

Chokmah

"The Ninth Aeon is Chokmah, the region of the Logos, the Cosmic Christ"

21 passages · 10 books · 1 lecture · 7 sections · 3 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, and, where he was speaking rather than writing, the name of the lecture. Anything on this page can be found again in the source.

This is the tenth book of the Tree of Life, the second of the Logoic triangle. Chokmah stands second, at the head of the right-hand pillar, across from Binah and below Kether. He gives it in a line from *Pistis Sophia*: *"The Ninth Aeon is Chokmah, the region of the Logos, the Cosmic Christ."* In *Tarot and Kabalah* it is shorter still: *"The SON: Second Logos. Chochmah. Love."*

The first part places Chokmah in the Crown, the Son and the Atomic Christ in us, and gives its attributes: its aeon, its card, its hour and what governs it: *"Chochmah is governed by the zodiac, and is Truth."* The second is its world, entered in ecstasy and found to hold no "I": *"In the World of the Lord, we are all absolutely ONE!"* The third is the Second Logos at work below it: after the Third Logos, giving consciousness to what has been formed; through the Human Soul, Tiphereth; and coming down from its own sphere: *"Unquestionably, He descends from this region in order to penetrate into the womb of His Divine Mother, by the grace and work of the Holy Spirit."*

The Christ as he is born, dies and rises within us is taught in full in *The Intimate Christ*, and the Divine Mother who bears him in *Whose Veil No Mortal Has Lifted*. This book keeps to Chokmah as a sphere.

What is in it

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THE MAP

Three parts: the Crown, the world of the Logos, and the Triangle of the Son

From Chokmah in the Logoic triangle with its aeon, its card and the zodiac, through the world of the Second Logos where the many are one, to the Second Logos at work in creation, in the Human Soul, and in its descent to the Mother.



PART ONE

Chochmah, the second Sephiroth

10 passages



PART TWO

The perfect Multiple Unit

5 passages



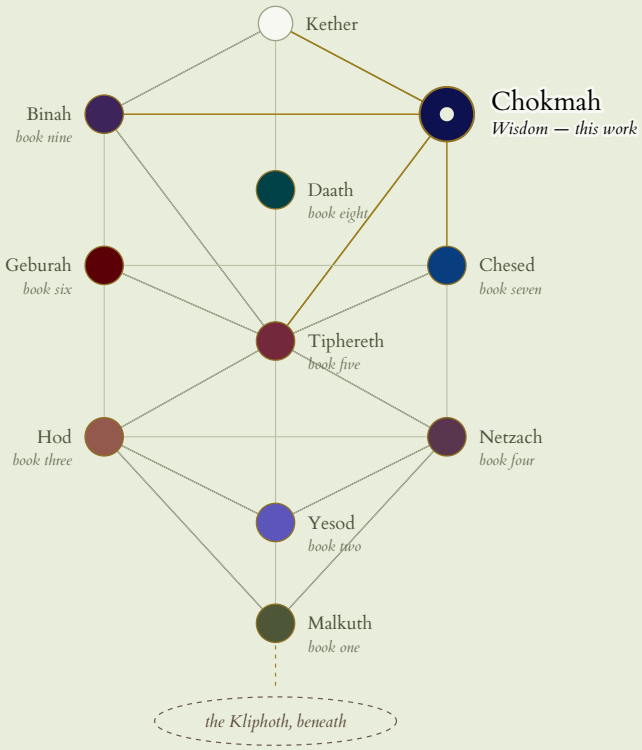
PART THREE

The Triangle of the Son

6 passages

THE FAMILY

The Tree of Life, and where this work stands on it



The ten sephiroth from the Crown to the Kingdom, with Daath hidden between and the Kliphoth beneath. This work is Chokmah, lit at the head of the right-hand pillar, the second of the Logoic triangle. The books of the Tree go up it from the foot.

