to travel throughout the Abstract Absolute Space. This journey started in my pineal gland and continued within the profound bosom of the Eternal Space. Thus, I saw myself beyond any galaxy of matter or anti-matter, I simply was converted into a Self-conscious atom. How happy I was while in absence of the 'I', and beyond this world, beyond the mind, beyond the stars and anti-stars. What one feels during the experience of Samadhi is unutterable. It is comprehendible only through experimentation.

83 Runic Magic, 1969 ·¶439-441 ·*also in The Science of Meditation*

In the Ain Soph only the unity of life reigns.

Esoteric Course of Kabbalah, 1969 · ¶95-97

One among many of those Self-realized atoms from the Ain Soph (Abstract Absolute Space) increased its size and assumed the venerated figure of an Elder of Days before my unusual presence.

84 Runic Magic, 1969 ·¶444-445

The answer from this very illustrious Atomic Master was certainly extraordinary: "The Mind is for us, the inhabitants of the Ain Soph what the mineral kingdom

is for you." and he added "Therefore, we examine the human mind in the same way you examine any mineral."

85 Runic Magic, 1969 ·¶447-448

When the Spirit, the Intimate is liberated from Maya, it returns to the Ain Soph of the Kabbalah. In the final synthesis, every Being is only a superdivine atom of the abstract absolute space. That atom is the Ain Soph. The ineffable gods of the Ain Soph are completely beyond our comprehension. The human mind is to the gods of the Ain Soph what the activities of the mineral kingdom are to us. In the Ain Soph only the unity of life reigns. This is supreme happiness. The universe is duality, Maya, suffering. We need to free ourselves from duality and return to the unity of life. It is urgent to pass beyond the painful manifestations of Maya. There is science with which we can rend the veil of Maya return to the Ain Soph. That science is Alchemy.

86 Esoteric Course of Kabbalah, 1969 ·¶95-97 ·*also in The Priestess, The Law of Opposites*

Certainly, the Cosmic Night endures as much as the Great Day. It is my duty to affirm that each one of us, the Brethren, was radically absorbed within his own primordial atom, the Ain Soph. Therefore, when the dawn of the new Cosmic Day is initiated, the Eternal Mother-Space widens herself from inside towards the outer like a lotus bud. Thus, this is how the universe is gestated inside the womb of PRAKRITI.

87 Runic Magic, 1969 ·¶753-754 ·*also in The Cosmic Night and Day, Whose Veil No Mortal Has Lifted, Runic Magic, The Eternal Mother Space*

13 PASSAGES

IV Between Ain Soph and Ain Soph Paranishpana

His own distinction between the Ain Soph and the Ain Soph Paranishpanna. The atom without Self-realisation has only the three primary forces; the atom that has it keeps the four seed atoms, and at the dawn of a new Cosmic Day rebuilds its bodies from them. Paranishpanna, he says, is not given to every being at the end of a Cosmic Day.

TWO KINDS OF ATOM

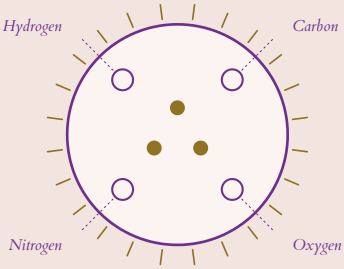
We must make a specific differentiation between Ain Soph and Ain Soph Paranishpana



Ain Soph without Intimate Self-Realisation

This type of atom does not contain more atoms.

only the Three Primary Forces of the Father, Son and Holy Spirit



"Ain Soph Paranishpana"

is clothed with its Solar Bodies

They have within themselves four seedatoms

The simple atom and the Self-realized one, side by side, with the four seed atoms he names (passages 88 to 91, 94, 96).

However, not all of these atomic stars from this spiritual firmament are Self-realized. The Genesis-Atom (Ain Soph) of any person who has not built his Solar Bodies within the Flaming Forge of Vulcan is certainly very simple. This type of atom does not contain more atoms.

88 Runic Magic, 1969 ·¶452 ·*also in The Solar Bodies*

The Genesis-Atoms which are Self-realized are another matter. They are what in occult science we call "Ain Soph Paranishpana". They have within themselves four seedatoms, which are symbolically represented in alchemy with these four letters: C.O.N.H. (Carbon, Oxygen, Nitrogen, Hydrogen).

