

The Demiurge Architect

The Logos, Creator of the Universe

The Demiurge as he teaches it: not a personal god but the Logos, a perfect multiple unity; the Architect who gives form to all that is; its place between the unknowable God and the creature, and the reign the ego falls under; its living shadow and its two armies; and its names among the peoples, in his own words, from the fifty-two books

50 PASSAGES · 13 BOOKS · 12 SECTIONS · 5 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.

The word Demiurge comes down from the Greeks, and some of the old sects made of it a lesser god who traps the soul. His meaning is another. He begins by saying who the Creator is not, one person alone, and who it is, a multitude that is one. Then he shows it at work, building and measuring the worlds. He places it between the unknowable God above and the creature below, and tells what happens to the one who falls under its reign and the one who escapes it. He sets beside it its shadow, and he ends with the names it has carried among the Nahuas, the Greeks and the Gnostics.

The first part is God as Gods: *"…this Demiurge is not a personal deity as many wrongly suppose." "The Demiurge, the Logos, is a perfect multiple unity."*

The second part is the Architect at work: *"…the Solar Logos, the Demiurge Architect of the Universe, is the true author of all of this creation." "…gives mathematic and geometric form to all that which has been, is, and will be."*

The third part is its reign: *"I believe in the mystery of Baphomet and of the Demiurge (Spirit between God and the creature)." "He has courageously escaped the Demiurge's grip because he has reduced the ego to cosmic dust."*

The fourth part is light and shadow: *"Lucifer is the antithesis of the Creator Demiurge, its living shadow projected into the profound depths of microcosm man." "…two are the armies of the Logos or Demiurge Architect of the Universe."*

The last part is its names: *"Quetzalcoatl is not a myth." "Christ is the Demiurge Architect of the Universe."*

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THE MAP

Five parts, from God as Gods to the names the Logos has carried

Tap a part to go to it. Below, the Architect's compass measuring the world; the caption is his own words, from the passage it links to.

God is Gods
PART ONE · 8 PASSAGES

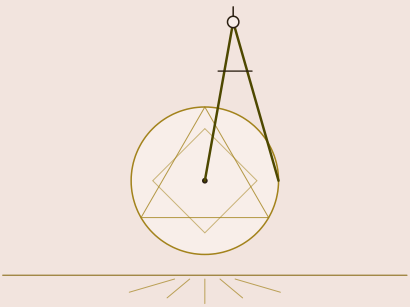
The Demiurge Architect of the Universe
PART TWO · 12 PASSAGES

The reign of the Demiurge Creator
PART THREE · 12 PASSAGES

Light and shadow
PART FOUR · 8 PASSAGES

The divine prototype of all ages
PART FIVE · 10 PASSAGES

THE ARCHITECT OF THE UNIVERSE



"...gives mathematic and geometric form to all that which has been, is, and will be"

For the Few, 1980 · ¶201

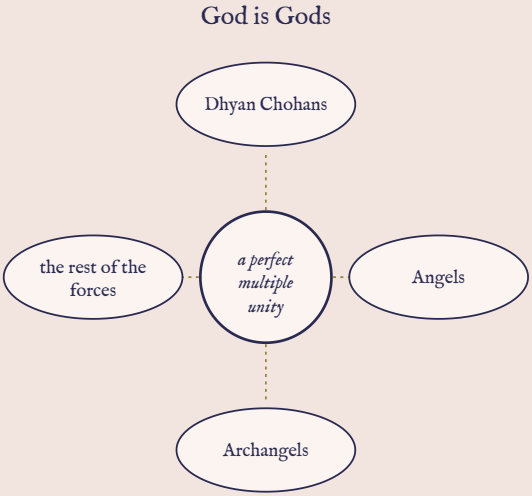
Part One – God is Gods

4 PASSAGES

1 A Logos or collective Creator of the Universe

The Demiurge is presented here as no personal deity but the collective of the Dhyan Chohans, Angels, Archangels and forces, so that God is Gods. The Logos makes a sound, and whoever worships the Gods grasps its divine aspects better.