Part One – Chochmah, the second Sephiroth

1 The Son, the Atomic Christ in us

These passages set Chochmah second on the Tree, after Kether and before Binah, and name it the Son, the Second Logos, the Cosmic Christ and Vishnu. Within us it is the Atomic Christ and the Christic wisdom that shines in the depth of the heart. In Tarot and Kabalah he gives it a single word, Love, and calls it the Agnus Dei and the fire beneath all matter.

If we observe the Tree of Life as it is written by the Hebraic Kabalists we see Ten Sephiroth. It begins with the Ancient of Days, Kether, who is in the highest position on the Tree; then comes Chochmah, the second Sephiroth, or Second Logos which is the Cosmic Christ or Vishnu; then comes Binah, the Third Logos, the Lord Shiva. The Rabbis taught that Kether, Chochmah and Binah are the Father, the Son and the Holy Spirit, just as depicted in the Tree of Life of the Hebraic Mysteries.

Tarot and Kabalah, 1978

The Kabbala speaks to us of the ten Sephiroth. Kether is the Ancient of Days and each one of you is, in essence, a blessed Ancient of Days. Kether is the Father in us, a breath of the Absolute profoundly unknown to Itself. Chokmah is the Son, the Atomic Christ in us. Binah is the Mother in us, the Holy Spirit in us. Kether, Chokmah and Binah are our Christ child. The much beloved Father, the much adored Son, and the very wise Holy Spirit live within the depths of our superlative consciousness, awaiting the supreme instant of our realisation. The Holy Spirit is our Divine Mother. The mother dresses in a blue mantle and a white tunic of exquisite splendors.

Christmas Messages, 1952-66

The Second Logos Chochmah, is Love, the Agnus Dei, the Sacrificial Lamb.

Tarot and Kabalah, 1978

When man incarnates his Sephirothic Crown within himself the Ancient of Days gives him light and reigns forever and ever. However, brothers of my soul, I tell you in truth that no one comes to the Father except through the Son. The Son is the Atomic Christ within us, Chokmah, the divine Christic wisdom, the Gnosis that shines in the depth of our heart.

Christmas Messages, 1952-66

The SON: Second Logos. Chochmah. Love.

Tarot and Kabalah, 1978

“Come! Oh Holy Word. Come! Oh Sacred name of the Crestos force. Come! Oh sublime energy. Oh Divine mercy; come! Come supreme Seity of the most high.” (Gnostic Mass). Chochmah of the Hebraic Kabalah is the Cosmic Christ, the Christus, Vishnu of the Hindus. The Second Logos Chochmah, is Love, the Agnus Dei, the Sacrificial Lamb. It is the Fire itself, which burns in all creation from the beginning of the world for our salvation. It is fire, and underlies the base of all organic and inorganic matter.

Tarot and Kabalah, 1978

II Chochmah is governed by the zodiac

Its attributes, as he gives them: the Ninth Aeon, the region of the Logos; the second card of the Tarot, the Priestess, with Wisdom and the Moon; the zodiac, and Truth; the ninth hour, which no Adept knows before he has resurrected; and the world of Ophanim, where the atoms of the Christ shine.

The Ninth Aeon is Chokmah, the region of the Logos, the Cosmic Christ. The Tenth Aeon is Kether, the Region of the Ancient of Days.

Pistis Sophia Unveiled, 1983

Chokmah. Wisdom. The Priestess of the Tarot. Occult wisdom. The second card of the Tarot. The moon, primitive hieroglyph, is the mouth of man,

Zodiacal Course, 1951

The mysteries of Chokmah correspond to the ninth hour.

Pistis Sophia Unveiled, 1983

The kabalists locate the different Sephiroth of the hebraic Kabalah in the worlds. Thus for example, the Ancient of Days is a point of Infinite Space; as a symbol is eternal. Chochmah is governed by the zodiac, and is Truth. It is said that Binah is governed by Saturn. Here we have reached a point with which we must dissent. I do not wish to say that the Holy Spirit is not governed by Saturn, that a relationship does not exist between them, because it does. This is not everything however, because without doubt the world of Jupiter is related in a certain manner with Binah, given that it has powers, a throne and washes the Waters of Life.

