

Barbelo

The Ocean of the Uncreated Light

Barbelo, the abode of the Light, as he unveils it in the Pistis Sophia; the Uncreated Light of the Absolute, the darkness it shines in, and the soul that is lost in it or falls from it; Mary's form in Barbelo and her likeness in the Virgin of Light; and the Light that comes down from Barbelo as the Christ who preaches the Truth, as a body and as peace, in his own words, from the fifty-two books

71 PASSAGES · 14 BOOKS · 13 SECTIONS · 5 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his, or the gospel he unveils. 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.

He names Barbelo in one book only, his *Pistis Sophia Unveiled*, in a few short lines, each written under the verse of the old gospel it opens. Those lines are all here, with the verses beside them. Around them stand his teachings on the two things he joins to Barbelo: the Uncreated Light, which runs through many of his books, and the Virgin of Light.

The first part is the ocean of the Uncreated Light: *"The abode of Barbelo is the ocean of the Uncreated Light." "The great emanations of Barbelo, the abode of the Light, can never be comprehended by the intellectual light."*

The second part is being born in that Light: *"…to be lost like a glistening droplet in the ocean of uncreated Light is, without doubt, the greatest yearning." "Fortunate are those who achieve the departure from this Universe in order to enter into the Uncreated Light."*

The third part is the fall from it: *"The uncreated LIGHT of the Absolute moved away from the Gods little by little." "When the Initiate lets himself fall he then cannot enjoy the emanations of Barbelo."*

The fourth part is form and likeness: *"Mary, Mother of Jesus, receives form, which is in Barbelo, according to Nature, yet she receives likeness, which is in the Virgin of Light." "The Virgin of Light, according to Light, is the Unmanifested Cosmic Mother, whose veil no mortal has lifted."*

The last part is the Light that comes down: *"When the Intimate Christ departs from the abode of Barbelo, the Ocean of the Great Light, He comes to preach the Truth." "The Ethereal body of the Man-Christ is the crystallization of the Light that descends from the abode of Barbelo."*

What is in it

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THE MAP

Five parts, from the ocean of the Uncreated Light to the Light that comes down from it

Tap a part to go to it. Below, the ocean of the Uncreated Light above, and the small light of the intellect beneath it, which never reaches it; the captions are his own words, from the passages they link to.

The ocean of the Uncreated Light
PART ONE · 25 PASSAGES

Born in the Uncreated Light
PART TWO · 16 PASSAGES

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PART THREE · 8 PASSAGES

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PART FOUR · 11 PASSAGES

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PART FIVE · 11 PASSAGES

THE OCEAN OF THE UNCREATED LIGHT





"The abode of Barbelo is the ocean of the Uncreated Light"

Pistis Sophia Unveiled, 1983 · ¶3465

"...can never be comprehended by the intellectual light"

Pistis Sophia Unveiled, 1983 · ¶1374

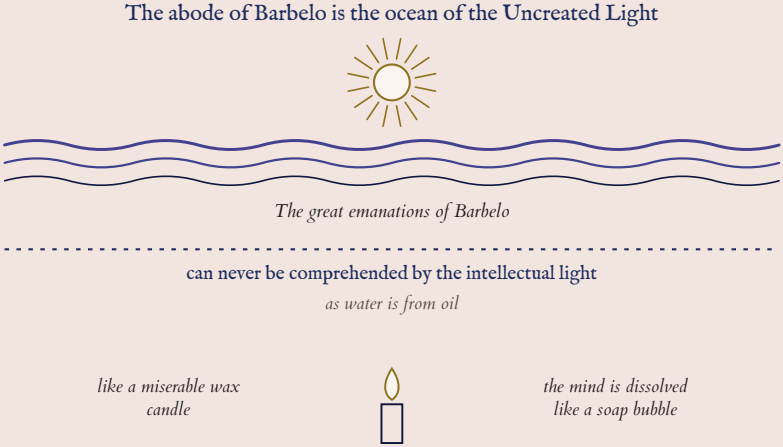
Part One – The ocean of the Uncreated Light

7 PASSAGES

1 The abode of Barbelo is the ocean of the Uncreated Light

The abode of Barbelo is named as the ocean of the Uncreated Light, and its great emanations lie beyond the reach of the intellectual light. The intellect is set apart from that Light as water from oil; before it the mind dissolves, consciousness is a mere candle, and a Buddha is one who has developed that Light in himself.

THE OCEAN AND THE CANDLE



Above, the abode of Barbelo; below the line, the intellect and the consciousness, which do not reach it (passages 1, 2, 4 to 6).

The Gods know very well that within the bosom of the uncreated light, the mind is dissolved like a soap bubble.

1 My Return to Tibet, 1969 ·¶387-388 ·*also in Ain, Ain Soph, Ain Soph Aur*

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.