89 Runic Magic, 1969 ·¶453

We must make a specific differentiation between Ain Soph and Ain Soph Paranishpana; in the first case interior Self-Realisation does not exist, it does exist in the second. Any Mahatma well knows that he must dissolve the Solar Bodies before entering the Absolute. The day we are liberated, we leave behind, abandon all of the vehicles.

90 Tarot and Kabalah, 1978 ·¶2050 ·*also in The Solar Bodies*

Ain Soph without Intimate Self-Realisation does not possess the four Seed Atoms, is a simple atom of Absolute Abstract Space with only the Three Primary Forces of the Father, Son and Holy Spirit.

91 Tarot and Kabalah, 1978 ·¶2053

One summer night, I was interrogating a group of Gnostic students in the following way: "If at the end of the Mahamanvantara we must disintegrate the solar bodies which we built with so much effort within the Ninth Sphere, then, why did we build them?" None of the these students could give the right answer. Therefore, my explanation was necessary. "It is clear", I said, "that when the Great Pralaya (Cosmic Night) arrives, the Ain Soph absorbs the three primary forces and disintegrates the four bodies. Nevertheless, the Ain Soph retains and attracts towards its interior sphere the four SeedAtoms which correspond to the four bodies." Therefore, within the Ain Soph Paranishpana, that is to say, within the Self-realized atom, the three primary forces and the four Seed-Atoms exist."

92 Runic Magic, 1969 ·¶454-455 ·*also in The Cosmic Night and Day*

The Ain Soph Paranishpana rebuilds its four bodies by means of its correspondent SeedAtoms at the dawn of the Mahamanvantara (Cosmic Day). These four bodies constitute the Hebraic Mercabah, which is the chariot of the centuries, the solar vehicle of the Ain Soph Paranishpana, which is the No-Thing without limits, and absolute. The four bodies assume the form of the manifested Heavenly-Man, which is the vehicle in order to descend and manifest himself within the world of phenomenon.

93 Runic Magic, 1969 · ¶457-458 · *also in The Cosmic Night and Day*

Paranishpanna (absolute happiness) without Paramartha (awake consciousness) is not happiness.

Mysteries of Fire, 1955 · ¶258-259

We do not exaggerate if we emphasise the Alchemist's transcendental idea that an Ain Soph Paranishpanna atom possesses within itself the four atom seeds: Carbon, Oxygen, Nitrogen and Hydrogen. With these four Alchemical Atoms, the Ain Soph Paranishpanna rebuilds the Mercabah, the Chariot (the Solar Bodies) in order to enter into any Universe when it is necessary… Let us not forget that Mercabah is the chariot of the centuries, the heavenly human being of the Qabbalah… As a sequence or corollary, we can, and we must affirm that those who have not performed the work in the Ninth Sphere (the sex) certainly do not possess the Chariot, the Mercabah. It is unquestionable that everything changes in the active field of the Prakriti, due to the modifications of the Traigunamayashakti, and that we, the human beings also modify ourselves in a positive or negative way. But, if we do not build the Chariot, the Mercabah, the Ain Soph remains without intimate Self-Realisation.

94 My Return to Tibet, 1969 · ¶2035-2037

The atom of a Master who has liberated himself is very different from an Ain Soph atom without Self-Realisation. At the Dawn of the Mahamanvantara, a

Self-Realised One unfolds its bodies, its seeds entering into activity. Having possession of the Solar Bodies they are restored if desired, at any moment. One is given autonomous consciousness by having fabricated those Bodies.

95 Tarot and Kabalah, 1978 ·¶2055 ·*also in The Solar Bodies, The Cosmic Night and Day*

Ain Soph which possesses the Seed Atoms can reincarnate at the hour it wishes, and is clothed with its Solar Bodies. When it wants to manifest, it emanates those Solar Seed Atoms, and appears in any part of space whatsoever.

96 Tarot and Kabalah, 1978 ·¶2056 ·*also in Return and Reincarnation*

The constellation of Orion has a marked influence upon the atomic star which guides us internally which is Ain Soph Paranishpanna, our intimate star. As one Master said: "I raise my eyes to the stars from whence must come my help, but I am always guided by my Star which I have within".

