

The First Mystery

The very head of the Universe

What the First Mystery is; how the First is also the Last and the Four-and-Twentieth; how the universe arose on its account; its three spaces and who works in them; what comes forth from it; and what it is for the one who walks the path, in his own words, from Pistis Sophia Unveiled

49 passages **1** book **12** sections **5** parts

Samael Aun Weor · in his own words

Every word here is his, or the gospel's where it is marked as quoted. 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 the First Mystery more than two hundred times, and all but a handful are in one book, his last: *Pistis Sophia Unveiled*, where he reads the old gospel verse by verse and unveils it. Most of those verses name it in passing. What is gathered here is where he says what it is. Where a verse of the gospel is needed to understand his line, it is printed before it, in italics, and marked as quoted.

The first part is what it is: *"The First Mystery is Kether, the Ancient of Days." "Each one of us has his own Father."*

The second part is the First that is the Last: *"The First Mystery is the Mystery of the Father, and this is why it is also the Last Mystery." "The First Mystery is the completion of completions, the Head of the Universe, and the total Fullness."*

The third part is creation out of it: *"The same Universe in which we live, moves, and has our Being in, emerged and came into existence when the Sun ascended through the First Mystery." "The Ancient of Days is the cause of the great universal arising."*

The fourth part is its three spaces: *"The three spaces of the First Mystery are the regions of the Demiurge Creator." "We find all the workers of the Great Work within the Second Space of the First Mystery."*

The last part is what comes forth from it, and what it is for us: *"The command of the First Mystery is equivalent to the command of the Father." "Only the commandment of the First Mystery can conduce the Initiate out of the Chaos."*

What is in it

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THE MAP

Five parts, from what the First Mystery is to what it is for us

Tap a part to go to it. Below, the three spaces of the First Mystery, one inside another, with the Ancient of Days at the heart, and the Sun ascending through them; the captions are his own words, from the passages they link to.

The First Mystery is the Father, who is in Secret
PART ONE · 12 PASSAGES

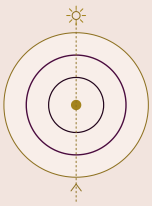
The Ancient of Centuries is the First and the Last of the Mysteries
PART TWO · 11 PASSAGES

The Ancient of Days is the cause of the great universal arising
PART THREE · 4 PASSAGES

The three spaces of the First Mystery
PART FOUR · 9 PASSAGES

The command of the First Mystery is equivalent to the command of the Father
PART FIVE · 13 PASSAGES

FIGURE: THE THREE SPACES OF THE FIRST MYSTERY



"THE THREE SPACES OF THE FIRST MYSTERY ARE THE REGIONS OF THE DEMIURGE CREATOR"

PISTIS SOPHIA UNVEILED, 1983 · ¶4644

"...EMERGED AND CAME INTO EXISTENCE WHEN THE SUN ASCENDED THROUGH THE FIRST MYSTERY"

PISTIS SOPHIA UNVEILED, 1983 · ¶285-286

Part One – The First Mystery is the Father, who is in Secret

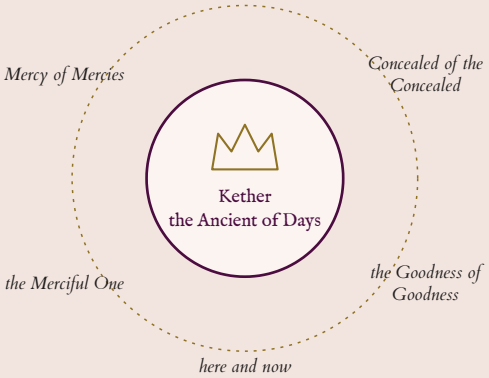
7 PASSAGES

1 The First Mystery is Kether, the Ancient of Days

What it is. The gospel opens with Jesus teaching up to the regions of the First Mystery; he unveils the name at once. It is Kether, the Ancient of Days, the Mercy of Mercies, the Concealed of the Concealed.