2 My Return to Tibet, 1969 ·¶1290 ·*also in Ain, Ain Soph, Ain Soph Aur, The Words He Uses*

> *8. And because of the illusion of thy light, I am become a stranger to my brethren, the invisibles, and to the great emanations of Barbelo.*

3 Pistis Sophia Unveiled, 1983 ·¶1334

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

Pistis Sophia Unveiled, 1983 · ¶1375

The great emanations of Barbelo, the abode of the Light, can never be comprehended by the intellectual light.

4 Pistis Sophia Unveiled, 1983 ·¶1374 ·*also in The Treasury of the Light*

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

5 Pistis Sophia Unveiled, 1983 ·¶1375 ·*also in Ain, Ain Soph, Ain Soph Aur, The Treasury of the Light*

The abode of Barbelo is the ocean of the Uncreated Light.

6 Pistis Sophia Unveiled, 1983 ·¶3465 ·*also in The Treasury of the Light*

A Buddha, for example, is a creature who has no representations, and that is why he is called Buddha, because he does not carry representations in the mind of any kind, neither positive nor negative. That is why he is a Buddha; he is whole, unitotal, enlightened; he has developed in himself the Uncreated Light, he has self-realized it in himself.

7 The Fifth Gospel, vol. 1A ·The Danger of Mental Effigies ·*Third Chamber – Mexico City – June 1977* ·¶2128 ·*also in Mental Effigies*

II PASSAGES

II The Absolute is uncreated Light which casts no shadow anywhere

These passages describe the Absolute itself as uncreated light: abstract space and movement, beyond form and darkness, before which even the most divine planes are shadows. From the Ain Soph an intelligence and a power radiate by that Light, the first Cosmos rests submerged in it, and the Pleroma is formed upon its screen.

THE ABSOLUTE

The Absolute is uncreated Light which casts no shadow anywhere



The Absolute has three aspects

(1) the unmanifested	(2) the Spirit of Life which animates every being	(3) the chaotic, inodorous, atomic seminal, etc., matter

The Absolute as uncreated Light, the first Cosmos within it, and the three aspects he gives it (passages 8, 13 to 15).

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 Christmas Messages ·¶201-202

9. Remember that the Universe is nothing more than a floating shadow, and that the most divine planes of consciousness are no more that pure masses of shadows before the majesty of the uncreated Light of the ABSOLUTE.

9 Christ Will, 1954 ·¶1040

41. The ABSOLUTE is abstract absolute space without limits, and abstract absolute movement, between the pleroma of the uncreated Light, where only the happiness of BEING without existing shines, the happiness of the free life in its movement.

10 Christ Will, 1954 ·¶1079

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.

11 The Greater Mysteries, 1956 ·¶670 ·*also in Ain, Ain Soph, Ain Soph Aur, Chesed, Compassion, Gratitude and Kindness, The Three Factors*

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.

12 Aztec Christic Magic, 1973 ·¶231 ·*also in Ain, Ain Soph, Ain Soph Aur, Kether*

The first Cosmos is submerged within the Uncreated Light of the Absolute.

Esoteric Treatise of Hermetic Astrology, 1967 · ¶52

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.

13 Aztec Christic Magic, 1973 ·¶239 ·*also in Ain, Ain Soph, Ain Soph Aur*

The first Cosmos is submerged within the Uncreated Light of the Absolute.

14 Esoteric Treatise of Hermetic Astrology, 1967 ·¶52 ·*also in The Laws of the Three and of the Seven*

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.

15 Tarot and Kabalah, 1978 ·¶1907-1908 ·*also in Ain, Ain Soph, Ain Soph Aur*

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

16 Tarot and Kabalah, 1978 ·¶1909 ·*also in Ain, Ain Soph, Ain Soph Aur*

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

17 My Return to Tibet, 1969 ·¶67 ·*also in Ain, Ain Soph, Ain Soph Aur*

It is written with fiery words that these holy remembrances, when projected upon the eternal screen of the Uncreated Light, constitute the universe of Pleroma.

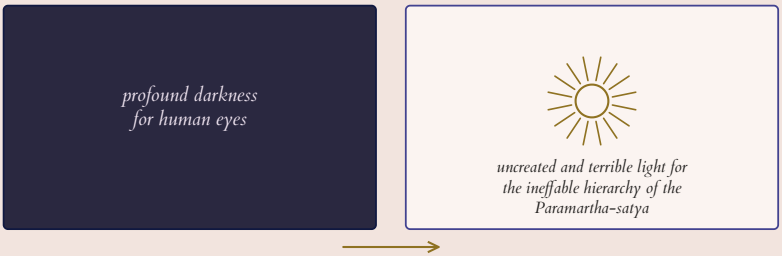
18 My Return to Tibet, 1969 ·¶727

7 PASSAGES

III That darkness is Uncreated Light

What is only darkness to human eyes is uncreated and terrible light to the inhabitants of the Absolute. The Light springs from that darkness, its origin unknown to us, and in it the Non-Being is the Real Being.