Tarot and Kabalah, 1978

In the ninth hour, the Heavens are opened and the Intimate Christ descends, shining most exceedingly. Those who understand the ninth hour comprehend the twelve hours of Apollonius. The mysteries of Chokmah correspond to the ninth hour. No Adept can experience the ninth hour unless he has previously resurrected.

Pistis Sophia Unveiled, 1983

Christ is truly a Sephirothic Crown of immeasurable wisdom, whose most pure atoms are resplendent in Chochmah, the world of Ophanim.

Tarot and Kabalah, 1978

Part Two – The perfect Multiple Unit

III That Second Mediator Principle

Juan leaves his seven bodies in ecstasy and moves in Chokmah. On his return he knows that in the world of the Second Logos there is neither individuality nor personality nor "I". A later book tells the same of his own ecstasy, and names separation the worst of heresies.

Another night, Juan abandoned his physical body, he left in the astral body. Outside the body, then, he got rid of his VEHICLES, of his seven bodies. This is only possible through a supreme ecstasy. Juan moved in that Second Mediator Principle known by the Kabbalists as Chokmah. This is the Second Logos, the perfect Multiple Unit.

Logos Mantram Theurgy, *1959*

> ***In the World of the Lord, we are all absolutely ONE!***
>
> Logos Mantram Theurgy, *1959*

When Juan returned from such a State of profound ecstasy, he comprehended that in the world of the Second Logos, the World of the Christ, neither Individuality nor Personality, nor the "I" exist. In the World of the Lord, we are all absolutely ONE!

Logos Mantram Theurgy, *1959*

On losing the ecstasy, on returning to my physical body, I then comprehended that in the world of the Logos, in the world of the Christ, there does not exist any type of Superior "I", nor inferior "I". It is urgent that all those present comprehend that in the Christ, all of us are One and the heresy of separation is the worst of heresies.

Yes There Is a Hell a Devil and Karma, *1973*

IV One Being that expresses himself as many

The mystic who leaves his bodies to look into the life of Christ finds himself in the Lord's place, because in that world there are no individuals. The Pistis Sophia commentary gives it as a law of the Logos: diversity is unity, each Ray in the Christ-Light is the expression of one Adept, and all the Rays together are the Logos.

If a mystic in ecstasy abandons all of his seven bodies in order to investigate the life of Christ, he will then see himself represented in the drama of the Lord's passion, doing miracles and marvels; he will see himself dead and resurrected on the third day; that mystic will occupy the place of Christ and in those instants he shall be Him, Him, Him, because in the world of the Christ there are no individuals. In Christ there is only one Being that expresses himself as many. Upon putting an end to the "I" and the individuality, only the values of the consciousness remain, which are the attributes of Eternal Absolute Abstract Space. Only He can say, "I Am the way, the truth and the life, I Am the Light, I am the Life, I Am the good shepherd, I Am the door, I Am the bread, I Am the resurrection." The Being receives his Being of his Being, the I Am, that breath of the great Breath in each of us, our particular ray, He, He, He. The I Am is the Inner Christ of every man, our divine "Augoides," the Logos. The one who receives the Crown of Life has the right to say, "I Am He, I Am He, I Am He."

The Greater Mysteries, 1956

In the world of the Logos, diversity is unity.

Pistis Sophia Unveiled, 1983

Within the inner Jesus Christ of each one of us, the creative energy shines marvelously. The Logos is the Perfect Multiple Unity. In the world of the Logos, diversity is unity. The Intimate Christ within each one of us is beyond individuality, personality, and the 'I'. All beings are indeed one in the Lord. Many rays bud in the 'Christ-Light', and from the 'Christ-Light'. Each Logoic Ray is of a diverse type and distinct class. However, all the Rays in themselves constitute the Logos. Each Ray is the living expression of this or that Adept, or of this or that Christified One.