WHAT IT IS

The First Mystery is Kether, the Ancient of Days



which existed within the Ineffable from the beginning, before it came forth

One Mystery under several of his names: the Father, the Ancient of Days, Kether (passages 2 to 7).

> *Jesus hitherto instructeth his disciples only up to the regions of the First Mystery. It came to pass, when Jesus had risen from the dead, that he passed eleven years discoursing with his disciples, and instructing them only up to the regions of the First Commandment and up to the regions of the First Mystery, that within the Veil, within the First Commandment, which is the four and twentieth mystery without and below – those (four and twenty) which are in the second space of the First Mystery which is before all mysteries, the Father in the form of a dove.*

1 Pistis Sophia Unveiled, 1983 ·¶16

The First Commandment is: To Love God above all things, and thy neighbor as thyself. The First Mystery is Kether, the Ancient of Days. You know this.

2 Pistis Sophia Unveiled, 1983 ·¶19 ·*also in Kether, The Treasury of the Light, The Words He Uses*

The Father, the Ancient of Days, Mercy of Mercies, Concealed of the Concealed, is the First Mystery. The Son is clothed at the command of the Father.

3 Pistis Sophia Unveiled, 1983 ·¶598-599 ·*also in Compassion, The Intimate Christ, The Treasury of the Light*

The First Mystery, which looketh within is the Ancient of Days, the Concealed of the Concealed, the Goodness of Goodness, the Mercy of Mercy.

Pistis Sophia Unveiled, 1983 · ¶4001

The First Mystery, which looketh within is the Ancient of Days, the Concealed of the Concealed, the Goodness of Goodness, the Mercy of Mercy.

4 Pistis Sophia Unveiled, 1983 ·¶4001 ·*also in The Treasury of the Light*

The First Mystery is the Merciful One, the Mercy of the Mercy, who always takes pity on the Initiate.

5 Pistis Sophia Unveiled, 1983 ·¶3533 ·*also in Compassion, The Treasury of the Light*

The Ancient of Days is the First Mystery, which existed within the Ineffable from the beginning, before it came forth.

6 Pistis Sophia Unveiled, 1983 ·¶460 ·*also in The Treasury of the Light*

The First Mystery is the Ancient of Days, here and now.

7 Pistis Sophia Unveiled, 1983 ·¶3534 ·*also in The Treasury of the Light*

5 PASSAGES

11 Each one of us has his own Father

Not far away. The First Mystery is the Father in secret, and there are as many Fathers as creatures; it is the superior part of our own Being, the last mystery within us.

It is well known to us that the First Mystery is the Father who is in secret. There are as many Fathers in Heaven as there are creatures on Earth. Each one of us has his own Father. The Father is the First and the Last of the Mysteries.

8 Pistis Sophia Unveiled, 1983 · ¶423-424 · *also in The Being Is the Being, The Treasury of the Light*

We already know that the First Mystery is the Father, who is in Secret.

9 Pistis Sophia Unveiled, 1983 · ¶4732 · *also in The Treasury of the Light*

> *The Ancient of Days is indeed the First Mystery of the First Mystery.*
>
> Pistis Sophia Unveiled, 1983 · ¶4785

I must now explain that the First Mystery is always the Ancient of Days and His Son. Now that this has been explained we will say that there exists seven Planetary Regions related with the Seven Mysteries.

10 Pistis Sophia Unveiled, 1983 · ¶4724-4725 · *also in The Treasury of the Light*

Obviously, the First Saviour has received the First Mystery of the First Mystery. Those who have received the First Mystery of the First Mystery have their Saviour. The Ancient of Days is indeed the First Mystery of the First Mystery.

11 Pistis Sophia Unveiled, 1983 · ¶4785 · *also in The Treasury of the Light*

We must search for the Ancient of Days within the last limits of ourselves. He is the Last Mystery from within, and He; Himself is the superior part of our Being.

When we refer to the last limit, we refer to it in the sense of cosmic manifestation. The Being is unlimited beyond cosmic manifestation.