THE DARKNESS AND THE LIGHT



One Absolute, darkness to the human eye and Uncreated Light to the ineffable hierarchy; the Light born of the darkness (passages 19, 22, 23).

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.

19 Christmas Messages · ¶198-199

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

20 Treatise of Sexual Alchemy, 1954 · ¶1318 · *also in Ain, Ain Soph, Ain Soph Aur, The Being Is the Being*

While we, the Brethren were in that tremendous Para-Nirvanic repose, the Unknown Darkness converted itself into Uncreated Light for us.

21 Runic Magic, 1969 ·¶751 ·*also in Ain, Ain Soph, Ain Soph Aur*

In the Ocean of the Uncreated Light, the Non-being is the Real Being.

The Science of Meditation · ¶51

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.

22 Tarot and Kabalah, 1978 ·¶1951 ·*also in Ain, Ain Soph, Ain Soph Aur*

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 Parama rthasattyas) however, that darkness is Uncreated Light, made neither by man nor by God, where reigns inexhaustible happiness, inconceivable joy.

23 Tarot and Kabalah, 1978 ·¶1955-1956 ·*also in Ain, Ain Soph, Ain Soph Aur*

That we may more or less perceive the light which shines in the darkness is something which depends upon our power of spiritual vision. The Absolute is profound darkness to the human eye; and Uncreated and terrible Light to the ineffable hierarchy of the Paramarthasattyas.

24 Tarot and Kabalah, 1978 ·¶1961 ·*also in Clairvoyance*

5. In the Ocean of the Uncreated Light, the Non-being is the Real Being.

25 The Science of Meditation ·¶51 ·*also in The Being Is the Being*

Part Two – Born in the Uncreated Light

7 PASSAGES

1 Lost like a glistening droplet in the ocean of uncreated Light

Absolute happiness belongs only to those born in the Uncreated Light of Life free in its movement, after liberation from the cosmos and from karma. Being lost in that ocean is called the greatest yearning, and whoever submerges in the Ocean of the Great Light holds the power and the Treasury of the Light.

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.

26 CHRISTMAS MESSAGES ·¶220 ·*also in Christmas, The Intimate Christ*

Absolute happiness is only for those who liberate themselves from the cosmic dust and who are born in the Uncreated Light of Life, free in its movement.

27 TREATISE OF SEXUAL ALCHEMY, 1954 ·¶1320

Life free in its movement is the Absolute, where only the Uncreated Light shines. Human beings and Gods are submitted to Karma and pain, as long as they are not liberated from the Cosmos.

28 TREATISE OF SEXUAL ALCHEMY, 1954 ·¶1322 ·*also in The Law of Karma*

Those who submerge themselves within the Ocean of the Great Light possess the power and the Treasury of the Light.

PISTIS SOPHIA UNVEILED, 1983 · ¶2254

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.

29 Tarot and Kabalah, 1978 ·¶1932 ·*also in Ain, Ain Soph, Ain Soph Aur*

Those who submerge themselves within the Ocean of the Great Light possess the power and the Treasury of the Light.

30 Pistis Sophia Unveiled, 1983 ·¶2254 ·*also in The Treasury of the Light*

Fortunate are those who achieve the departure from this Universe in order to enter into the Uncreated Light.

31 Pistis Sophia Unveiled, 1983 ·¶4447 ·*also in Ain, Ain Soph, Ain Soph Aur*

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.

32 The Fifth Gospel, vol. 1A ·**The Danger of Mental Effigies** ·*Third Chamber – Mexico City – June 1977* ·¶2095 ·*also in Ain, Ain Soph, Ain Soph Aur, The Words He Uses, Yearning for the Being*

4 passages

11 The Path of the long and bitter duty

Renouncing the happiness of Nirvana for the Great Work and for love of humanity is the way taught here into the Absolute. The Secret Path of torments leads straight there, and the Masters are seen entering the Uncreated Light in humbleness and veneration.

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.

33 Treatise of Sexual Alchemy, 1954 ·¶1332 ·*also in Ain, Ain Soph, Ain Soph Aur, Chesed, Entropy and Sacrifice, The Three Factors*

30. The Path of the long and bitter duty leads us directly to the uncreated light of the ABSOLUTE.

34 Christ Will, 1954 ·¶856 ·*also in Ain, Ain Soph, Ain Soph Aur*

> *This Secret Path takes us directly to the ABSOLUTE, where the Uncreated Light shines.*
>
> The Aquarian Message, 1960 · ¶138

The Secret Path is full of infinite torments. This Secret Path takes us directly to the ABSOLUTE, where the Uncreated Light shines.

35 The Aquarian Message, 1960 ·¶138 ·*also in The Words He Uses*

I saw them penetrate into the Uncreated Light of the Absolute filled with infinite humbleness and veneration.