97 Tarot and Kabalah, 1978 ·¶1510

46. Paranishpanna (absolute happiness) without Paramartha (awake consciousness) is not happiness. 47. Jesus Christ attained Paramartha and Paranishpanna; nonetheless, he renounced the happiness of the Unmanifested Absolute to come and save human beings and Gods.

98 Mysteries of Fire, 1955 ·¶258-259

It is then absolutely false to asseverate that at the end of a Mahamanvantara (Cosmic Day), all of the living beings attain the state of Paranishpana or Absolute Perfection. "YON-GRUB", radical perfection is never the outcome of the evolving mechanics.

99 My Return to Tibet, 1969 ·¶1722-1723 ·*also in The Cosmic Night and Day, Evolution, Involution, Revolution*

Remember that Paranishpana is the Sumun Bonum, the Absolute, and therefore, Paranirvan Eventually, everything that apparently exists in the universe will come to real existence in the Paranishpana state.

100 The Secret Doctrine of Anahuac, 1974 ·¶674-676

Part Four – The Absolute, the unmanifested, is uncreated light

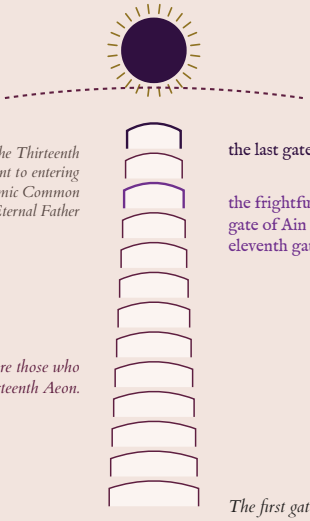
8 PASSAGES

I SAT the Unmanifested Absolute

The Ain as Sat, the Unmanifested Absolute, and as the Thirteenth Aeon of Pistis Sophia, the thirteenth gate, which is the bosom of the Cosmic Common Eternal Father. Behind the unmanifested Prakriti is the Unmanifested Absolute, and it has to be entered first.

THE THIRTEEN GATES

Behind the Unmanifested Prakriti is the Unmanifested Absolute.



The gates as Pistis Sophia Unveiled counts them, from Malkuth up to the Ain, and what lies behind the last (passages 63, 103, 104).

Brahma is Spirit, but "That" is not Spirit. The Absolute, the unmanifested, is uncreated light.

101 My Return to Tibet, 1969 ·¶67 ·*also in Barbelo*

SAT the Unmanifested Absolute has nothing to do with the Consciousness, because the latter, as brilliant as it might be, is like a miserable wax candle before the Uncreated Light of 'That' which has no name.

102 My Return to Tibet, 1969 ·¶1290 ·*also in The Glossary, Barbelo*

Behind the Unmanifested Prakriti is the Unmanifested Absolute. It is necessary to first enter the Unmanifested Prakriti before submerging ourselves within the Bosom of the Unmanifested Absolute.

103 Esoteric Treatise of Hermetic Astrology, 1967 ·¶401 ·*also in The Eternal Mother Space, The Five Aspects of the Divine Mother, The Cosmic Night and Day*

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.

104 Pistis Sophia Unveiled, 1983 ·¶560-561 ·*also in The Treasury of the Light, The Elohim*

Behind the Unmanifested Prakriti is the Unmanifested Absolute.

Esoteric Treatise of Hermetic Astrology, 1967 · ¶401

Aelohim is the Omnimerciful, the Cosmic Common Eternal Father, the Abstract Absolute Space. Every Adept can perform the twelve works of Hercules if he proposes to do so. Rare is he that dares to knock on the Thirteenth Aeon. Knocking on the Thirteenth Gate signifies the submergence within the bosom of the Infinitude that sustains all.

105 Pistis Sophia Unveiled, 1983 ·¶567-569 ·*also in The Elohim, The Treasury of the Light*

The Thirteenth Aeon is Ain, Sat, the Seity. Beyond the Thirteenth Aeon is the Cosmic Common Eternal Father, and Adhi Buddha, who is the Buddha of our

individual Buddha. Adhi-Buddha is the Father of our Father, but He never comes into manifestation, because He is the Unknowable Divinity.