Pistis Sophia Unveiled, 1983

Part Three – The Triangle of the Son

v Infusing consciousness into every organism

The order of creation: the Third Logos fecundates the waters, the Great Mother, and then the Second Logos enters what has been formed and gives it consciousness. The same order is repeated in man, where the Second Logos is born after the Third Logos has done its work.

In the Mayan theogony, two Gods intervened in creation; one who gives life and form to man, and the other who gives him consciousness. The Third Logos makes the Waters of Life fertile and when these have been fertilised, the Second Logos intervenes, infusing consciousness into every organism. The ineffable Gods are the vehicles of action for all the forces of the Logos.

The Perfect Matrimony, *1966*

Later, the Second Logos is born within the superior existential bodies of the Being in order to labor in the Great Work of the Father.

Buddhas Necklace, *1966-67*

As above, so it is below. On initiating the aurora of creation, the sexual fire of the Third Logos fecundates the womb of the Great Mother, the primordial substance. The Second Logos, the Cosmic Christ, accomplishes the second part by incarnating in any worlds that are born so that all beings may have life and have it abundantly. This event is repeated in the microcosmos, man. The first to intervene is the Third Logos, fecundating the chaotic matter contained in the semen and in the spinal column, fecundating the Divine Mother, the akashic principle, so that the interior universe, the solar bodies, can be born. Later, the Second Logos is born within the superior existential bodies of the Being in order to labor in the Great Work of the Father.

Buddhas Necklace, *1966-67*

VI His centre of gravity in the Human Soul

Each triangle of the Tree has its centre of gravity. The Ethic triangle is also called the Triangle of the Son, because the Cosmic Christ, Chochmah, manifests through the Human Soul, Tiphereth. Both passages carry on down to the Magic triangle and to Yesod, where the Third Logos gravitates.

If we analyse the second triangle we find that it is Ethic. Why do we call it "Ethic"? Simply because there ethics, right conduct, predominate. There we know the rigor of the Law; there we come to know good and evil, to know what "good" and "evil" is. This triangle is the world of Pure Spirit, the Hindu Trimurti of Atman, Buddhi and Manas. Obviously the centre of gravity of this triangle is clear to see. It is the Human Soul. That Soul suffers and is the very human part within us — that is — Tiphereth, which coincides with the causal. This triangle is also denominated the Triangle of the Son. We find there that the Cosmic Christ, Chochmah normally manifests through the Human Soul, Tiphereth of the Hebraic Kabalah. The third triangle is very interesting. The Magic triangle is made up of the mind, that is Netzach, the Astral Body or Hod and the Etheric Body, that is to say, Jesod, the basic sexual principle of Universal Life. Why is it called a Magic triangle? Because undoubtedly in the Kingdoms of the Mind, of the Astral, and even of the Kliphos or Infernal worlds is where one exercises High Magic.

Tarot and Kabalah, 1978

> *This triangle is also denominated the Triangle of the Son.*
>
> Tarot and Kabalah, 1978

We have thus found that there are three basic centres of gravity in the whole Tree of Life. In the first triangle it is Kether, the Old Man of the Ages, the centre of gravity of the First Logos. In the second triangle Chochmah, the Cosmic Christ. the Second Logos, has His centre of gravity in the Human Soul, Tiphereth. In the third triangle, Jesod becomes the centre of gravity of the Holy Spirit, the Third Logos. It is through that sexual force that life arises, that the human body arises, and all of the organisms which have life. Malchuth is already the physical world, it could not exist without the presence of sex due to the fact that we are all children of a man and a woman. Thus, Jesod is the foundation of the Third Logos, the centre where the sexual force of the Third Logos gravitates.

