A GUIDE TO THE
PISTIS SOPHIA
“Herald to the whole race of men, saying:

Renounce the whole world and all its associations, that ye may not amass additional matter to the rest of your matter in you;

and say unto them:

Cease not to seek day and night and remit not yourselves until ye find the purifying mysteries which will purify you and make you into a refined light, so that ye will go on high and inherit the light of my kingdom.”

Pistis Sophia, 2nd book. Ch. 100
INTRODUCTION

About this guide

This guide is intended for every gnostic explorer who wishes to dive into the original text of the Pistis Sophia. It is, in a sense, a travel guide consisting of three parts. The first part is a chart that functions like a blueprint of the realms found within the Pistis Sophia; the second part consists of a broad introduction that aims to provide a basis for understanding of the text, while the third part consists of a glossary containing the most relevant places and names. Together, they are meant to lead you through the Pistis Sophia like a map and compass towards an inward destination while you explore its deeper meaning, guided by the light of your own consciousness.

It would be a delusion to try to build a life from the blueprint of a house; much less the house of God which we originally represent. This sacred building must first be erected out of the materials that are brought forth by the Holy Spirit, which she can only deliver to our inner “building site” once we learn to surrender everything that stands in the way of the “path of delivery”. At the moment of delivery, all the components of this invisible building of God will fall by themselves onto their designated places.

This travel guide through the Pistis Sophia may be helpful both in allowing you to see your original divine nature, as well as the redundant components within yourself. These redundant components need to be moved out of the way, so that your true eternal soul can grow in strength and shine within you and from you as a guiding light for all seekers.

Our path as the Sophia

We are all Sophia, both on a personal and on a collective level. As individuals, we are the captives of our self-created chaos that emanates from our ego, which the Pistis Sophia fittingly calls “emanations of the Self-Willed”. This personal level of chaos also manifests on a collective level created by our disharmony which constantly emanates from us. Our emanations of disharmony keep the collective chaos of this world alive until we stop feeding into it. By breaking free from our disharmony, which occurs when we are nourished by divine energies, the self-created emanations of our chaos break apart and dissolve.

It is through this new life that wells up from our deepest source, that we are able to help to change this world in a direct and real way. This is how Christ redeems the world through us.

If the above resonates with you, then it is clear that you stand in front of an essential assignment. This assignment is to stop theorizing, intellectualizing, fantasizing or day-dreaming about the Path, and instead to turn it into a life-changing reality, here and now.

Quid pro quo

Our Path consists of two main aspects. One is what we can do, while the other one is what we receive. What we can do is to leave what is stuck and redundant within us, so that we can receive what is open, radiant and new in place of the old that we have left behind.

Therein lies our salvation, but also the crux of the problem. We are aware of our bad habits and our redundant parts already, and we know that we should surrender them. The only thing we do not know, is what we will receive in return for what we consider to be our “sacrifices”. Our ego always feels the need to barter, with the certainty of getting something tangible and of greater
value in return. However, when it comes to the Path, what we receive in return is of a divine nature and therefore does not follow our causal and ego-born laws. What we receive is so incomprehensibly glorious and great that our ego is unable to recognise it. That is why the Pistis Sophia so often says that she trusted in the Light, which means that we too need to cultivate a deep faith in God that will ultimately help us to surrender.

Getting real

We can only arrive at that inner understanding and faith by making our path of life real by “getting real”; that is, by trying to be open and unbiased by leaving all of our previously held concepts and ideas behind. We can achieve this by taking pauses, during which we observe and re-evaluate all of our values to see whether they are true and real, or if they are based on hollow ideas. This manner of self-reflection allows us to embrace the change that makes us more real, and on that reality-basis we are met and led by the inner Light of the Divine.

Slowly, while we walk along on this path of getting more real, we become more humane, caring, honest, genuine and humble. We are, without even noticing it, shifting our focus from “putting our pretentious ego first” to “putting others first”; by doing so we put the Christ first, which changes us from being an ego-centric to Christ-centric being.