106 Pistis Sophia Unveiled, 1983 ·¶2861-2863 ·*also in The Treasury of the Light*

Only at the end of the Mahamanvantara, after having integrated ourselves with our Father who is in secret, do we then integrate ourselves with Adhi-Buddha. This integration with Adhi-Buddha is performed in the Mahapralaya, in the Cosmic Night and within the bosom of the Absolute Abstract Space.

107 Pistis Sophia Unveiled, 1983 ·¶2864-2865 ·*also in The Being Is the Being, The Cosmic Night and Day*

We have the substance of the Macrocosm within the conscious brain, which is made up of all of the specific nervous centers of the human organism, and likewise so on. Therefore, the necessary materials for the Great Work are found within the human organism. If we achieve the creation of the superior existential bodies of the Being, then, as a fact, we attain the liberation from all of the cosmos, including the seventh, in order to finally enter into the Unmanifested Absolute, Sat, Ain.

108 Dissolving the I ·¶197 ·*also in The Laws of the Three and of the Seven*

12 PASSAGES

11 Sleep again within the profound bosom of the Absolute

What becomes of the universe and its builders at the Great Night. Sattva, Rajas and Tamas come back into equilibrium and the universe sleeps again in the bosom of the Absolute; the sparks return to their fathers. He gives his own absorption at the end of the Lunar Mahamanvantara, and the ones who went in without Self-realisation.

23. Sattva, Rajas and Tamas were unbalanced; therefore, the Mahamanvantara dawned. 24. The yogi must liberate himself from Sattva, Rajas and Tamas to gain the right to enter into the Absolute. 25. Sattva, Rajas and Tamas will be in perfect equilibrium again at the end of the Mahamanvantara; thus, the universe will sleep again within the profound bosom of the Absolute, within the supreme Parabrahman, the In-nominated. 26. The universe will sleep for seven eternities until Maha Kundalini will awaken it again to activity.

109 Mysteries of Fire, 1955 ·¶49-51 ·*also in The Three Gunas*

All this flux and reflux of life resounds in entire nature with the Chinese gong. At the arrival of the cosmic night, all the sparks, converted into flames, return to their fathers, and their fathers return to the unmanifested Logos to submerge themselves into the limitless bliss of the Absolute, where neither tears nor pain exist; where we are all "one", where we are all "The Godly", the "innominate", "that", "that", "that".

110 Zodiacal Course, 1951 ·¶925 ·*also in The Law of the Pendulum, The Cosmic Night and Day*

165. ATALA is the first plane, directly emanating from the Absolute the hierarchies of the Dhyani Buddhas belong to this plane. They are in the state of Parasamadhi or Dharmakaya, a state in which there can be no progress, because they are completely perfect entities who only await the cosmic night in order to enter into the Absolute. 166. The second plane of the Vedas is VITALA. As it has been said, the celestial Buddhas that have emanated from the seven Dhyani Buddhas are in this loka.

111 Igneous Rose, 1954 ·¶766-767

God is the Voice of the Elohim, is the Choir of Masters who initiate the Mahamanvantara (the Cosmic day); that is God. When the night of Pralaya (the Cosmic night) comes, He ceases to exist for the universe. They die to the universe and are born to the Absolute. For this reason it can be said that God also dies. After the Cosmic night, in the new dawning of the Cosmic day, He arises once again from within the Absolute.

112 Tarot and Kabalah, 1978 ·¶1684 ·*also in The Intimate Christ, The Cosmic Night and Day, The Elohim*

By all means, it is ostensible, palpable and evident that these joyful Beings, that these blessed Flames emerge in the dawn of life, from within the bosom of the Absolute, in order to give and to establish laws within the living laboratory of Nature. When the cosmic day, the great age finishes, then those ineffable ones cease to exist and come into being. They get lost within the inconceivable and inexhaustible joy from the profound Abstract Absolute Space.