Tarot and Kabalah, 1978

VII He descends from this region

The Christ within emerges from Chokmah and descends from it into the womb of the Divine Mother. The last passage is his answer, in a lecture, to a question about Dion Fortune, who wrote that the Elohim are formed from the union of Chokmah and Binah; the question is not his and is not printed. Chokmah, he says, can dwell within an Elohim, and the Father can swallow both.

Jesus Christ, or the Inner Jesus Christ within each one of us, always emerges from the world of the Solar Logos in order to be manifested to mankind. In Kabbalah, we would say that the secret Jesus-Christ emerges from Chokmah, and thus, He appears in the Tree of Life. Unquestionably, He descends from this region in order to penetrate into the womb of His Divine Mother, by the grace and work of the Holy Spirit.

Pistis Sophia Unveiled, 1983

In Kabbalah, we would say that the secret Jesus-Christ emerges from Chokmah, and thus, He appears in the Tree of Life.

Pistis Sophia Unveiled, 1983

As for Chokmah, Chokmah can inhabit within an Elohim if an Elohim incarnates him; and the Father can swallow Chokmah and Elohim as well and, in that way, we become terribly divine beings. Is there any other question, brothers?

The Fifth Gospel · The Power of Conscious Faith · *Second Chamber – Mexico City – 1977*

· BOOK, LECTURE, PARAGRAPH ALSO IN — PRINTED IN ANOTHER WORK TOO

How it was made. All fifty-two books in the library were searched for Chokmah by name, for the Second Logos wherever he says what it is or sets it beside the other Logoi and the Tree, for his names for its world: the world of the Christ, the world and the region of the Logos, the Ninth Aeon, and for the Ophanim, whose world it is. That found 90 candidates in 18 books. Each was read by two readers working apart, who agreed on 86 of them; a third reader, who did not see what either had decided, settled the 4 they did not. 22 paragraphs were judged printable. Where his teaching runs on, neighbouring paragraphs were read as one, and they make 21 passages. **21 passages are printed here.**

What was left out, and why. Most of the paragraphs not printed name Chokmah in a list, Kether, Chokmah and Binah, while the subject is the Crown or the Father; or speak of the Christ as he is born and works within us, which is *The Intimate Christ*'s teaching. The work with the Third Logos before the Second is *Alchemy*'s, and the Virgin who bears the Son is the Mother's. Where the same page stands in two books, the earlier one is printed: *The Perfect Matrimony* rather than *The Mayan Mysteries*, the *Zodiacal Course* rather than the *Esoteric Course of Kabbalah*, *The Greater Mysteries* and the *Christmas Messages* rather than *Tarot and Kabalah*. There is one exception. The *Christmas Messages* give the world of Ophanim in a sentence the scan has broken over three lines, running straight on into Jesus of Nazareth, so the same sentence is printed whole from *Tarot and Kabalah*. He gives no practice for Chokmah by name.

He does not always agree with himself, and nothing here smooths it over. He names the sphere three ways. The *Zodiacal Course* calls Chokmah Wisdom and sets it beside the Moon; *Tarot and Kabalah* calls it Love, and later Truth, and gives it to the zodiac: *"Chochmah is governed by the zodiac, and is Truth."* In one place Christ is a Sephirothic Crown whose atoms shine in Chokmah; in others Chokmah is itself the Son and the Cosmic Christ. Each stands in its own words, with its year.

What was done to his words. Nothing was paraphrased. The only changes are to the scanning and the setting: **3 places the scanner damaged**, given in their plain reading (*then*, *consciousness* and *Christ*, closed up where the scanner split them); and, where his words on this sphere begin before a paragraph or run past it, the range moved to take them in. His spelling *Kliphos* is left as printed, and so is the comma that ends the line from the *Zodiacal Course*. Each change is recorded with its place in the book in the project notes. 11 passages run over more than one paragraph, where his sentence or his account crosses the break.

17 passages also stand in a finished work, and each one is marked where it stands. An overlap is allowed wherever it is needed to get the teaching across, but it should always be visible to the reader.