12 Pistis Sophia Unveiled, 1983 · ¶464-465 · *also in The Being Is the Being*

Part Two – The Ancient of Centuries is the First and the Last of the Mysteries

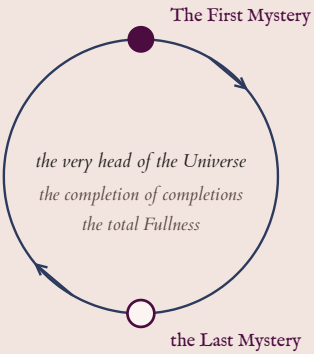
6 PASSAGES

1 The very head of the Universe

The disciples thought it the head of all existence and the completion of all completions. He confirms it: the First Mystery is the Last, it holds the First Commandment, and the whole Treasury of the Light is contained in it in its final synthesis.

THE FIRST AND THE LAST

The Ancient of Centuries is the First and the Last of the Mysteries.



The First Mystery is the Mystery of the Father, and this is why it is also the Last Mystery.

The First Mystery and the Last drawn as one circle, because he says they are one (passages 14 to 16).

> *And Jesus said to his disciples: "I am come forth out of that First Mystery, which is the last mystery, that is the four and twentieth mystery." And his disciples have not known nor understood that anything existeth within that mystery; but they thought of that mystery, that it is the head of the universe and the head of all existence; and they thought it is the completion of all completions, because Jesus had said to them concerning that mystery, that it surroundeth the First Commandment and the five Impressions and the great Light and the five Helpers and the whole Treasury of the Light."*

13 Pistis Sophia Unveiled, 1983 · ¶31

The First Mystery is the Mystery of the Father, and this is why it is also the Last Mystery. The Ancient of Centuries is the First and the Last of the Mysteries.

14 Pistis Sophia Unveiled, 1983 · ¶33 · *also in The Treasury of the Light, The Words He Uses*

The First Mystery, which is explainable by the Four-and-Twentieth Mystery, and which is synthesized in the Sixth Mystery, is the very head of the Universe.

15 Pistis Sophia Unveiled, 1983 · ¶35 · *also in The Treasury of the Light*

…they are contained within the First Mystery in their final synthesis.

Pistis Sophia Unveiled, 1983 · ¶39

The First Mystery is the completion of completions, the Head of the Universe, and the total Fullness.

16 Pistis Sophia Unveiled, 1983 · ¶126 · *also in The Treasury of the Light, The Words He Uses*

The First Mystery, which is also the Four-and-Twentieth Mystery, enfolds the First Commandment, although, the Commandments of the Law of God are twenty-two.

17 Pistis Sophia Unveiled, 1983 · ¶36 · *also in The Treasury of the Light, The Words He Uses*

Even though the First Commandment, the five Impressions of the Great Light, the five Helpers, and the entire Treasury of the Light are under the Law of the Scale, they are contained within the First Mystery in their final synthesis.

18 Pistis Sophia Unveiled, 1983 · ¶39 · *also in The Treasury of the Light*

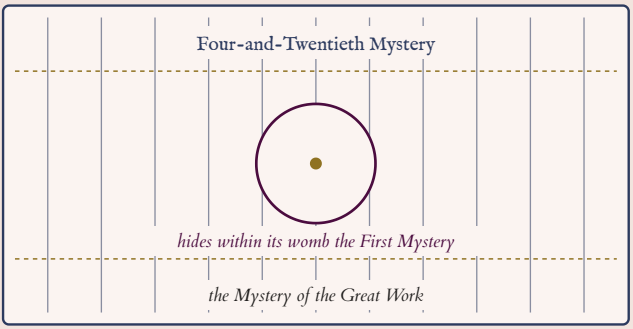
5 PASSAGES

11 Hidden within the Loom of God

The First is found inside the Last. The Four-and-Twentieth Mystery is the loom on which fate is woven, the Mystery of the Great Work, and the First Mystery is hidden in its womb.

THE FIRST INSIDE THE LAST

The Four-and-Twentieth Mystery is hidden within the Loom of God.



the Loom upon which our own fate is woven and unwoven

The loom stands for the Four-and-Twentieth Mystery; the circle in it for the First Mystery it holds (passages 19 to 23).