113 My Return to Tibet, 1969 ·¶384-385

Ancient wisdom says that Brahama, the Father, the Ocean of the Universal Spirit of Life, upon the arrival of the Great Night (that which the Hindu call Pralaya, or the dissolution of the universe) submerges Himself within Absolute Abstract Space for 7 Eternities. The 7 Eternities signify "Æva", or periods of time which are totally defined, clear and precise.

114 Tarot and Kabalah, 1978 ·¶1944 ·*also in The Cosmic Night and Day*

They die to the universe and are born to the Absolute.

Tarot and Kabalah, 1978 · ¶1684

When the profound night of the creators of this Solar System comes, they will be absorbed in the bosom of the Absolute. A group of moons will remain; the planets, the Sun, the Earth, and life will have disappeared along with the virginal

sparks. To each of us corresponds a virginal spark, to each living creature there corresponds a virginal spark, and these will be absorbed in the Absolute for 7 Eternities.

115 Tarot and Kabalah, 1978 ·¶1947 ·*also in The Cosmic Night and Day*

While delving in this so abstract subject matter that is very difficult for many to comprehend, I remember that during the profound night of Pralaya, the Fathers-Mothers or Divine Androgenous did not easily forget the universe that existed. Therefore, when this remembrance is projected in the Abstract Absolute Space, within that which has no name, this forms paradises of inconceivable bliss. It is indubitable that if we would pick a marvellous flower from any of those Edens of the Absolute and if afterwards we would bring it to the cosmos, it would instantaneously cease having any type of existence.

116 My Return to Tibet, 1969 ·¶1384-1387

I was absorbed within the Absolute at the end of that Lunar Mahamanvantara which endured 311,040,000,000,000 years, or, in other words, an age of Brahma. It is indispensable to say that after the Great Day, the Monadic waves of the moon submerged themselves within the Runic UR, within the profound womb of the Eternal Mother Space.

117 Runic Magic, 1969 ·¶746-747 ·*also in The Cosmic Night and Day, The Eternal Mother Space*

It is necessary to clarify that Brahma submerged himself into the Absolute during the whole period of the Maha-Pralaya, the Great Night. While we, the Brethren were in that tremendous Para-Nirvanic repose, the Unknown Darkness converted itself into Uncreated Light for us.

118 Runic Magic, 1969 ·¶750-751 ·*also in The Cosmic Night and Day, Barbelo*

At the end of the Seventh Round of the Lunar Chain the Virginal Sparks, Rays or Divine Lightning Bolts submerged themselves within the Absolute without any Self-Realisation, save some few exceptions. These were the Men-Angels who indeed accepted the Doctrine. When the failed Virginal Sparks submerged

themselves within the uncreated light of the Abstract Absolute Space, they radically abandoned their tenebrous ex-personalities who violently precipitated themselves throughout the devolving path…

119 My Return to Tibet, 1969 ·¶1718-1719 ·*also in The Root Races, The Cosmic Night and Day, Evolution, Involution, Revolution, Barbelo*

Obviously, the Universe will ascend from octave to octave before its total dissolution. The perfect souls of the Inheritances of the Light will ascend with the Universe, from octave to octave. In the end, they will become submerged into the bosom of the Absolute. They will then enjoy an inexhaustible joy. When the Universe is dissolved, the joy of the Great Pralaya arrives. The Great Pralaya is the profound Cosmic Night.

120 Pistis Sophia Unveiled, 1983 ·¶4854-4855 ·*also in The Treasury of the Light, The Cosmic Night and Day, The Glossary*

III Christ is an inhabitant of the Absolute

Who lives in the Absolute: the Paramarthasattyas, for whom its darkness is light. It is better to renounce Nirvana and be born within the Absolute, he tells his Arhats. Adepts who reached the final liberation, and the one who submerges in the bosom of the Eternal Common Cosmic Father.

The Absolute is Life free in its movement. The Absolute is the Eternal Father, always obscure. The Absolute is profound darkness for human eyes and uncreated and terrible light for the ineffable hierarchy of the Paramartha-satya. Christ is a Paramartha-satya. Christ is an inhabitant of the Absolute. This Great Being liberated himself from the Great Soul of the World in a past Mahamanvantara and was born in the Absolute as a Paramartha-satya.