This aforementioned Path consists of five very distinct universal phases or turning points that lead us from attachment to detachment, from captivity to liberation.

The five-fold path in the Sophia

We have mentioned that there are five distinct turning points, shifts of consciousness or stages of initiation in the Pistis Sophia that correlate with the turning points that we can discover in ourselves when we earnestly follow the Path. These points can be found in the Pistis Sophia where Jesus (or the First Mystery) interacts directly with her. This occurs right after the 7th, 9th, 13th, 20th and 24th song.

With regards to these five shifts of consciousness, it would be a delusion to believe that we can move from one phase to the other once we’ve left the former phase behind. These turning points are more akin to building blocks, which serve as the foundation for each succeeding step by incorporating those we have previously taken. This means that on the fifth step, all five steps have merged into one; one movement that unites all preceding steps into a single, fluid motion.

If we wish to recognise our personal Path within the Pistis Sophia, then it will be helpful to understand these five steps or turning points.

They can be summed up as follows (with the corresponding songs in brackets):

1 - Insight / Awareness (1-6)
2 - Longing for salvation (7-8)
3 - Surrender of the self (9-12)
4 - Changing / New attitude to life (13-19)
5 - Awakening / Resurrection (20-24)

Our five-fold path

We find ourselves in a difficult situation when we cling to our self-created chaos with our whole being, as if it were the only truth. However, through painful experiences we may [1] come to the awareness that we keep on recycling the same chaos over and over again. This awareness is like a search light of the spirit in our consciousness, that seeks to awaken our heart from its slumber. On one hand, this stream of Light and its rectifying power make us aware of the endless cycles that we are caught in; on the other, they reveal to us the unchangeable source of inner freedom which surpasses all limits of our personal existence.
This “coming to awareness” is the first essential step on our Path and it is on this basis that we start to develop an insatiable hunger, or (2) longing for salvation for the eternal Light that does not originate from this world. This deep hunger or longing is the second universal step. In the words of the Pistis Sophia, it is our growing wish to be saved from the emanations of the Self-Willed that we have bound ourselves to. In this longing we surrender a small part of our earth-bound being already, which creates a crack through which the light can shine more powerfully into us. The more we witness this light, the more we wish to (3) surrender ourselves to it completely, only we are not yet able to fully rely on the inspiration of the Holy Spirit touching our soul. We are still, just like the Pistis Sophia, thrown back and forth by the emanations of our own will that the Pistis Sophia calls the “Self-Willed”.

Our despair that leads to both insight and longing keeps on widening the crack more and more, which allows us to become more aware of our deplorable “state of being”. We begin to see through the stories and lies that we are telling ourselves and others, and become painfully aware of the fact that something within us is in need of a (4) drastic change.

This deep awareness is the preparation for our fourth step, which is not only a knowledge that we need to change but truly making the change. The fourth step that consists of this change is then built on the foundations of the first three stages, which are: insight, longing and surrender of the self. The fourth, the fundamental change, is really the turning point on the Path where what was seen and known before truly becomes real.

These fundamental changes can only be made by the light of our own wisdom (which arises from our soul-consciousness, our Sophia). By this Light we are enabled to see what we need to let be and what we need to do in order to increase the strength of the Light within us. The more we embrace those changes, the more we synchronise our steps with the perfect laws of the Light. While we make the fundamental changes, these laws begin to manifest themselves more powerfully within us, giving us more freedom, peace, harmony and joy while we overcome our inner obstacles.

This fourth step (which is described in songs 13-19) receives strong attention in the Pistis Sophia. In those chapters, the Sophia comes to the realisation that she is either pulled upward or downward depending on the power that she’s holding onto.

The songs 9-12 relate to our development of a new life attitude based on the surrender of the soul to the spirit once the soul has become a solid foundation within us. Through this very different attitude to life, we stop looking back and instead begin to looking upward and forward, towards the open space of the Light. We begin to let go of the anchors that tether us to our past and fly on the seven winds of the Spirit, guided towards our complete liberation.