When the devotee comprehends the First Commandment, he then easily understands the Four-and-Twentieth Mystery. The Four-and-Twentieth Mystery is hidden within the Loom of God.

19 Pistis Sophia Unveiled, 1983 ·¶20-21 ·*also in The Treasury of the Light*

The Ancient of Days is always hidden within his own Loom, within his own creation. To understand the Four-and-Twentieth Mystery is not possible without previously comprehending the Sixth Mystery.

20 Pistis Sophia Unveiled, 1983 ·¶23-24 ·*also in The Treasury of the Light*

The First Mystery is found contained within the Four-and-Twentieth Mystery, which is the Loom upon which our own fate is woven and unwoven.

Pistis Sophia Unveiled, 1983 · ¶64

The Four-and-Twentieth Mystery, which is explainable by the Sixth Mystery, hides within its womb the First Mystery.

21 Pistis Sophia Unveiled, 1983 ·¶34 ·*also in The Treasury of the Light, The Words He Uses*

The First Mystery is found contained within the Four-and-Twentieth Mystery, which is the Loom upon which our own fate is woven and unwoven.

22 Pistis Sophia Unveiled, 1983 ·¶64 ·*also in The Treasury of the Light*

Unquestionably, this Light comes from the Last and First Mystery, which in reality is the Four-and-Twentieth Mystery, the Mystery of the Great Work, the Mystery of the work in the great laboratory of the Universe.

23 Pistis Sophia Unveiled, 1983 ·¶138 ·*also in The Treasury of the Light*

Part Three – The Ancient of Days is the cause of the great universal arising

2 PASSAGES

1 When the Sun ascended through the First Mystery

The universe came into being on its account. The gospel's verse, and his two lines on it: the universe we live in arose when the Sun ascended through the First Mystery, by the will of the Ancient of Days.

CREATION OUT OF IT

It was by the will of the Ancient of Days that the Sun ascended through the First Mystery.



The same Universe in which we live, moves, and has our Being in, emerged and came into existence

The Sun ascending through the First Mystery, and the universe arising as it does (passage 25).

"It came to pass, when the sun rose in the east, thereafter then through the First Mystery, which existed from the beginning, on account of which the universe hath arisen, out of which also I am myself now come, not in the time before my crucifixion but now, -- it came to pass, through the command of that mystery, that there should be sent me my Light-vesture, which it had given me from the beginning, and which I had left behind in the last mystery, that is the four-and-twentieth mystery from within without, -- those which are in the order of the second space of the First Mystery. That Vesture then I left behind in the last mystery, until the time should be completed to put it on, and I should begin to discourse with the race of men and reveal

unto them all from the beginning of the Truth to its completion, and discourse with them from the interiors of the interiors to the exteriors of the exteriors and from the exteriors of the exteriors to the interiors of the interiors. Rejoice then and exult and rejoice more and more greatly, for to you it is given that I speak first with you from the beginning of the Truth to its completion.

24 Pistis Sophia Unveiled, 1983 ·¶277

The same Universe in which we live, moves, and has our Being in, emerged and came into existence when the Sun ascended through the First Mystery. It was by the will of the Ancient of Days that the Sun ascended through the First Mystery.

25 Pistis Sophia Unveiled, 1983 ·¶285-286 ·*also in The Treasury of the Light*

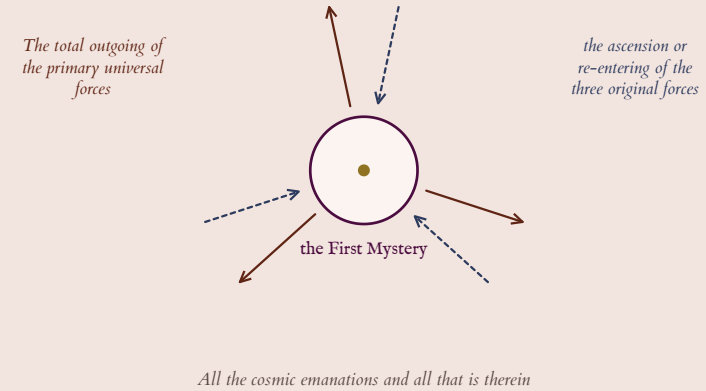
2 PASSAGES

II All of the Mysteries have arisen

The hymn the powers sing to the First Mystery, and his unveiling: the going out and the return of the three primary forces are due to it, and every emanation came from that breathing.