121 The Christmas Messages ·¶198-200 ·*also in Barbelo, The Intimate Christ*

The Buddhi, that is to say the spiritual soul of every human being, is a spark of the soul of the world, the intracosmic soul. Our individual consciousness should keep awakening in ever more elevated planes of Cosmic Consiousness until at last awakening in the Absolute Consiousness; this is in order to make itself independent of the Great Soul and be born in the Absolute as a Paramartha-satya. The Absolute is the Great Reality. It is Life free in its movement. We should liberate ourselves from all of the cosmic planes; we should live within Life free in its movement. We should stop existing and move on to Being. Being is better than existing. Being is to live without conditions, beyond karma and the gods. Being is to live in plenitude, without sorrows of the mind and without the pain of existence.

122 The Christmas Messages ·¶221-224 ·*also in Awakening, The Human Soul, The Consciousness*

This I say to my Arhats: It is better to renounce the happiness of Nirvana and sacrifice yourselves for the Great Work of the Father in order to be born within the Absolute. This I say to my Arhats: The Masters who renounce the happiness of Nirvana in order to follow the duty of the long Path of woe and bitterness are liberated from the Soul of the World after many ages. Thus, they are born

within the Uncreated Light of Life, free in its movement, where only absolute happiness, absolute Consciousness and absolute Reality of the Being reigns.

123 Treatise of Sexual Alchemy, 1954 ·¶1332 ·*also in Entropy and Sacrifice, Chesed, The Three Factors, Barbelo*

A PRACTICE

We, the Gnostics, should fertilize our seminal atoms with the solar fires so that from those atoms the Golden Child of sexual alchemy, the Christ I, the God Child of Bethlehem will be born. Only in this way can we liberate ourselves from the cosmos and be born in the Uncreated Light, where there exists only the happiness of Life free in its movement.

124 The Christmas Messages ·¶220 ·*also in The Intimate Christ, Christmas, Barbelo*

One is liberated from the Ninth Sphere when one becomes a Paramarthasattya (an inhabitant of the Absolute). Then one will be submerged in Abstract Joy. Before going there however, there will be a humiliation; one needs to descend again, otherwise one violates the Law of Leviathan, the Seal of Solomon.

125 Tarot and Kabalah, 1978 ·¶307-308

This is because successive mystical exaltations also exist within the Absolute, which are far beyond any comprehension for us.

My Return to Tibet, 1969 · ¶1157-1162

To do battle, to struggle, to suffer, to finally liberate oneself, to be lost like a glistening droplet in the ocean of uncreated Light is, without doubt, the greatest yearning. Before entering the Absolute one must prepare oneself in the region of Atala; here the beings are colourless, here lives a man who was not able to enter the Absolute because he invented the words Good and Evil in place of using the words Evolutive and Involutive, and so created karma. Humanity has

been adversely affected by these two words. It is said of everything that "that is Bad" or "that is Good", and thus, all that which invites us to study the Internal Values is brought to a standstill. For this reason, that Holy Man is waiting. We need to help people to exchange these two words for Evolutive and Involutive. In the bosom of the Absolute there exists a great exaltation. The Paramarthasattyas are little by little exalted, and pass far beyond any possible comprehension.

126 Tarot and Kabalah, 1978 ·¶1932-1934 ·*also in Barbelo*

Indeed, I saw with mystical astonishment two Adepts who, after having achieved a complete identification with Paranirvana, attained the final liberation. These Brethren, attired with their tunics of white linen and covering their heads with a mantle of immaculate whiteness that reached until their feet, entered within the Abstract Absolute Space. Frankly, since I still have not lost my capacity for astonishment, I felt myself amazed, bewildered. Thus, with wonderment, I accompanied them until the Ring Pass Not (the gate of the universe)… I saw them penetrate into the Uncreated Light of the Absolute filled with infinite humbleness and veneration. They passed far beyond the Gods and humans. They became Paramarthasatyas. Nevertheless, they submerged themselves within 'That' as simple apprentices… This is because successive mystical exaltations also exist within the Absolute, which are far beyond any comprehension for us.