NOT ONE PERSON, BUT MANY WHO ARE ONE



this Demiurge is not a personal deity as many wrongly suppose

The hosts he names as the collective Creator around the one they make together (passages 1 and 2).

Esotericism admits a Logos or collective Creator of the Universe, an architect Demiurge. It is unquestionable that this Demiurge is not a personal deity as many wrongly suppose, but only the collectives of the Dhyan Chohans, Angels, Archangels and the rest of the forces. “God is Gods”.

1 The Three Mountains, 1972 · ¶83 · *also in Angels and Demons*

We have been told emphatically that the Logos makes a sound, and this is obvious. The Demiurge, the Logos, is a perfect multiple unity.

2 The Three Mountains, 1972 ·¶87

God is not a particular human or divine individual. God is gods.

The Secret Doctrine of Anahuac, 1974 · ¶652-653

Whoever worships the Gods, whoever surrenders worship onto them is more capable of capturing in a better way the deep significance of the various divine aspects of the architect Demiurge.

3 The Three Mountains, 1972 ·¶88

Among the most conservative Semite peoples, the most ancient god of light, El or flu, appears in the first chapters of Genesis in its plural and synthetic form, Elohim. God is not a particular human or divine individual. God is gods. He is The Army of the Word, The Great Word, The Word of St. John's Gospel, The Creator Logos, Perfect Multiple Unit.

4 The Secret Doctrine of Anahuac, 1974 ·¶652-653 ·*also in The Solar Logos*

4 passages

11 The Logos is a Perfect Multiple Unity

Logos means the Verb or Word, and the Solar Logos is an army rather than an individual. In it there is no personality or ego, and its many rays make one unity; one passage names this army the Creator Logos and the first moment.

Christ is the Solar Logos. I want you to understand the Solar Logos is not an individual. The Solar Logos is an army, the Word, the Great Word. The Logos is a Perfect Multiple Unity. Christ is the Logos; Christ is a Perfect Multiple Unity; in the world of the Lord there is no individuality, no personality, no ego. In Christ we are all one. In Him there is no hierarchical difference.

5 Christmas Messages ·¶357 ·*also in The Intimate Christ, The Solar Logos*

Logos: The divine, multiple perfect unity. Logos means Verb or Word.

6 The Mysteries of Fire, 1955 ·¶839

The Solar Logos is an Army; the Verb, the Great Word.

Tarot and Kabalah, 1978 · ¶2257

I want you to understand that the Solar Logos is not an individual. The Solar Logos is an Army; the Verb, the Great Word. The Army of the Voice is a multiple unity, eternal, unconditioned and perfect. He is the Creator Logos. He is the first moment.

7 Tarot and Kabalah, 1978 ·¶2257 ·*also in The Intimate Christ, The Solar Logos, The Words He Uses*

However, the Logos is a Perfect Multiple Unity.

8 Pistis Sophia Unveiled, 1983 ·¶208

Part Two – The Demiurge Architect of the Universe

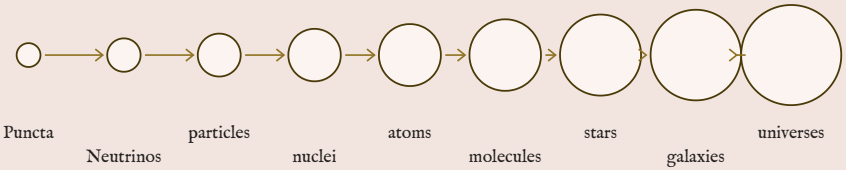
5 PASSAGES

1 The true author of all of this creation

Creation has the Solar Logos as its author, and no date can be set for that cosmogenesis. Aggregates of Puncta form atoms, stars and universes under the impulse of the Creator Logos, new worlds are formed from black materials before the chaos, and no mechanism exists without intelligent principles behind it.

FROM THE SMALLEST TO THE UNIVERSES

under the intelligent impulse of the Creator Logos



Diverse aggregates of Puncta

The scale of creation he gives in Runic Magic, each step built from the one before it (passage 9).

Diverse aggregates of Puncta under the intelligent impulse of the Creator Logos come to constitute all of that which we have called: Neutrinos, particles, nuclei, atoms, molecules, stars, galaxies, universes, etc.