36 My Return to Tibet, *1969* ·¶1160· *also in Ain, Ain Soph, Ain Soph Aur, Humility*

5 passages

III Guide us and lead us to the Uncreated Light of the Absolute

Christ is shown as an inhabitant of the Absolute, emanated from the Uncreated Light, who renounced its happiness to descend and lead others back to it. Sophia waits for its grace, and once integrated with the Intimate Christ she shines gloriously within it.

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.

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

Christ is an inhabitant of the Absolute. Christ came to the Cosmic Garden in order to guide us and lead us to the Uncreated Light of the Absolute.

38 Treatise of Sexual Alchemy, 1954 ·¶1321 ·*also in The Intimate Christ*

Sophia waits for the Grace of the Uncreated Light to come and give her help.

Pistis Sophia Unveiled, 1983 · ¶1392

49. It was then that the CHRIST, emanated from the uncreated light, descended to the Universal shadows, penetrated the Sanctuary and signed the solemn undertaking of the sacrifice to save men and Gods.

39 Christ Will, 1954 ·¶1086-1087 ·*also in Entropy and Sacrifice, The Intimate Christ*

Sophia waits for the Grace of the Uncreated Light to come and give her help.

40 Pistis Sophia Unveiled, 1983 ·¶1392

Pistis Sophia, integrated with the Interior Christ, shines gloriously in the Uncreated Light. The happiness of Pistis Sophia is inexhaustible when she integrates herself with the Intimate Christ.

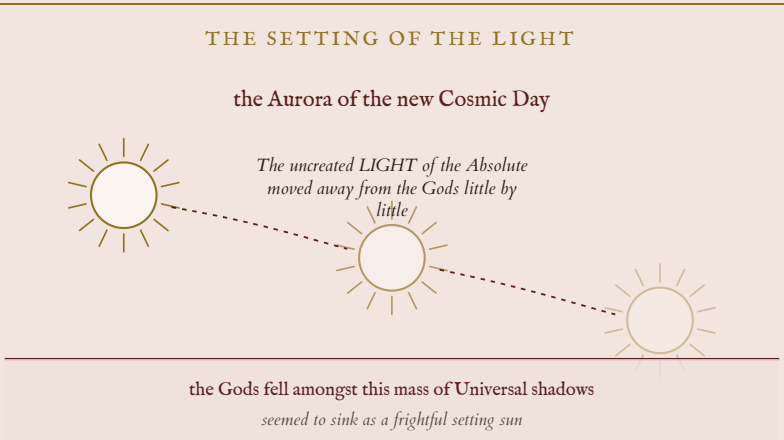
41 Pistis Sophia Unveiled, 1983 ·¶4593 ·*also in The Intimate Christ*

Part Three – When the Initiate lets himself fall

5 PASSAGES

1 The Uncreated Light began to withdraw from their consciousness

At the dawn of a Cosmic Day the Uncreated Light withdrew from Gods and humans and sank like a setting sun. The Gods wept as it became darkness for them, and so began the long pilgrimage under the law of karma.



At the dawn of a Cosmic Day the Light sinks away from the Gods, and they fall into the shadows of the universe (passages 42, 44, 46).

20. The uncreated LIGHT of the Absolute moved away from the Gods little by little and then the Gods fell amongst this mass of Universal shadows.

42 CHRIST WILL, 1954 ·¶1053

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.

43 CHRIST WILL, 1954 ·¶1058 ·*also in Ain, Ain Soph, Ain Soph Aur*

...the Uncreated Light sank into a nostalgic sunset

Aztec Christic Magic, 1973 · ¶241

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.

44 Aztec Christic Magic, 1973 ·¶240 ·*also in Ain, Ain Soph, Ain Soph Aur, Return and Reincarnation, The Law of Karma*

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.

45 Aztec Christic Magic, 1973 ·¶241 ·*also in Ain, Ain Soph, Ain Soph Aur, The Law of Polarities, The Solar Logos*

48. When the Elohim or Glorious Dhyanis started to weave in the Loom of God, they cried with pain when contemplating the twilight of the Uncreated

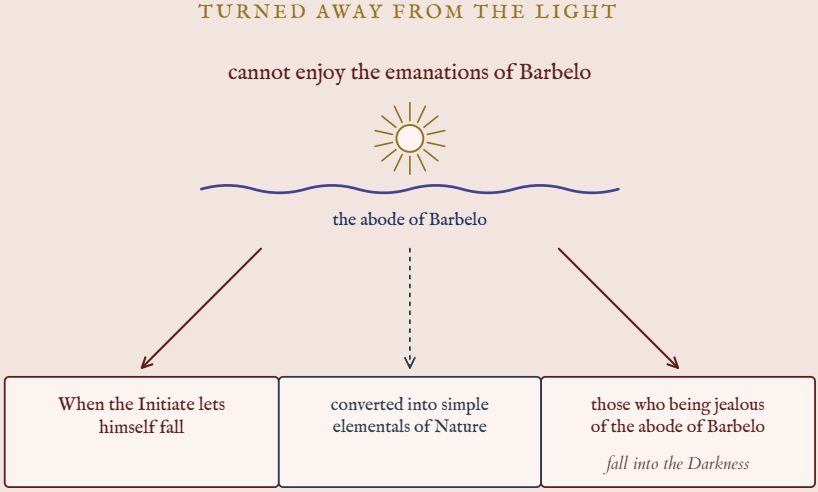
Light that seemed to sink as a frightful setting sun.