127 My Return to Tibet, 1969 ·¶1157-1162 ·*also in Humility, Barbelo*

It is easy to understand that when Horus becomes victorious in the battles against the Red Demons (Devil 'I's), then he gives to himself the luxury of swallowing his own soul. The best comes after this banquet. Father, Mother and Son, in other words, Osiris, Isis, Horus, these three Divine Fires with a Diamond Soul, are mixed, fused and integrated amongst themselves in order to form one single flame, an Anupadaka. Therefore, the Occult Lord, the One who is immersed within the Absolute, within the inexhaustible and inconceivable Bliss, the Anupadaka, cannot have Father, since by Himself he is Self-Existent and

One with the Universal Spirit of Life. The Mystery of the Hierarchy of the Anupadaka ones within the Abstract Absolute Space is far beyond all possible comprehension for us.

128 My Return to Tibet, 1969 ·¶1306-1308

Fortunate are those who achieve the departure from this Universe in order to enter into the Uncreated Light. Those who enter into the bosom of the Great Reality possess the glorious body of Dharmakaya. Those who possess the body of Dharmakaya submerge themselves within the joy of life, free in its movement.

129 Pistis Sophia Unveiled, 1983 ·¶4447-4449 ·*also in Barbelo*

Whosoever is dressed up with the Cloud of Virtue is liberated from sufferings and works. Nevertheless, this does not signify that such a one is exempt from the possibility of the downfall. We can pass beyond any danger only by entering into the Absolute. The successive transformations of qualities only disappear when we absorb ourselves within the Abstract Absolute Space.

130 My Return to Tibet, 1969 ·¶2123-2124

So the one who submerges in the bosom of the Eternal Common Cosmic Father has taken his objective reasoning to absolute perfection. He has become fully conscious of the Divine and can verbalize it completely. He has a unique capacity of omniscience, because one thing is the truth in abstracto and another thing is the Truth that has already been perfectly understood, comprehended and even verbalized through objective reason. Therein lies the difference.

131 The Fifth Gospel, volume 1A ·Gnostic Consequences of the Immolation of Pain ·*Lecture-Interview – Mexico City – 1976* ·¶1653

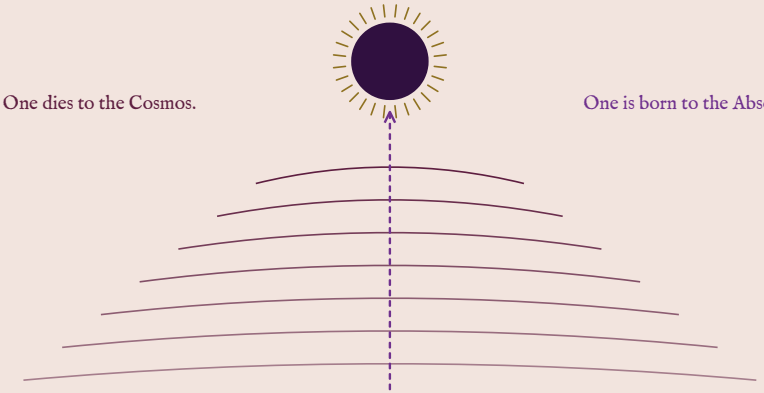
8 PASSAGES

IV One is born to the Absolute

The way in. The goal is to enter the Absolute, and the arrival is strewn with renunciations and death: the laws of the seven cosmos, the I, the occult powers, even omniscience have to be left behind. One dies to the cosmos and is born to the Absolute.

OUT OF THE SEVEN COSMOS

The goal of our studies is to enter the Absolute.



we must free ourselves of all of the laws of the Seven Cosmos which rule us

The arrival at the Absolute is strewn with renunciations and death.

The last step as he states it: free of the laws of the seven cosmos, dead to the cosmos, born to the Absolute (passages 132, 136, 137).

The goal of our studies is to enter the Absolute. To attain this we must free ourselves of all of the laws of the Seven Cosmos which rule us.

132 TAROT AND KABALAH, 1978 ·¶1665 ·*also in The Laws of the Three and of the Seven*

It is urgent to know, it is indispensable to comprehend that the Universe is made up of an illusory nature. We need to die, to die and to die within ourselves and

to renounce, renounce and renounce and to cease existing within all of the Seven Cosmos in order to have the right TO BE within the Absolute.