9 Runic Magic, 1969 ·¶157

Before that wild abyss, cradle and grave of Nature, before that cavern that is neither sea nor land, nor air or fire, but is formed by all those elements that, mixed in utter confusion in their fertile causes, must always fight in the same way, unless the Creator Demiurge disposes of his black materials to form new worlds. Before that barbarous Tartarus, the Dragon of Darkness exhaled his last breath...

10 The Three Mountains, 1972 ·¶1868

...behind all mechanics there must be intelligent principles

For the Few, 1980 · ¶136-137

Really, the Solar Logos, the Demiurge Architect of the Universe, is the true author of all of this creation. However, we c not give a date to his work, to his cosmogenesis, because time is an illusion of the mind and this is something that is far beyond anything merely intellectual. Inferno or the infernal worlds, exist since all of eternity: let us remember that phrase of Dante in his Divine Comedy: "Through me the road to the City of desolation, through me the road to sorrows diurnal, through me the road among the lost creation. Justice moved my great Maker; God Eternal wrought me: the power, and the unsearchably high wisdom, and the primal love supernal. Nothing ere I was made, was made to be, save things eternal, and I eternal abide; lay down all hope, you that go in by me"

11 Yes, There Is a Hell, a Devil and Karma, 1973 ·¶203-205 ·*also in The Solar Logos*

It would not be in any way possible to accept a mechanism without a mechanic, as materialistic Anthropology believes. We must not fail to comprehend that behind all mechanics there must be intelligent principles; Quetzalcoatl is the Perfect Multiple Unity, the Christ.

12 For the Few, 1980 ·¶136-137 ·*also in The Intimate Christ*

The Cross of Saint Andrew has the form of an 'X', which is the extraordinary hieroglyph of the luminous and divergent radiations that emerge from the Creator Logos.

13 Pistis Sophia Unveiled, 1983 ·¶3179 ·*also in INRI and the Cross, The Twelve Powers Are Within Us*

4 passages

11 Gives mathematic and geometric form

As architect, Quetzalcoatl gives mathematical and geometric form to all that has been, is and will be. His thought is the foundation where the archetypes arise, and the creation born from black Tezcatlipoca is fecundated and governed by the plumed serpent.

Quetzalcoatl, as the Demiurge architect of the universe, gives mathematic and geometric form to all that which has been, is, and will be.

14 For the Few, 1980 · ¶201

In the center of the world, where the determinative forms and archetypes of this great Universe come forth, Quetzalcoatlian thought is the mathematical foundation.

15 For the Few, 1980 · ¶202

> *Quetzalcoatlian thought is the mathematical foundation.*
>
> For the Few, 1980 · ¶202

This great creation that emerged from within the womb of the black Tezcatlipoca is fecundated, governed, and directed by the plumed serpent.

16 For the Few, 1980 · ¶203

The eagle and the serpent, as a perfect multiple unity, originate suns, feathers, tigers, and the rhythms of the Universe.

17 For the Few, 1980 · ¶204

3 passages

III Collaborators of the creator Logos

Three passages set the sexual work of the couple inside the creative work of the Logos. The golden Solar Body is called the flesh, blood and life of the Demiurge, the Biblical Serpent its image as sexual force, and husband and wife in union become collaborators in maintaining the universe.

To transform the bread (Seed) into Solar flesh and the exquisite wine into Christic Blood and Holy Fire, is the most extraordinary miracle of Sex-Yoga. The Body of Gold of the Solar Man, the famous "To Soma Heliakon" (complete synthesis of the Christic vehicles), is the flesh, blood and life of the Creator Logos or Demiurge.

18 Tarot and Kabalah, 1978 ·¶1494-1495 ·*also in The Holy Grail, The Last Supper and the Gnostic Unction*

It is unquestionable that the active principle of irradiation and penetration complement each other in the Ninth Circle with the passive principle of reception and absorption... The Biblical Serpent presents us the image of the Creator Logos or sexual force which starts its manifestation from the potential latent state.

