

# Daath

*"The Mystery of the secret 'Daath' is comprehended only by a few"*

4 passages · 3 books · 2 sections · 2 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. Anything on this page can be found again in the source.

This is the eighth book of the Tree of Life, and the smallest, because it is the hidden sphere. Daath has no number among the ten. It stands in the gap below Chokmah and Binah and above the Ethic triangle, and the kabalists give it no divine name, no angels and no planet. He names it in only twelve paragraphs in all his books, and it has been kept small, as ruled, rather than filled out with the teaching of the Ninth Sphere, which is *Alchemy*'s.

What he does say is exact. *"Daath, the Hebrew Sephiroth of mystery is formed by the esoteric conjunction of Shiva-Shakti, Osiris-Isis"*, the Father and the Mother united in Yesod, and it keeps their secret: *"which is hidden by the Mystery of Daath which holds Tantric Knowledge."* Later he names the pair *"Abba, the Father who is in secret, and Ama, the Supreme Mother."* Against the kabalists who derive it from Chokmah and a feminine Binah, he answers, *"This assertion is absolutely false, because the Holy Spirit is really masculine"*.

The first part is the sephirah as he gives it in *Tarot and Kabalah* and the *Secret Doctrine of Anahuac*. The second is its region, from his commentary on *Pistis Sophia*: *"The region of Daath is absolutely sexual."* *"The Sephira Daath is related with the Great Mysteries of Lingam-Yoni."* The work of the Ninth Sphere itself, the transmutation and the Maithuna, is taught in full in *Alchemy*, and Binah as the Holy Spirit in *Whose Veil No Mortal Has Lifted*.

### What is in it


**Part One — The Hebrew Sephiroth of mystery**

1 The mysterious Daath which appears upon the Tree of Life 3

**Part Two — The region of Daath is absolutely sexual**

2 The Mystery that is below the Thirteenth Aeon 1

THE MAP

# Two parts: the sephirah, and its region

*From Daath as the kabalists leave it and as he fills it in, the Father and Mother united and the knowledge they hide, to the region below the Thirteenth Aeon where the Initiate works with it.*

PART ONE

The Hebrew Sephiroth of mystery

3 PASSAGES

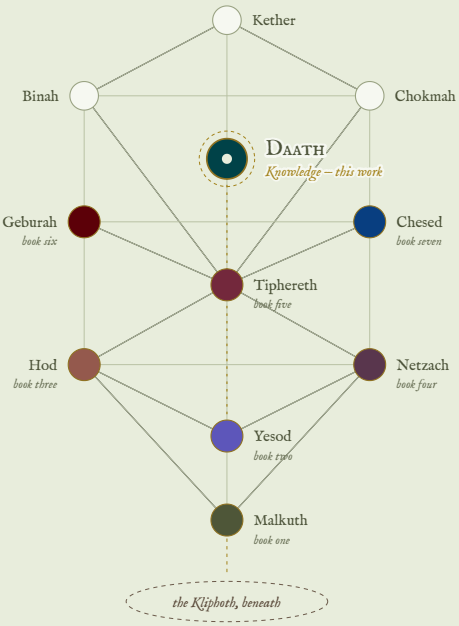
PART TWO

The region of Daath is absolutely sexual

1 PASSAGE

THE FAMILY

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




*The ten sephiroth from the Crown to the Kingdom, with the Kliphoth beneath. This work is Daath, lit in the gap between the upper triangles, on the middle pillar above Tiphereth and Yesod; the dotted line runs down to Yesod, where he says the Father and Mother are united. The books of the Tree go up it from the foot.*

# Part One – The Hebrew Sephiroth of mystery

## 1 The mysterious Daath which appears upon the Tree of Life

*He names what the kabalists leave out of Daath, then says what forms it and what it hides: the Father and the Mother united in Yesod, and the tantric knowledge that comes of their union. He sets aside the older view that Daath is born of Chokmah and a feminine Binah. A later translation of the same page names the pair Abba and Ama.*

The Hebrew kabalists speak to us of the mysterious Daath which appears upon the Tree of Life, to which no name is ever given, neither any form of Angelic Host, and which has neither a worldly sign, planet nor element. Daath, the Hebrew Sephiroth of mystery is formed by the esoteric conjunction of Shiva-Shakti, Osiris-Isis, who are perpetually united in Jesod, the Foundation, the Ninth Sephiroth, the Ninth Sphere, sex; but which is hidden by the Mystery of Daath which holds Tantric Knowledge. This knowledge is realised with the Sahaja Maithuna or Sexual Magic, which when correctly used, permits the Intimate Self-Realisation of the Being. It is necessary that we all reflect profoundly, that we comprehend all this in depth. He and She are united in the Cubical Stone of Jesod, which is sex. From the union of He and She arises perfect Tantric Knowledge, with which we may Self-Realise internally in all of the levels of the Being. Some kabalistic authors assume that Daath, the Sephiroth which gives knowledge and wisdom, comes from the fusion of Chochmah, the masculine Cosmic Christ, with Binah, which they consider to be exclusively feminine. This assertion is absolutely false, because the Holy Spirit is really masculine; it is only upon dividing into the Divine Mother that the perfect pair is formed.