With each new level, our understanding of the former steps deepens. This means that with the fourth step we come to the insight that the grace of the Light can only be received when we are in a purified, empty state. The more we become familiar with this grace of the Light, the more we begin to hear and understand the seven voices of the Spirit. We begin to rely so strongly on them that they become the winds that steer the direction of our lives. It is on this wind of the Spirit that we can let go of the things that hinder us, while moving towards that which opens us more and more to the silence. In the emptiness of this silence, the eternal Light shines ever brighter, breaking through all our inner obstacles one by one. Within the limitless space of silence, the foundation of our soul solidifies every time the Spirit touches it and fulfills it. In the power of the Spirit, we move from being
driven by our passions to being driven by compassion, which brings a new direction to our lives. This direction is based on “serving” and “giving”. We find out that we can only be inhabitants of the “Kingdom of the Light” when we become empty. Only in perfect emptiness can we become the active channels through which the healing blessings of the sacred Light may pour into this world. This silencing occurs through a process.

While the Spirit sets our lives on a new track, the peace within our hearts spreads through us. This peace quietens and silences our astral body to the point of relative stillness. It is by existing in this stillness that we become increasingly aware of the eternal being that we once were, before we lost our way. The image of our eternal heritage was witnessed by John as the silence of Patmos in the Book of Revelation. It emerges first like a faint image that is projected into our, still not completely motionless, aura. However, when we try to own it by holding onto it the way our ego tends to, we eventually learn to leave all ambitions, desires, expectations, hopes, wishes and other egoistic dispositions behind. Then, once we surrender our ambitions and desires, our aura arrives at a motionless state in which this subtle image arises, as if from the grave of our being. We then recognize the living Christ emerging within us as the original image of God that we always were, and we begin to rely on it as our new centre, our new axis and the new spine of our being.

The more familiar we become with this emerging image, the more confidently we submit ourselves to the life-giving stream of the “Jordan of silence” that replenishes and transforms us. From its living waters a silent voice arises, a voice that we wish to follow. We see its limitless freedom shining in contrast with the dark grave of the Self. We taste the freedom that makes “stepping into the stream that emerges from the silence” a certainty. We resign our own stream, our own old serpent fire, more and more to this eternal stream of life. Our own old will therefore surrenders itself continuously to the Universal Divine Stream of the Spirit. By the means of this Stream, God’s Will is revealed to us; and by the grace of His Will, we free ourselves from the grip that the archons of the twelve aeons have on us.

This renunciation of our own will to the divine Jordan of life turns our life into a living sacrifice. We are now fully aware of the illusionary state of our own will, so we start speaking; not with words but with our whole being, expressed through all our deeds: “Not my will but Thine”, “Not me, but the Living Christ that is within me”.

During this surrender of our will we capitulate every particle of our being to the Light of Lights. Through this, each earth-bound atom of our being is being replaced by a radiant, heavenly one. Thus, all elements that make up our whole being are replaced in the great process of transmutation. It is during that process that the heavy lead of our nature-born state is slowly but steadily transmuted into the gold of the Spirit.

Now, the image that first emerged as a faint projection, has become a wonderous reality that radiates from our whole being. All former fears, including our deepest fear, the fear of death, are overcome while we begin to blossom in the bright and limitless field of eternal life.

At the end of this fourth step, we entrust ourselves, completely and without any hesitation, to the radiant life-giving stream of the eternal Jordan through which we are awakened.

Through the river of Jordan streams the Holy Spirit, which is the ever-creating power of God. From now on, His living waters irrigate every aspect of our being by the way of Love (which is the Christ).
Once we exist fully out of that love-stream, we are united and have become unable to see or feel any sense of separation. We are part of the Divine One-Life. When we live so fully out of this Divine Life, then every fibre of our being becomes steady and strong, ready and prepared to assist God’s creative work. We assist by taking every opportunity to humbly serve each soul we meet.