19 Parsifal Unveiled, 1970 ·¶904

Accordingly, with the former thoughts, it is ostensible that the delightful coitus with the adorable woman is certainly a form of praying. In those moments of supreme enjoyment we convert ourselves into collaborators of the creator Logos. We continue with the radiant and, in every instant, re-creative task of the maintenance of the universe within the mysterious bosom of the eternal Mother-Space.

20 Parsifal Unveiled, 1970 ·¶1903 ·*also in Prayer in the Work*

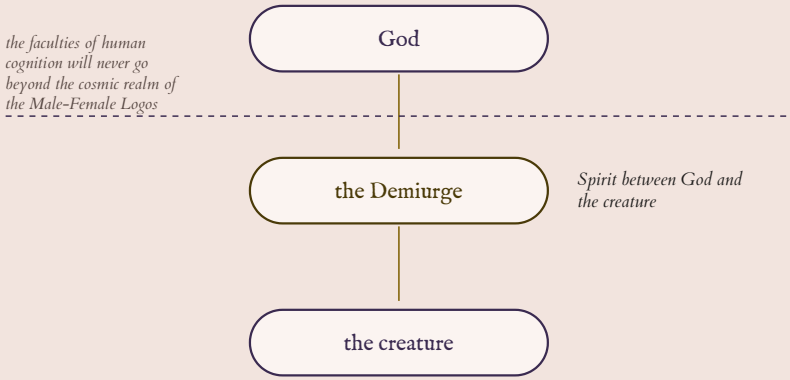
Part Three – The reign of the Demiurge Creator

4 PASSAGES

I The Agnostos Theos, the Demiurge and the Pro-Father

Between the unknowable God above and the creature below stands the Demiurge, the Great Breath that comes from the bosom of the Absolute. Human cognition never goes beyond the realm of this Male-Female Logos, and the probolé divides divinity into three.

BETWEEN GOD AND THE CREATURE



The Demiurge as the spirit between God and the creature (passage 21); the dotted line marks the realm human cognition does not pass beyond (passage 23).

I believe in Mary, Maha, Isis, or under whatever name, in the physical force symbolising Nature, whose conception and childbirth reveals the fertility of Nature. (Acolyte) I believe in the mystery of Baphomet and of the Demiurge (Spirit between God and the creature).

21 Secret Notes of a Guru, 1952 · ¶234-235 · *also in The Last Supper and the Gnostic Unction, Whose Veil No Mortal Has Lifted*

Christ is the Solar Logos (Multiple Perfect Unity). Christ is the Eternal Great Breath, profound, immeasurable which emanates from the ineffable bosom of the Absolute.

22 The Aquarian Message, 1960 ·¶97 ·*also in The Intimate Christ, The Solar Logos*

...the faculties of human cognition will never go beyond the cosmic realm of the Male-Female Logos

The Secret Doctrine of Anahuac, 1974 · ¶677

Unquestionably, the faculties of human cognition will never go beyond the cosmic realm of the Male-Female Logos, the Creator Demiurge, or the Army of the Voice (The Word). Jah-hovah, the secret Father-Mother of each of us, is the authentic Jehovah.

23 The Secret Doctrine of Anahuac, 1974 ·¶677

This transcendental topic of the probolé basically leads us to a ternary division of divinity: The Agnostos Theos, the Demiurge and the Pro-Father.

24 The Secret Doctrine of Anahuac, 1974 ·¶692

5 PASSAGES

11 The three spaces of the First Mystery

Commenting on the Pistis Sophia, he names the great Triple-Powered God as the Demiurge Creator and the Holy Triamatzikamno. The Manifested Elohim is made of it, and the three spaces of the First Mystery are its regions.

The Manifested Elohim is constituted by the Demiurge Creator of the Universe.

25 PISTIS SOPHIA UNVEILED, 1983 ·¶2736

> *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.*

26 PISTIS SOPHIA UNVEILED, 1983 ·¶4633

The great Triple-Powered God is the Demiurge Creator of the Universe: Multiple Perfect Unity.

PISTIS SOPHIA UNVEILED, 1983 · ¶4642

The great Triple-Powered God is the Demiurge Creator of the Universe: Multiple Perfect Unity.