133 The Solar Bodies, 1968 ·¶1423 ·*also in The Laws of the Three and of the Seven, Psychological Death*

We have to put an end to the process of the 'I' in order to enter the Absolute. The human "I" should enter the house of the dead. It should go into the common grave of astral remains. It should disintegrate in the abyss, in order for the Being to be born filled with majesty and power.

134 The Greater Mysteries, 1956 ·¶680

One cannot enter the Absolute and the Essence submerge in the Being before "passing through the Great Death".

135 Tarot and Kabalah, 1978 ·¶1429 ·*also in The Being Is the Being, The Human Soul*

The arrival at the Absolute is strewn with renunciations and death.

Tarot and Kabalah, 1978 · ¶1675

The Twelve Doors of Mercy are the 12 zodiacal signs, 12 worlds or 12 suprasensible planes, the Door Number 13, the liberation, is for the escape to the Absolute. One dies to the Cosmos. One is born to the Absolute.

136 Tarot and Kabalah, 1978 ·¶1440-1441

The arrival at the Absolute is strewn with renunciations and death. The Omnipotence and even the Omniscience must be renounced so as to enter the Absolute.

137 Tarot and Kabalah, 1978 ·¶1675

Even when almost achieving the total liberation, numerous souls fail because they cannot absolutely renounce all their occult powers. Those Beings submerge themselves for a short time within Nature, in order to emerge anew as owners,

chiefs and lords. Thousands of Gods exist of this type. They are divine and ineffable, but they have not the right to enter into the Absolute.

138 Runic Magic, 1969 ·¶1733-1734

11. In order to have the right to enter into the Absolute, it is necessary to possess the age of 300,000 divine years. 12. The last cape that a Logos wears is the Starry Mantle with which he gains the right to enter into the Absolute.

139 Mysteries of Fire, 1955 ·¶430-431

How this was made. All fifty-two books were searched for the Ain, the Ain Soph and the Ain Soph Aur, for his other names for them, and for the passages where he describes the Absolute itself. That returned **525 candidate paragraphs in 36 books.** Every candidate was read **twice, by independent readers**; they agreed on 493 and a third reading settled the other 32. 266 paragraphs were judged printable; neighbouring paragraphs on one teaching were joined, giving 220 passages, and **139 are printed here.** The rest were set aside with their reasons: the Absolute named only in passing, teachings that belong to other subjects or are already whole in other finished works, questions from the audience, and 81 repetitions of the same words.

No sentence of his is cut in half. Each range was extended until his sentence closed, and 79 ranges run over more than one paragraph. He does not always count the three aspects in the same order, and both orders are printed as he gives them.

98 passages also stand in another finished work, and every one is marked where it stands, the most in *Barbelo* (26) and *The Cosmic Night and Day* (20). An overlap is allowed wherever the teaching needs it, so that a reader who comes to this one book has the whole of it. What is not allowed is an overlap a reader cannot see.

Checked against the source. Every passage was proved again, word for word, against the paragraphs of the book it comes from, with no failures. 37 mends were made where the scanner had misread the page, and every one is listed in the build record: most often *Am* for *Ain*, words split in two (“Spiritual”, “Universal”, “submerged”), and hyphens that had lost their join. Every other printed word stands as the source has it.

No editor’s notes. The doctrine search over his passages and over every word of ours found nothing that ties the fire to anything but the couple’s work. The one passage that names Maha Kundalini speaks of the universe at the dawn of a Great Day, not of the fire in a human being; where he speaks of sacrifice, it is the sacrifice of the Absolute at the dawn of creation, and the renouncing of Nirvana.

This edition. First printed on the Tarot & Kabbalah shelf on 27 September 2026. Reset on 31 October 2026 for the family of Creation: the same passages in the same order, with diagrams, the years each book was first printed, and the marks of the works finished since.

A work of Creation. Creation is a family of small books, each on one step in the making of a world, set in the order the making unfolds. *Ain, Ain Soph, Ain Soph Aur* stands second in that order, after Barbelo, as the Absolute from which every world comes and into which it returns. The family wears the rose sand of first dawn; this book’s colour is the violet of the uncreated light. It also keeps its place on the Tarot & Kabbalah shelf, above the ten Sephiroth.

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