46 The Mysteries of Fire, 1955 · ¶260

3 PASSAGES

11 Cannot enjoy the emanations of Barbelo

An Initiate who falls loses the emanations of Barbelo, and the jealous fall into the Darkness. Failed Virginal Sparks and those who fail in all three thousand periods also return to the ocean of Light, but stripped of personality, as simple elementals.



Three ways of losing the emanations of Barbelo, as he names them (passages 48, 49).

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…

47 My Return to Tibet, 1969 · ¶1719 · *also in Ain, Ain Soph, Ain Soph Aur, Evolution, Involution, Revolution, The Root Races*

Those who fail in all of the three thousand periods of manifestation submerge themselves within the ocean of the Great Light

Pistis Sophia Unveiled, 1983 · ¶2318

When the Initiate lets himself fall he then cannot enjoy the emanations of Barbelo. There are those who being jealous of the abode of Barbelo fall into the Darkness, where the cries and gnashing of teeth are heard.

48 Pistis Sophia Unveiled, 1983 ·¶1376 ·*also in The Treasury of the Light*

Those who fail in all of the three thousand periods of manifestation submerge themselves within the ocean of the Great Light, converted into simple elementals of Nature. This is after they have followed the Second Death in their last human life of the three thousandth cycle or period.

49 Pistis Sophia Unveiled, 1983 ·¶2318 ·*also in Elemental Magic, Return and Reincarnation*

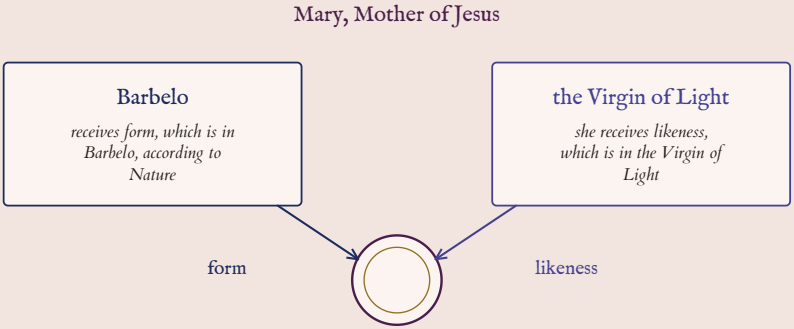
Part Four – Form, which is in Barbelo, according to Nature

3 PASSAGES

1 She receives likeness, which is in the Virgin of Light

Mary is said to receive form in Barbelo according to nature and likeness in the Virgin of Light according to light. The two receptions are kept distinct.

FORM AND LIKENESS



Two gifts kept apart: form from Barbelo, according to Nature; likeness from the Virgin of Light (passage 52). The words form and likeness and the two names are his.

> *And Jesus answered and said "Thou also, Mary, hast received form which is in Barbelo, according to matter, and hast received likeness which is in the Virgin of Light, according to light, thou and the other Mary, the blessed one and on thy account the darkness hath arisen, and moreover out of thee did come forth the material body in which I am, which I have purified and refined, – now, therefore, I bid thee proclaim the solution of the words which Pistis Sophia hath uttered"*

50 Pistis Sophia Unveiled, 1983 ·¶3460

The likeness, which the Divine Mother Kundalini has received, according to Light, is that likeness which is in the Virgin of Light.

51 Pistis Sophia Unveiled, 1983 ·¶3466 ·*also in The Eternal Mother Space, The Treasury of the Light, Whose Veil No Mortal Has Lifted*

Mary, Mother of Jesus, receives form, which is in Barbelo, according to Nature, yet she receives likeness, which is in the Virgin of Light.

52 Pistis Sophia Unveiled, 1983 ·¶3477

3 PASSAGES

11 The Unmanifested Cosmic Mother, whose veil no mortal has lifted

The Virgin of Light receives the soul of Elias in the scripture, and the commentary names her Stella Maris and the Unmanifested Cosmic Mother whose veil no mortal has lifted.

> *Moreover in place of the soul of the rulers which he was appointed to receive, I found the soul of the prophet Elias in the Aeons of the sphere; and I took him thence, and took his soul and brought it to the Virgin of Light, and she gave it over to her receivers; they brought it to the sphere of the rulers and cast it into the womb of Elizabeth. So the power of the little Iao, who is in the Midst, and the soul of the Prophet Elias, they were bound into the body of John the Baptizer. For this cause then were ye in doubt aforetime, when I said unto you; "John said: I am not the Christ," and ye said unto me: 'It standeth written in the scripture: When the Christ shall come, Elias cometh before him and maketh ready his way.' But when ye said this unto me, I said unto you 'Elias verily is come and hath made ready all things, as it standeth written, and they have done unto him as they would.' And when I knew that ye had not understood that I had discoursed with you concerning the soul of Elias which is bound into John the Baptizer, I answered you in the discourse in openness face to face: 'If ye like to accept John the Baptizer: he is Elias, of whom I have said that he will come."*

53 Pistis Sophia Unveiled, 1983 · ¶370

The Virgin of Light, Stella Maris, the Divine Mother Kundalini of John the Baptizer, is named by the Great Kabir Jesus.