27 Pistis Sophia Unveiled, 1983 ·¶4642 ·*also in The Treasury of the Light*

The Creator Logos is the Holy Triamatzikamno. The Verb, the Great Word.

28 Pistis Sophia Unveiled, 1983 ·¶4643 ·*also in The Solar Logos, The Treasury of the Light, The Words He Uses*

The three spaces of the First Mystery are the regions of the Demiurge Creator.

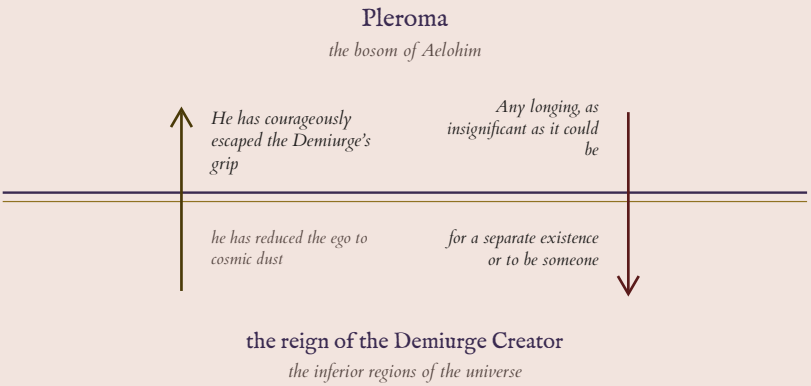
29 Pistis Sophia Unveiled, 1983 ·¶4644 ·*also in The Treasury of the Light*

3 PASSAGES

III He has courageously escaped the Demiurge's grip

Any wish to exist apart is enough to fall from Aelohim under the reign of the Demiurge Creator. The Architect has set a limit to evil, and the Gnostic who reduces the ego to dust crosses out of that reign.

ABOVE THE BOUNDARY AND BELOW IT



On the left the Gnostic who reduces the ego to dust and crosses out of the Demiurge's grip (passage 31); on the right the longing to be someone apart, which is enough to fall under its reign (passage 32).

In this case there would be injustice. Distinguished ladies and gentlemen, fortunately the great Architect of the Universe, cited by the gentleman that asked the question, has put a stop to evil.

30 Yes, There Is a Hell, a Devil and Karma, 1973 · ¶1310

Absolute perfection is needed in order not to fall from the bosom of Aelohim.

Pistis Sophia Unveiled, 1983 · ¶570

The Gnostic that has been saved from the waters has closed the cycle of infinite bitterness, has crossed over the boundary that separates the Pleroma 's ineffable realm from the inferior regions of the universe. He has courageously escaped the Demiurge's grip because he has reduced the ego to cosmic dust.

31 The Secret Doctrine of Anahuac, 1974 ·¶735

Absolute perfection is needed in order not to fall from the bosom of Aelohim. Any longing, as insignificant as it could be for a separate existence or to be someone, is enough to cause one to be self-released from Aelohim and to fall under the reign of the Demiurge Creator.

32 Pistis Sophia Unveiled, 1983 ·¶570 ·*also in The Treasury of the Light, Yearning for the Being*

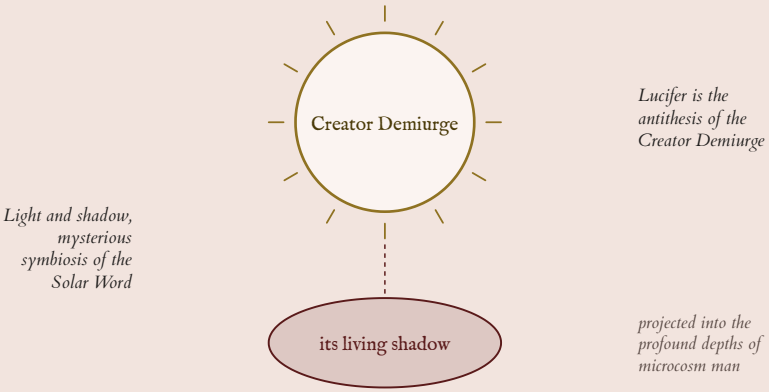
Part Four – Light and shadow

5 PASSAGES

1 Lucifer is the antithesis of the Creator Demiurge

Lucifer is called the living shadow of the Creator Demiurge cast into the depths of man, and the esoteric Lucifer is not the devil of the theologians. Light and shadow belong together in the Solar Word, while the deviation of the antithesis is the leaning toward egotism.