GOING OUT AND COMING BACK

The Ancient of Days is the cause of the great universal arising.



The three forces go out from the First Mystery and return into it; every emanation comes from that going and coming (passage 27).

"O Mystery, which is without in the world, for whose sake the universe hath arisen, --this is the total outgoing and the total ascent, which hath emanated all emanations and all that is therein and for whose sake all mysteries and all their regions have arisen, -- come hither unto us, for we are thy fellow-members. We are all with thyself we are one and the same. Thou art the First Mystery, which existed from the beginning in the Ineffable before it came forth; and the names thereof are we all. Now, therefore, are we all come to meet thee at the last limit, which also is the last mystery from within; itself is a portion of us. Now, therefore, have we sent thee thy Vesture, which hath belonged to thee from the beginning, which thou have left behind in the last limit, which also is the last mystery from within, until its time should be completed,

> *according to the commandment of the First Mystery. Lo, time is completed; put it on [thee]*

26 Pistis Sophia Unveiled, 1983 ·¶443-444

The Ancient of Days is the First and the Last of the Mysteries within our own Being. The Ancient of Days is the cause of the great universal arising. The Ancient of Ancients combines causes in order to make the Universe arise. All of the Mysteries have arisen by the will of the Father who is in secret. The total outgoing of the primary universal forces and the ascension or re-entering of the three original forces are due to the First Mystery, which is also the Last of the Mysteries. All the cosmic emanations and all that is therein, and for whose sake all the Mysteries have arisen, have emanated from these ascending and descending emanations and from the re-absorption of the three Primary Forces.

27 Pistis Sophia Unveiled, 1983 ·¶445-449 ·*also in The Laws of the Three and of the Seven, The Treasury of the Light*

Part Four – The three spaces of the First Mystery

4 PASSAGES

1 The regions of the Demiurge Creator

The First Mystery has three spaces. The Ancient of Days dwells in the first, with the First Commandment; Nature is in the second.

THE THREE SPACES

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



The three spaces drawn one inside another, with the Ancient of Days in the first and the workers of the Great Work in the second (passages 28 to 35).

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

28 PISTIS SOPHIA UNVEILED, 1983 · ¶4644 · *also in The Demiurge Architect, The Treasury of the Light*

The Ancient of Days dwells within the First Space of the First Mystery, and the First of the Twenty-two Commandments of the Law of God correspond to Him.

29 PISTIS SOPHIA UNVEILED, 1983 · ¶142 · *also in The Treasury of the Light*

Nature, which is explainable only with the Sixth Mystery, is found within the Second Space.

Pistis Sophia Unveiled, 1983 · ¶29

The Spheres shine from the First Commandment in the First Space.

30 Pistis Sophia Unveiled, 1983 ·¶597 ·*also in The Treasury of the Light*

Nature, which is explainable only with the Sixth Mystery, is found within the Second Space.

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

2 PASSAGES

11 We find all the workers of the Great Work within the Second Space

Who works in the second space: the Hermetic Artists, the Divine Mother, and all who do the Great Work in obedience to the Father.

Indubitably, the Hermetic Artists belong to the Esoteric Orders, who work in the Second Space of the First Mystery. It is understandable that the Second Space of the First Mystery is the region in which the Hermetic Sages are dwelling.