54 Pistis Sophia Unveiled, 1983 · ¶373

The Virgin of Light, according to Light, is the Unmanifested Cosmic Mother, whose veil no mortal has lifted.

55 Pistis Sophia Unveiled, 1983 · ¶3467 · *also in The Eternal Mother Space, The Treasury of the Light, Whose Veil No Mortal Has Lifted*

5 PASSAGES

III Have endowed us our celestial shape

The light of the spiritual Sun is placed in the region of the Virgin of Light. Together with the Ruler Yew and the twelve Potencies within our own Being, she gives each one a celestial shape.

> *And Jesus answered and said unto Mary: "What is there in this world which is like unto them, or rather what region is there in this world which is comparable to them? Now, therefore, to what am I to liken them, or rather what am I to say concerning them? For nothing existeth in this world to which I shall be able to liken them, and no form existeth in it, which is able to be like them. Now, therefore, nothing ex isteth in this world, which is of the quality of the heaven. [But] amen, I say unto you Every one of the invisibles is nine times greater than the heaven and the sphere above it and the twelve Aeons all together, as I have already said unto you at another time. And no light existeth in this world, which is more excellent than the light of the sun. Amen, amen, I say unto yow the four-andtwenty invisibles shine ten thousand times more than the light of the sun which is in this world, as I have already said unto you at another time. For the light of the sun in its shape in truth is not in this world, for its light pierceth through many veils and regions. But the light of the sun in its shape in truth, which is in the region of the Virgin of Light, shineth ten thousand times more than the four-and-twenty invisibles and the great invisible forefather and also the great triple-powered god, as I have already said unto you at another time.*

56 Pistis Sophia Unveiled, 1983 ·¶4633

The light of the spiritual Sun shines in the region of the Virgin of Light.

57 Pistis Sophia Unveiled, 1983 ·¶4640 ·*also in The Treasury of the Light*

The light of the spiritual Sun shines in the region of the Virgin of Light.

Pistis Sophia Unveiled, 1983 · ¶4640

"And the Virgin of Light and the great guide of the Midst, whom the rulers of the Aeons are wont to call the Great Yew after the name of the great ruler who is in their region, -he and the Virgin of Light and his twelve ministers, from whom ye have received your shape and from whom ye have received the power, they all will be kings with the first Saviour of the first Voice in the region of the souls of those who will receive the first mystery of the First Mystery in the inheritances of the Light "And the fifteen he of the seven virgins of the Light who are in the Midst, they will expand themselves in the regions of the twelve saviours, and the rest of the angels of the Midst, every one of them according to his glory, will rule with me in the inheritances of the Light And I shall rule over them all in the inheritances of the Light."

58 Pistis Sophia Unveiled, 1983 ·¶4833-4834

The Virgin of Light is our Divine Mother Kundalini.

59 Pistis Sophia Unveiled, 1983 ·¶4835 ·*also in The Treasury of the Light, Whose Veil No Mortal Has Lifted*

The Rulers of the Aeons know very well the Prince of the faces, the splendid Yew. The marvelous Ruler who is in his region is a very excellent part of our own Being. He and the Virgin of Light and the twelve Potencies within our own Being have endowed us our celestial shape.

60 Pistis Sophia Unveiled, 1983 ·¶4838 ·*also in The Treasury of the Light, The Twelve Powers Are Within Us*

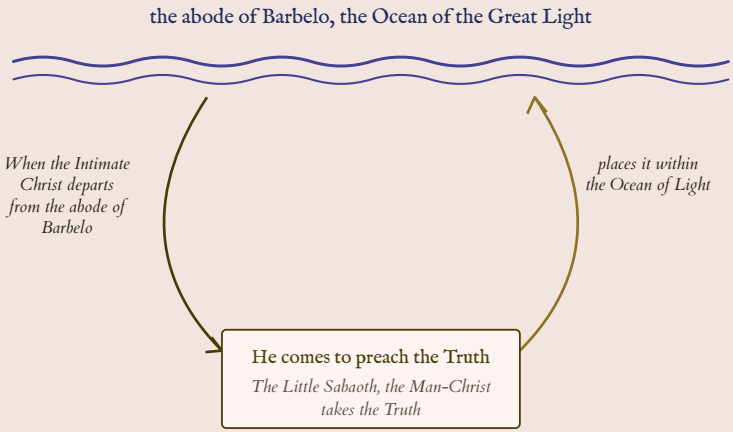
Part Five – The Light that descends from the abode of Barbelo

5 PASSAGES

1 He comes to preach the Truth

Coming forth from the abode of Barbelo, the Intimate Christ preaches the Truth, whose power dwells in him here and now. The little Sabaoth, the Man-Christ, takes that Truth, accomplishes it and places it back within the Ocean of Light.