LIGHT AND ITS SHADOW



Lucifer as the antithesis and living shadow of the Creator Demiurge (passage 33), and light and shadow as one symbiosis (passage 35).

It is clear and evident that Lucifer is the antithesis of the Creator Demiurge, its living shadow projected into the profound depths of microcosm man.

33 The Three Mountains, 1972 ·¶92 ·*also in Lucifer, The Law of Opposites*

Since we have just written this name, so hateful for the pious ears of common people, it is necessary to clarify the fact that the esoteric Lucifer of the Archaic Doctrine is the opposite to what the theologians, such as the famous Demouss-Eaux and the Marquis of Mirville, mistakenly suppose, since he is an allegory of righteousness, symbol of the highest sacrifice (Christos-Lucifer) of the Gnostics and the god of Wisdom under an infinite number of names.

34 The Three Mountains, 1972 ·¶94 ·*also in Lucifer*

Light and shadow, mysterious symbiosis of the Solar Word, multiple perfect unity, INRI is Lucifer.

The Three Mountains, 1972 · ¶95

Light and shadow, mysterious symbiosis of the Solar Word, multiple perfect unity, INRI is Lucifer.

35 The Three Mountains, 1972 ·¶95 ·*also in INRI and the Cross, Lucifer*

The Creator Demiurge's deviation, the antithesis, fatalism, is the propensity toward egotism, the real origin of so much bitterness.

36 The Secret Doctrine of Anahuac, 1974 ·¶712

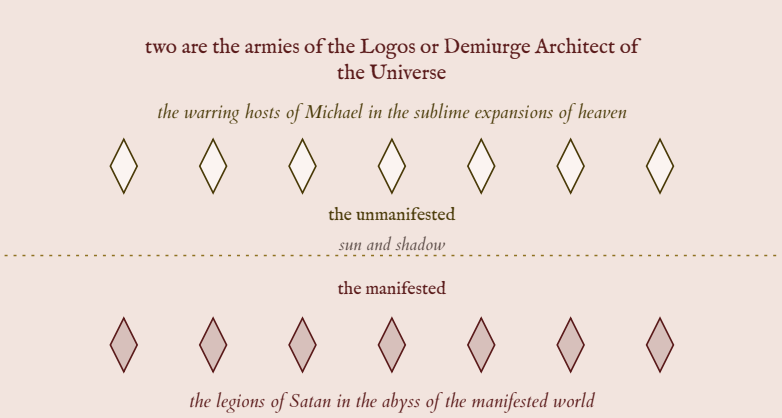
In the resplendent dawn of the Mahamanvantara, when the human being and the terrestrial chain were going to appear, an Angel (the shadow of the Lord), filled with a desire for progression, was produced from the presence of the Logos like an enchantment. Thus, it is obvious that the Divine Architect of the universe granted to him the dominion of the Infernal Worlds.

37 Parsifal Unveiled, 1970 ·¶678-680 ·*also in Lucifer*

3 PASSAGES

II Two are the armies of the Logos or Demiurge Architect

Lucifer-Prometheus, one with the Platonic Logos, is the minister of the Demiurge and holds the sword and scale of cosmic justice; the Greeks showed the creating demiurge as Apollo and his shadow as Python. The Logos has two armies, Michael's hosts in heaven and Satan's legions in the abyss of the manifested world.



The two armies of the Logos as he sets them out in The Mayan Mysteries, one above the line of the manifested world and one below it (passage 40).