This is the fifth transfigurating step on which we are fully met by the Mystery of the Light. In this Light, we die voluntarily to our old nature, in order to become resurrected and renewed in the eternal freedom of the Treasury, as it is called in the Pistis Sophia. We wear a new astral vesture that is woven from, according to the Pisitis Sophia, all of the contents of the first mystery. With this vesture, we walk in God’s Kingdom while we are on earth; and even though our work takes place on the physical plane, no matter how mundane it may seem, it serves the laws of heaven.

We see God in everyone and everything, and work along with Him and His Laws for the sake of all his creations from without, while He is working from within. The goal is to lead every seeker towards and along the tracks of the five-fold path, so that the promise of His Kingdom here on earth would be fulfilled.

While we have passed the fourth step, we become spirit-souls merged with the third aspect of the Logos, the Holy Spirit. The Holy Spirit has led us continuously deeper into the sanctuary of sanctuaries, until we have merged with it and became fully resurrected on the fifth step; in the second aspect of the Logos, the Love aspect of God, the Christ.

Once this unification has taken place, then we can say that the Word, the Logos, has become Flesh!

The processes belonging to the sixth and seventh initiation that follow after the fifth, aren’t mentioned in the Pistis Sophia. The reason for this is that they take place in the dimensions of the First mystery that are unavailable to our lower mind, our lower mental comprehension. Our higher mind, our higher comprehension doesn’t correspond to anything that belongs to this world; it only corresponds to what is out of the three spaces of the Ineffable, as shown on the chart. This means that from the fifth point onward we are entirely led by the Spirit into the higher emanations of God, while we move from eternity to eternity.

To sum up these first five steps in other words: we need to go from “understanding” to “wishing”, from “wishing” to “willing”, from “willing” to “[und]doing” and from this “[und]doing” to “resurrection”.

**Am I ready?**

When we talk about the Kingdom and the Spaces of the Ineffable, then we are talking about a dimension that is beyond our common mental comprehension. This can give us the feeling that we are not ready and that we will never comprehend that which seems to be out of our reach. We can ask ourselves then: “how do I get there?”, “what is my path to take?”.

There is a very simple answer to these questions. Namely, no matter the step or stage we are on, we are always capable of surrender, giving space and making some form of amends. Surrender leads us on a pathway to the centre of our being, from which the entirety of the great work is revealed.

Therefore, regardless of how insignificant we think it may be, every little change we make is of the highest importance. Through our surrender of that which lies right in front of us, our path with all its mysteries gradually reveals itself while meandering towards the centre.

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There are no other valid revelations or initiations, other than the ones that are brought to us through our self-surrender. External revelations and initiations may show us a direction in which to go, but they aren’t anything other than sign posts that point at the inner work of surrender that lies ahead.

All revelations and initiations will come to anyone who aims to live in the crystal-clear halls of Truth. For this we only need to observe ourselves and to leave all causes of irritation, petty lies, angers, habits and frustrations behind us and learn to sincerely apologise for our wrongdoings whenever they have affected others. A sincere apology is also known as repentance (metanoia) and is the enemy of our Self-Willed (ego). The result of living in Truth in this way, is that the clarity of our mind increases together with an incomprehensibly deep peace arising from the core of our hearts, through which we fall silent before the throne of God. In other words, we need to become both loving and truthful, so that the Love and Truth of God can live within us.

Even when we are caught in the very common illusion that we aren’t ready or good enough for this path, or that we haven’t progressed far enough yet, it is a fact that no matter how minor the things that we manage to overcome, they all create more space within us. In this space, the Light of Lights will reveal each mystery that we are ready for. There is no external initiation that can bring that about, and it is only our own ego, our own Self-Willed, that can stand in our way.