GOING OUT AND COMING BACK



Out of the abode of Barbelo comes the Truth; the Man-Christ accomplishes it and returns it to the Ocean of Light (passages 62, 65).

When it had come forth out of Barbelo, it became material body for thee, and hath made proclamation concerning the region of Truth. Virtue' is thy spirit, who hath brought the mysteries out of the height to give them to the race of men. 'Peace' on the other hand is the power which hath sojourned in thy material body according to the world, which hath baptized the race of men until it should make it stranger unto sin and make it at peace with thy spirit, so that they may be at peace with the emanations of the Light; that is, 'Grace and truth kissed each other.' As it said. 'Truth sprouted forth out of the earth,' 'truth' is thy material body which sprouted forth out of me according to the world of men, and hath made proclamation concerning the region of Truth. And again as it said: Virtue [looked down] from heaven' -- 'virtue' is the

power which looked out of the height, which will give the mysteries of the Light to the race of men, so that they will become virtuous and good, and inherit the Light-kingdom.' It came to pass then, when Jesus had heard these words, which his mother Mary spoke, that he said. Well said, finely, Mary."

61 Pistis Sophia Unveiled, 1983 ·¶3573-3574

The Truth-Power is in the Intimate Christ and within the Intimate Christ, here and now. When the Intimate Christ departs from the abode of Barbelo, the Ocean of the Great Light, He comes to preach the Truth.

62 Pistis Sophia Unveiled, 1983 ·¶3581 ·*also in The Intimate Christ*

He accomplishes it and places it within the Ocean of Light, which is the abode of Barbelo.

Pistis Sophia Unveiled, 1983 · ¶3739

And John answered and said "This is the word which thou hast said unto us aforetime: 'I have come out of the Height and entered into Sabaoth, the Good, and embraced the lightpower in him,' "Now therefore, 'Grace and truth' which met together' thou art 'grace', thou who art sent out of the regions of the Height through thy father, the First Mystery which looketh within, in that he hath sent thee, that thou mayest have mercy on the whole world. 'Truth' on the other hand is the power of Sabaoth, the Good which bound itself in thee and which thou hast cast forth to the Left, -- thou the first Mystery which looketh without. And the little Sabaoth, the Good, took it and cast it forth into the matter of Barbelo, and he made proclamation concerning the regions of Truth to all the regions of those of the Left."

63 Pistis Sophia Unveiled, 1983 ·¶3728

"And 'truth' which 'sprouted forth out of the earth' -- it is the power of Sabaoth, the Good, which came out of the region of the Right, which lieth outside the Treasury of Light, and which hath come into the region of those of the Left; it hath entered into

> *the matter of Barbelo, and hath made proclamation concerning the mysteries of the region of Truth.*

64 Pistis Sophia Unveiled, 1983 ·¶3735

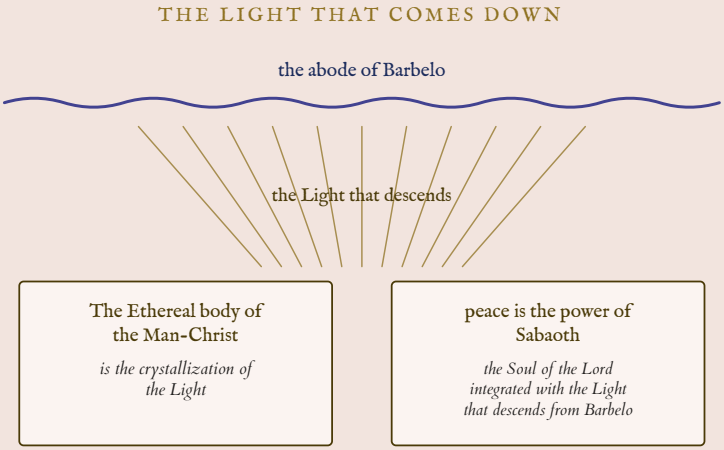
The Little Sabaoth, the Man-Christ, who is the living crystallization of the Great Sabaoth, or Secret Elohim, takes the Truth. He accomplishes it and places it within the Ocean of Light, which is the abode of Barbelo.

65 Pistis Sophia Unveiled, 1983 ·¶3739 ·*also in The Treasury of the Light*

6 PASSAGES

11 The Ethereal body of the Man-Christ

The body received from Barbelo, the light-vesture of the Saviour, is read as the ethereal body of the Man-Christ, a crystallization of the Light descending from Barbelo. Peace, in the same reading, is the power of Sabaoth, the Soul of the Lord joined with that Light.