Lucifer as Ayo, educator, mentor is certainly something rare, unusual, extraordinary. There exists in the Luciferic temptation an inimitable didactic, a portentous teaching, an attraction which is amazing, an unmistakable incentive, a hidden instigation with secret divine purpose, se duction, fascination... Lucifer Prometheus is one with the Platonic Logos, the Minister of the Demiurge Creator and resplendent Lord of the Seven Mansions of Hades (the Inferno), Sabbath and the manifest world. To him is entrusted the Sword and the Scale of Cosmic Justice. He is then, indubitably, the rule of weight, measure and number - Horus, Brahma, Ahura-Mazda, etc. - always ineffable.

38 Tarot and Kabalah, 1978 · ¶585-586 · *also in Lucifer*

In the Greek mysteries, the spiritual Sun, the Christmas star, the creating demiurge, was always represented by Apollo; while his shadow, his Lucifer, his Satan, his divine reflection, is definitely allegorized by Python.

39 Yes, There Is a Hell, a Devil and Karma, 1973 ·¶1456 ·*also in The Solar Logos*

Countenance, resemblance, similitude, sun and shadow, day and night, the law of the contraries—two are the armies of the Logos or Demiurge Architect of the Universe: the warring hosts of Michael in the sublime expansions of heaven, and the legions of Satan in the abyss of the manifested world. Clearly, these are the unmanifested and the manifested, the virginal one and the one fallen into animal generation.

40 The Mayan Mysteries, 1977 ·¶837 ·*also in Angels and Demons, Lucifer, The Law of Opposites*

☼ Part Five – The divine prototype of all ages

5 PASSAGES

1 Quetzalcoatl is not a myth

Among the Nahuas the Logos was Quetzalcoatl, the Verb and the Creator, and Tonatiuh at the centre of the Sun Stone. The Greek Demiurge and the Cosmic Christ are the same perfect multiple unity, whose fire lies at the centre of every sun and world.

Tonatiuh, the Word of St. John, the Logos or Creator Demiurge of the universe, with his triangular tongue of fire, is the golden child of sexual alchemy, the midnight spiritual sun, the ascending eagle, and the resplendent Dragon of Wisdom. He is represented by the shining star that gives us life, light and heat. Decorated in the Nahua style, he appears glorious in the centre of the great solar stone.

41 The Secret Doctrine of Anahuac, 1974 · ¶830 · *also in The Solar Logos*

Above all, I must emphatically say, with complete clarity, that Quetzalcoatl is not a myth. Unquestionably, Quetzalcoatl is the Verb, the Great Word, the Platonic Logos, the Demiurge Architect of the Universe, the Creator.

42 For the Few, 1980 · ¶133 · *also in The Solar Logos*

Quetzalcoatl is the divine prototype of all ages.

For the Few, 1980 · ¶191

The Cosmic Christ, the Platonic Logos, the Greek Demiurge, is a Perfect Multiple Unity. Unquestionably, Quetzalcoatl, the Christ, is I-N-R-I. Upon analysis this means: I = Ignis N = Natura R = Renovatur I = Integram: Fire renews nature incessantly. The Quetzalcoatlian fire is found in the center of every Cosmic Unity that comes forth to life. The Quetzalcoatlian fire is found in the center of every living constellation, in the center of every Planet, of every Sun. For this reason Quetzalcoatl has not perished, and will never perish. The

Quetzalcoatlian fire existed before the Universe came into existence and will continue to exist throughout eternity.

43 For the Few, 1980 ·¶146-147 ·*also in INRI and the Cross, The Intimate Christ*

Friends, we have been present at an extraordinary event. Certainly, the drama of Quetzalcoatl shines in the terrifying night of all ages. It is the same drama that was represented in the mysteries of Eleusis, the Mistos, and the Initiates. It is the same drama that was publicly represented by the Great Kabir Jesus upon the roads of Jerusalem. The cosmic drama that has been outlined here in an extraordinary way could not be missing in Mexico, the sacred land of ancient times. Obviously, Quetzalcoatl shines in the ineffable Cosmos, he is the Logos, perfect multiple unity.

44 For the Few, 1980 ·¶168-169 ·*also in The Intimate Christ*

Quetzalcoatl is the divine prototype of all ages. He is the Platonic Logos, the perfect multiple unity.