Therefore, a real fundamental change needs to arise from our desire to transform. When our wish is turned into action, then we sing the truest kind of metanoia (a song of repentance). This change of heart leads us from attachment to detachment, which is the only possible path to inner peace.

We need peace, because it is in it that we receive a deep, inner silence. We need inner silence, because silence is a space that grows within us, in which the Light of Lights illuminates our consciousness. And we need this Light, because it guides us through every step on our path, and allows us to view the world in a different light.

Only through this change will we remember the Christ principle, which we have forgotten since we’ve drank from the cup of our own personal Self-Willed, the cup of bitter sorrow and forgetfulness. It is only after we have completely emptied this cup of our suffering, that we are able to turn our heart upwards to the Ineffable, who will instantaneously fill it and nourish it with the radiant and clear life-giving blood of the eternal Christ. We will then share this “blood” as a natural outpouring towards anyone that thirsts for this unspeakable, eternal truth.

**Using the Glossary**

The glossary refers to the terms found in the books of the Pistis Sophia and can be used in two ways.

1. To find a term and related terms in order to gain a deeper comprehension while reading the Pistis Sophia.

2. To use the glossary by itself by moving between the referrals to other terms in the glossary. When using it this way, you may start at any point of the glossary and see where it takes you.

Both methods aim to bring us closer to the universal processes that lie within us and in the Pistis Sophia.

To come to an even better understanding of the Pistis Sophia, it is advisable to use the chart next to the glossary. The chart creates a comprehensive overview of the cosmology found in the Pistis Sophia. It is, however, important to keep in mind that both the chart and the glossary introduce
a multi-dimensional reality to our three-dimensional mental comprehension. It means that there is always a completely different dimension of reality hidden behind what is made visible.

Sources for this guide

The translation of the Pistis Sophia by G. R. S. Mead has been followed for the creation of the chart. The translation by C. Schmidt is wonderful, but is unfortunately above most people’s budget. Wherever the Pistis Sophia itself was unclear, the Books of Jeu, which have a very similar cosmology as the Pistis Sophia, were used as reference.

The Glossary is mainly built up through direct research and interpretation of the text of the Pistis Sophia, combined with historical research.

The spiritual dynamics presented in the Pistis Sophia are of a timeless, universal nature that is just as alive today as it was roughly 2000 years ago. The cosmology is presented a language that is no longer used, which is why a “decoding” of the processes to a modern language has been attempted.

The teachings of the Lectorium Rosicrucianum have been most helpful for this “decoding”. These teachings reflect the same universal dynamics as the ones presented in the Pistis Sophia. When these dynamics become an inner reality, they then proceed to turn into a spiritual Rosetta Stone that can decode any ancient universal symbolism to a more comprehensible teaching for modern times.

Other sources that were helpful, and that gave direction to this publication were the commentary on the Pistis Sophia by the Grandmaster of the Lectorium Rosicrucianum, Jan van Rijckenborgh. Furthermore, the deep and meaningful commentary and notes of H.P. Blavatsky on the Pistis Sophia were very helpful. Another useful source that definitely deserves praise is the insightful research and publication by Raul Branco. This can be found online.

Conclusion

It is through the previously mentioned, fundamental changes that you are awakened by the Holy Spirit. It is through those changes that the luminous stream of the Living Gnosis, the Living Christ, pours continuously into your heart. You are meant to be a grail-like receptacle for all of the all-harmonising, life-giving love, and to share its living essence with everyone and everything.

Love is a stream that is never yours to keep. The indestructible power of its grace will only extend its blessings to you if you, yourself become the selfless giver of those blessings. In this way, you are received by the Light as one of its ambassadors that illuminates this world.

Whether you, yourself have fully reached the shores of silence and peace, it does not matter. You are always given the grace to reach out, to help and to stretch yourself by the love of your heart in order to help others arrive at the shores of the Light. All the help you require is extended towards you to accomplish that. Help others, as you are also helped; and when you do, you shall be taken up in the great chain of Light in which you are meant to be an essential link.