32 PISTIS SOPHIA UNVEILED, 1983 ·¶140-141 ·*also in The Treasury of the Light*

Those who work in the Second Space of the First Mystery comprehend all of this, which has been stated. The Divine Mother Kundalini, Stella Maris, works within the Second Space of the First Mystery. We find all the workers of the Great Work within the Second Space of the First Mystery. The workers of the Great Work obey the Father in Heaven as well as on the Earth. Now you better comprehend why the Four-and-Twentieth Mystery is the First Mystery. The Divine Mother Kundalini weaves a Vesture for the Adept. The whole of this work is performed based on conscious efforts and voluntary sufferings. Those who have lost their sacred Vesture must search for it again.

33 PISTIS SOPHIA UNVEILED, 1983 ·¶271-274 ·*also in Conscious Works and Voluntary Sufferings, Diligence, The Treasury of the Light, The Will of the Father, Whose Veil No Mortal Has Lifted*

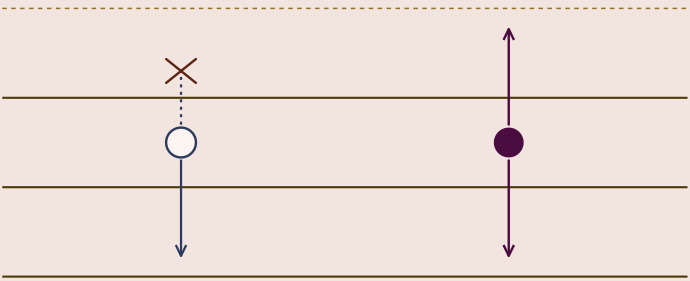
3 PASSAGES

III The Mysteries of the First Mystery are terribly divine

What its mysteries give. Each one may go only into the orders below the place where he received mysteries; the one who performs the Great Work may enter above and below.

ABOVE AND BELOW

The Mysteries of the First Mystery are terribly divine.



he can never go to the orders, which are above him

The one who performs the Great Work has the right to enter all of the Orders above and below.

Left, one who has received mysteries may go only to the orders below; right, the one who performs the Great Work goes above and below (passage 35).

> *And he who shall receive the mysteries of the First Mystery, which is the four-and-twentieth mystery from without and the head of the first space which is without, -- he hath the power to go into all the orders which are without him; but he hath not the power to go into the regions which are above him or to pass through them.*

34 Pistis Sophia Unveiled, 1983 ·¶4952

The orders of the First Mystery always correspond to the Ancient of Days.

Pistis Sophia Unveiled, 1983 · ¶4956

It is obvious that the one who has received Mysteries in the First Commandment, has power to go to the orders which are below him, which means, to all of the orders of the third Space. However, he can never go to the orders, which are above him. The Mysteries of the First Mystery are terribly divine. It is clear that the work of the Great Work is contained in the Four-and-Twentieth Mystery. All the Mysteries of the First Mystery are found in the Four-and-Twentieth Mystery. The one who performs the Great Work has the right to enter all of the Orders above and below. It is easy to understand that the entire beginning and the end of the Great Work is in the Four-and-Twentieth Mystery.

35 Pistis Sophia Unveiled, 1983 · ¶4953 · *also in The Treasury of the Light*

It is clear that those who have received Mysteries in the orders of the Four-and-Twentieth Mysteries have the right to live in the regions where they received the Mysteries. However, they cannot pass through orders or spaces that are above them. The orders of the First Mystery always correspond to the Ancient of Days.

36 Pistis Sophia Unveiled, 1983 · ¶4956 · *also in The Treasury of the Light*

Part Five – The command of the First Mystery is equivalent to the command of the Father

4 PASSAGES

1 The inner Jesus comes forth out of the First Mystery

What comes out of it. The inner Christ comes forth from the First Mystery and teaches thanks to it; its command is the Father's command.

The inner Jesus comes forth out of the First Mystery. Considering that the Son is one with the Father, and the Father is one with the Son, whosoever has seen the Son, has seen the Father.

37 Pistis Sophia Unveiled, 1983 · ¶32 · *also in The Intimate Christ, The Treasury of the Light*

The Intimate Jesus Christ can teach the Initiates, thanks to the First Mystery, which means, thanks to the Ancient of Days, thanks to the Father of all Lights.