One descending Light, two of its works as he names them: a body and peace (passages 70, 71).

> *And Jesus continued again in the discourse and said: "It came to pass then thereafter, that at the command of the First Mystery I looked down on the world of mankind and found Mary, who is called 'my mother' according to the body of matter. I spoke with her in the type of Gabriel, and when she had turned herself to the height towards me, I cast thence into her the first power, which I had received from Barbelo that is the body which I have borne in the height. And instead of the soul I cast into her the power, which I have received from the great Sabaoth, the Good, who is in the region of the Right.*

66 Pistis Sophia Unveiled, 1983 ·¶378 ·*also in Return and Reincarnation*

> *"That matter of Barbelo then it is which is body for thee to-day. "And 'virtue and peace' which 'kissed each other' -- 'virtue' then art thou who didst bring all the*

mysteries through thy Father, the First Mystery which tooketh within, and hast baptized this power of Sabaoth, the Good; and thou didst go to the region of the rulers and dist give unto them the mysteries of the Height; they became righteous and good.

67 Pistis Sophia Unveiled, 1983 ·¶3733

"'Peace' on the other hand is the power of Sabaoth, that is thy soul, which did enter into the matter of Barbelo, and all the rulers of the six Aeons of Yabraoth have made peace with the mystery of the Light.

68 Pistis Sophia Unveiled, 1983 ·¶3734

...peace is the power of Sabaoth, which is the Soul of the Lord integrated with the Light that descends from Barbelo

Pistis Sophia Unveiled, 1983 · ¶3762

"'Virtue' on the other hand which 'looked down from heaven,' is thou the First Mystery which looketh down without, as thou didst come out of the spaces of the Height with the mysteries of the Light-kingdom; and thou didst come down upon the light vesture which thou didst receive from the hand of Barbelo, which [vesture] is Jesus, our Saviour, in that thou didst come down upon him as a dove."

69 Pistis Sophia Unveiled, 1983 ·¶3736

The Ethereal body of the Man-Christ is the crystallization of the Light that descends from the abode of Barbelo.

70 Pistis Sophia Unveiled, 1983 ·¶3756 ·*also in The Treasury of the Light*

It is clear that peace is the power of Sabaoth, which is the Soul of the Lord integrated with the Light that descends from Barbelo.

71 Pistis Sophia Unveiled, 1983 ·¶3762

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept for Barbelo by name, for the Uncreated Light, for the Virgin of Light, and for the Ocean of Light, and the paragraph either side was taken where his sentence ran across. *Introduction to Gnosis* was left out, by the editor's ruling. That returned **155 candidate paragraphs in 16 books.** Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 100.0% of the time and on the class 88.4%, so no third reading was needed. 77 were judged printable. 5 of them were set aside as restatements, and 1 was joined into the passage before it, where his sentence ran across two short paragraphs, so **71 passages are printed here.** The rest are recorded with the reason each was set aside.

What was set aside. 6 were the verse of the wine and the blood brought out of the region of Barbelo, which belongs to *The Last Supper and the Gnostic Unction*, and 24 were the gospel's verses that he does not open here, lists of the gospel's names, or headings. 30 more were judged and not printed, and 18 were judged the second halves of sentences begun in the paragraph before.

The gospel beside him. 12 passages are verses of the *Pistis Sophia* itself, printed in his book just before the line of his that opens them. They are set in italic and marked as quoted, not his own words.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, a passage that turned out to be the second half of the one before it was absorbed into it, and 8 ranges run over more than one paragraph.

48 passages also stand in a finished work, and every one is marked where it stands, the most in *Ain, Ain Soph, Ain Soph Aur* (23) and *The Treasury of the Light* (12). Five of his Barbelo lines are among those shared with *The Treasury of the Light*, and the editor ruled that they print here too, so that a reader who comes to this one book has all of them. An overlap is allowed wherever the teaching needs it. What is not allowed is an overlap a reader cannot see.

Checked against the source. Every passage was proved word for word against the raw text of its own book, and the printed text against the paragraphs it joins, with no failures. Four mends were made, and they are listed: in *Mysteries of Fire* the scanner had run "of God" together; in *Pistis Sophia Unveiled* it had read Stella Maris as "Stella Mans", and twice it had read the gospel's "hast received" as "host received". 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 the Divine Mother Kundalini named three times, in *Pistis Sophia Unveiled*, each time as the

Virgin of Light herself; nothing is said there of her awakening. *Christmas Messages* speaks of fertilising the seminal atoms with the solar fires so that the Golden Child of sexual alchemy is born, which is the work of the couple; and the sacrifice for the Great Work in the *Treatise of Sexual Alchemy* is the renouncing of Nirvana, not the fire.

A work of Creation. Creation is a new family of small books, each on one step in the making of a world, set in the order the making unfolds. Barbelo stands first, as the ocean of the Uncreated Light above every world. The family wears the rose sand of first dawn; this book's colour is the violet of a deep ocean under light.