Tarot and Kabalah, 1978

*From the union of He and She arises perfect Tantric Knowledge, with which we may Self-Realise internally in all of the levels of the Being.*

Tarot and Kabalah, 1978

Daath, the Sephiroth of the Hebrew mystery, is the result of the esoteric conjunction of Abba, the Father who is in secret, and Ama, the Supreme Mother.

The Secret Doctrine of Anahuac, 1974

The Mystery of the secret ‘Daath’ is comprehended only by a few.

Pistis Sophia Unveiled, 1983

## Part Two — The region of Daath is absolutely sexual

## 11 The Mystery that is below the Thirteenth Aeon

*In his commentary on Pistis Sophia, Daath is a region the Christ within leads the soul into and out of before the Thirteenth Aeon, and the sign by which the Initiate knows whether he is working with it: the chalice of the temple, open or covered.*

The interior profound Lord must take Pistis Sophia to the region of Daath, before finally taking her far beyond the Thirteenth Aeon, the abode of the Light. Christ takes Pistis Sophia out of the mysterious region of Daath when He considers it to be necessary and He takes her to the region of Daath when it is indispensable. The region of Daath is absolutely sexual. The Sephira Daath is related with the Great Mysteries of Lingam-Yoni. The Great Initiates must work for certain periods with the transmutatory science of Yesod-Mercury. When the Initiates of midday are working with the transmutatory science, the Chalice of the Temple appears without its metallic cover. When the Initiate is not working with Daath, the Mystery that is below the Thirteenth Aeon, then the Chalice of the Temple shines with its golden cover.

Pistis Sophia Unveiled, 1983

*When the Initiate is not working with Daath, the Mystery that is below the Thirteenth Aeon, then the Chalice of the Temple shines with its golden cover.*

Pistis Sophia Unveiled, 1983

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

**How it was made.** All fifty-two books in the library were searched for Daath by name, and for *tantric knowledge*, which he gives as the knowledge Daath holds. That found 15 candidates in 3 books. Nothing wider was taken in: his other words for the hidden sphere were searched for and found nothing new, and the tantras in general are the Ninth Sphere's. Each candidate was read by two readers working apart, who agreed on 14 of them; a third reader, who did not see what either had decided, settled the one they did not. 10 paragraphs were judged printable. Where his account runs on, neighbouring paragraphs were read as one, and they make 4 passages. **4 passages are printed here.**

**What was left out, and why.** A chapter heading; the paragraph after his account in *Tarot and Kabalah*, which repeats that tantric knowledge comes of the union in Yesod and turns to the Serpent; the rest of that chapter, which is the Cubical Stone, Mercury and the Tibetan schools, and belongs to *Alchemy*; and two paragraphs of the *Secret Doctrine of Anahuac* that give the same page of *Tarot and Kabalah* in a later translation. The third paragraph of that translation is printed, because it names the Father and the Mother as Abba and Ama. He gives no practice for Daath by name.

**Kept small, as ruled.** The editor ruled on 25 September that Daath prints small and stands on its own, neither widened into the Ninth Sphere nor folded into another book. 2 passages run over more than one paragraph, where his account crosses the break. The *Pistis Sophia* passage keeps the two sentences on Yesod-Mercury that sit between his words on Daath, because the chalice he describes is uncovered while the Initiate works with it.

**He names the pair two ways.** In *Tarot and Kabalah* (1969) Daath is formed by Shiva-Shakti, Osiris-Isis; in the *Secret Doctrine of Anahuac* (1974) by Abba, the Father who is in secret, and Ama, the Supreme Mother. Both stand in his words, with their years.

**What was done to his words.** Nothing was paraphrased. The only changes are to the scanning: **3 places the scanner damaged**, given in their plain reading (*conjunction* for *con junction*, *Shiva-Shakti* for *ShivaShakti*, *Self-Realisation* for *SelfRealisation*). Each change is recorded with its place in the book in the project notes.

**1 passage also stands in a finished work**, and each 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.