38 Pistis Sophia Unveiled, 1983 · ¶252 · *also in The Intimate Christ*

> ***...thanks to the Ancient of Days, thanks to the Father of all Lights.***
>
> Pistis Sophia Unveiled, 1983 · ¶252

The Intimate Christ has the power in order to perfect Peter in his entire splendor. The Lord gives all the Mysteries of all the regions of the Father and all the regions of the First Mystery to the interior Peter within each one of us.

39 Pistis Sophia Unveiled, 1983 · ¶1681 · *also in The Twelve Powers Are Within Us*

The command of the First Mystery is equivalent to the command of the Father.

40 Pistis Sophia Unveiled, 1983 · ¶381 · *also in The Treasury of the Light*

3 PASSAGES

11 Dressed with his gleaming Vesture

The Vesture of Light is the Father's. It was given from the beginning and left in the Last Mystery; it must be woven on the Loom of God, and the Adept's hour ends when it is put on.

The Vesture of Light of the Intimate Christ was originally granted to Him. Nevertheless, it must be elaborately woven upon the Loom of God, in the Four-and-Twentieth Mystery of the Great Work. The Vesture of Light of the Intimate Christ, a symbol of all the powers, is in the Father's power. The Father is the First and the Last of the Mysteries.

41 PISTIS SOPHIA UNVEILED, 1983 ·¶302-303 ·*also in The Intimate Christ*

Obviously, the Vesture of the Adorable One is found in the Four-and-Twentieth Mystery. The Divine Mother Kundalini weaves the Lord's Vesture on the Loom of God.

42 PISTIS SOPHIA UNVEILED, 1983 ·¶437 ·*also in Whose Veil No Mortal Has Lifted*

O, Devotees, O Adepts, Workers of the Great Work, when your hour is consumed in accordance to the Commandments of the First Mystery, then the Ancient of Centuries will be dressed with his gleaming Vesture.

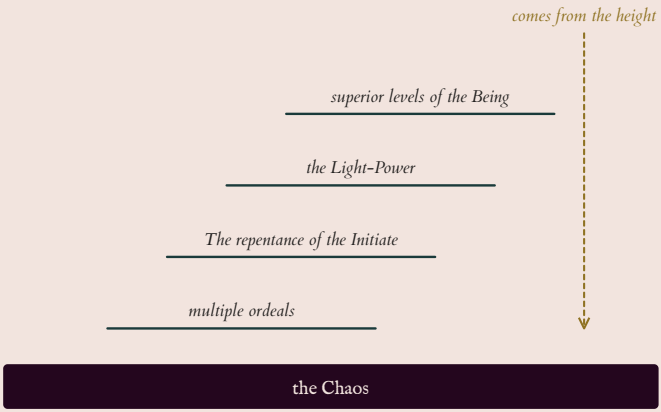
43 PISTIS SOPHIA UNVEILED, 1983 ·¶472-473

6 PASSAGES

III Only the commandment of the First Mystery can conduce the Initiate out of the Chaos

What it is for us. It tests the Initiate for his good; only its command accepts his repentance and brings him out of the Chaos; grace comes through it; and no one takes the Golden Fleece without comprehending it.

OUT OF THE CHAOS



The Initiate led up out of the Chaos step by step, and the Grace-Power coming down from the height through the First Mystery (passages 44 to 47).

The First Mystery submits the Initiate to multiple ordeals, for his own good. The Initiate is incessantly tested.

44 Pistis Sophia Unveiled, 1983 ·¶2189-2190 ·*also in The Treasury of the Light*

Only the commandment of the First Mystery can conduce the Initiate out of the Chaos. The Intimate Christ feels compassion for the Initiate, and little by little, He is passing him to superior levels of the Being.

45 Pistis Sophia Unveiled, 1983 ·¶2372 ·*also in Compassion, Gratitude and Kindness, The Intimate Christ, The Treasury of the Light*

The repentance of the Initiate is integrally accepted only through the First Mystery. The Intimate Christ receives the Light-Power from the Ancient of Days. By means of this Light-Power, he can help the Initiate and lead him up out of the Chaos.