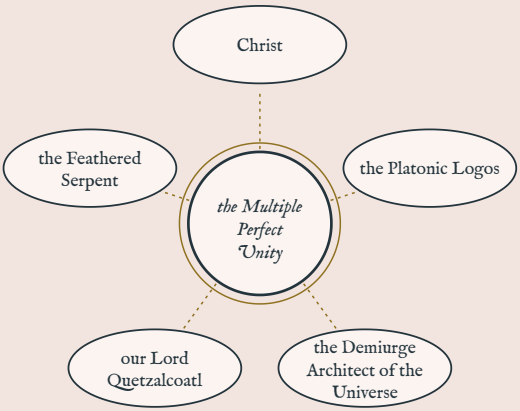
45 For the Few, 1980 ·¶191 ·*also in The Words He Uses*

5 PASSAGES

11 Christ is the Demiurge Architect of the Universe

A short run of equations closes the teaching: Christ, the Platonic Logos, the Demiurge Architect and Quetzalcoatl the Feathered Serpent are one Multiple Perfect Unity.

ONE UNITY, MANY NAMES



The five names his closing run of equations gives to one Multiple Perfect Unity (passages 46 to 50).

Christ is the Multiple Perfect Unity.

46 Pistis Sophia Unveiled, 1983 · ¶4768

Christ is the Platonic Logos.

47 Pistis Sophia Unveiled, 1983 · ¶4769

Quetzalcoatl is the Feathered Serpent, the Multiple Perfect Unity.

Pistis Sophia Unveiled, 1983 · ¶4772

Christ is the Demiurge Architect of the Universe.

48 Pistis Sophia Unveiled, 1983 ·¶4770

Christ is our Lord Quetzalcoatl.

49 Pistis Sophia Unveiled, 1983 ·¶4771

Quetzalcoatl is the Feathered Serpent, the Multiple Perfect Unity.

50 Pistis Sophia Unveiled, 1983 ·¶4772

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept for the Demiurge by name; for the Architect of the Universe, great or divine; for his own phrases for the creating Logos as a collective: the Creator Logos, the collective Creator, the perfect multiple unity, God is Gods, the Triple-Powered God; and for the two armies of the Logos. Where his teaching ran on as a string of short paragraphs, the paragraphs between two hits were taken in, and the paragraph either side was taken where his sentence ran across. *Introduction to Gnosis* was left out, by the editor's ruling. The Army of the Voice and the Elohim were not swept on their own, because each has its own work in this family. That returned **95 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 91.5% of the time and on the class 86.2%, and a third reader, who saw neither verdict, settled the 8 disagreements. One passage was added by hand: both readers had kept the second and third paragraphs of a sentence in *Parsifal Unveiled*, on the Angel to whom the Divine Architect granted the infernal worlds, but the paragraph where that sentence begins had not been swept, so it was taken in. 53 were judged printable. 3 of them were set aside as restatements, and 0 were joined into the passage before them, where his sentence ran across several short paragraphs, so **50 passages are printed here**. The rest are recorded with the reason each was set aside.

What was set aside. 10 named the Creator or the multiple unity only in passing, most of them speaking of the Christ within, which has its own works; 11 were index lines, headings, a question from the audience or verses of the Pistis Sophia with nothing of his taught; 3 were neighbours on another subject; and 1 was a line of verse. 5 more were judged and not printed, and 12 were judged the second halves of sentences begun in the paragraph before.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, and 9 ranges run over more than one paragraph.

27 passages also stand in a finished work, and every one is marked where it stands, the most in *The Solar Logos* (9), *The Intimate Christ* (6), *Lucifer* (6). 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 an independent text of its own book, and the printed text against the paragraphs it joins, with no failures. No mend was needed: every 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 serpent named twice, as the Biblical Serpent, an image of the Creator Logos as sexual force, and as the plumed serpent who governs creation; and the fire is named as the cosmic

fire at the centre of every sun and planet. The passages on the couple speak of their union as a collaboration with the creating Logos.

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. The Demiurge Architect stands after the Elohim, as the one who builds and measures what they bring forth. The family wears the rose sand of first dawn; this book's colour is the bronze of the architect's compass, for the one who gives mathematic and geometric form to all that is.