46 Pistis Sophia Unveiled, 1983 ·¶3506 ·*also in Remorse and Repentance, The Intimate Christ, The Treasury of the Light*

The Grace, or better if we say, the Grace-Power always comes from the height, through the First Mystery.

Pistis Sophia Unveiled, 1983 · ¶3575-3576

The Grace-Power comes from the height, by order of the First Mystery. The Grace, or better if we say, the Grace-Power always comes from the height, through the First Mystery.

47 Pistis Sophia Unveiled, 1983 ·¶3575-3576

We can ascend only with the help of the Intimate Christ and by means of the Light-Power. The command of the First Mystery always arrives to the elevated regions of the Chaos. However, only with the help of the Intimate Christ and by means of intensive sexual work, is it possible to ascend to the elevated regions.

48 Pistis Sophia Unveiled, 1983 ·¶3358-3359 ·*also in The Intimate Christ*

No Adept can take possession of the Golden Fleece, if he has not previously comprehended the First Commandment and the First Mystery.

49 Pistis Sophia Unveiled, 1983 ·¶62-63 ·*also in The Treasury of the Light*

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept for the First Mystery by name, for the Last and the Four-and-Twentieth Mystery, and for the First, Second and Third Space; the paragraph either side was taken where his sentence ran across. *Introduction to Gnosis* was left out, by the editor's ruling. That returned **396 candidate paragraphs in 2 books**, nearly all of them in *Pistis Sophia Unveiled*. Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 93.2% of the time and on the class 87.1%. The 27 disagreements on printing were settled by the editor: most were whether a clear line was the clearest of several that say the same, or whether a verse of the gospel is unveiled by the line after it. 49 were judged printable, and each of them is printed here, carrying with it the paragraphs his sentences run into, so **49 passages are printed here**. The rest are recorded with the reason each was set aside.

What was set aside. 210 were the gospel's own verses that he does not unveil here, its litanies, the disciples' questions and headings. 47 named the First Mystery only in passing while the line teaches something else: the repentance of Pistis Sophia, the rulers of the Aeons, the twelve Saviours. 14 belong to other works: the Ineffable and the regions of the Treasury (*The Treasury of the Light*), the Intimate Christ in general (*The Intimate Christ*), and the Father's will (*The Will of the Father*), and 13 were neighbours on another subject. 49 more were judged and not printed, most of them the same teaching said again, and 14 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 17 ranges run over more than one paragraph.

42 passages also stand in a finished work, and every one is marked where it stands, the most in *The Treasury of the Light* (36) and *The Intimate Christ* (7). *The Treasury of the Light* gathers the regions beyond the Ain and gives the First Mystery one of its parts; this book takes the First Mystery alone, as a step in the making of a world, so most of his clearest lines on it stand in both. An overlap is allowed wherever the teaching needs it, so that a reader who comes to this one book has the whole of it. What is not allowed is an overlap a reader cannot see.

Checked against the source. Every passage was proved word for word against the raw text of its own book, and the printed text against the paragraphs it joins, with no failures. Eleven mends were made, and they are listed: two words split by the scanner ("i nstructeth", "Twentie th"); four misreadings ("Conmiandment" for Commandment, "four-aridtwentieth" for four-and-twentieth, "Arid he" for And he, "Stella Mans" for Stella Maris); one dropped letter ("he Last" for the Last); three lost hyphens (Four-and-Twentieth twice, Light-Power as

on the same page); and one lost full stop. Every other printed word stands as the source has it, the gospel's old forms included.

No editor's notes. The doctrine search over his passages and over every word of ours found nothing that ties the fire to anything but the couple's work. Where the Divine Mother Kundalini is named here, she works and weaves in the second space; and where he speaks of ascending, it is with the Intimate Christ and by intensive sexual work.

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 First Mystery stands sixth in that order, as the head of the universe, out of which the universe arose. The family wears the rose sand of first dawn; this book's colour is the purple of the crown.