If we are aware enough of our responsibility to our given task in this world, then we know deep within our hearts that we either should go together as awakened brothers and sisters into the eternity of the Light, or that we don’t go at all. Let us therefore be the ambassadors of the Kingdom, until every last soul has found its way.

Douwe Boschma,
April 2021
Aberamentho

Aberamentho means “Power of the Waters”. Aberamentho is another name for Jesus. The Pistis Sophia describes Jesus as “Thoth-Hermes” because Jesus calls on God while standing upon the waters.

The name Aberamentho is derived from the Hebrew ‘Abyr Maim’ (power of waters) connected with the Greek form of the Egyptian God Thoth. Thoth is associated with the Logos (the Word) by being Ra’s scribe/translator. This associates Jesus with the second aspect of the Logos, which is the Christ ruling the third aspect, the Holy Spirit, that is associated with the living water. In terms that relate more to ourselves this means that the living Christ principle in us comes to such a pure expression that it rules all aspects of our material life.

Adamas

See “Sabaoth, the Adamas”.

Æon

Æons are, according to the Gnostic traditions, emanations from “the first cause”. The word “Æon” itself therefore refers to the “worlds of emanation”, but also to the Sophia, the Logos and the other high principles which are called Æons. “Higher Æons” can be understood as links in the great chain of existence of which Pleroma is the sum.

According to Valentinus, the first principle is already an Æon. We can therefore infer that an Æon can best be described as a “vital force” that is by itself a place or a realm of existence. The functioning of this realm or Æon depends entirely on where it is placed. This is why the lower Æons are the twelve Æons of the zodiac, while the thirteenth Æon and those above the thirteenth are the higher Æons.

See also “Thirteenth Æon” & “Twelve Æons”

Amente

Amente is similar to the Egyptian “Duat”, the Greek “Hades” or the Latin “Purgatorio”. Amente is part of the astral sphere of the world of chaos, more specifically the desire realm. Amente contains the souls of those who are tainted with the sin of following their unbridled passions. They obtain purification through suitable torments that leave an impression of their sins upon their souls, before returning to the cycle of reincarnation. In Amente they are purged of their lower desires before they are allowed to move on. The duration of stay in Amente depends to how long it takes the soul to move on from the desires that once ruled their physical existence.

See also: “Chastisements”

Archons

Archons means “Rulers”, “Regents” or “Princes”. The archons are the emanations and main allies of Adamas; they are also the main rulers of this chaotic, fallen world.

Psychologically speaking, the Archons continuously try to get a hold of our consciousness by fixing our will, our mental...
body, to the lower vibrations of our emotions, passions and fantasies that are associated with the sense of gratification and mental delusions such as attachment, ambition and pride. In the words of the Pistis Sophia, they attempt to steal her light.

The archons persist in their influence until Pistis Sophia’s final liberation from chaos at the end of Book Two. The archons also rule over the twelve Æons/signs of the zodiac where they are known as the Archons of the Æons.

Most people are completely bound to the dualistic powers of the rulers of this fallen world. One can say that they are shackled by their horoscope. We can only free ourselves from their influence when we stop feeding them with the lower vibrations that arise from our personal emotions, passions and fantasies, and follow the Living Christ who leads us past them.

See also: “Crown” & “Twelve Æons”

**Authades**

The Authades is the cosmocreator or demiurge of our dualistic world, which is the world of illusions. He is the Evil One of the three triple-powered gods in the thirteenth æon. He chased after the Sophia in the thirteenth æon in an attempt to get her to look at the chaos below, so that she would see and desire his light-power contained there. She ignorantly yielded to his attempts, not knowing that those lights were not those of the heavens, but those of the triple-powered Authades.

The parasitic emanations of Authades feed off of our egoism while stimulating it at the same time. This is why the most prominent emanation of the Authades is called the “Self-Willed”, which is our ego, around which we allow everything to revolve. The Self-Willed is made of greed, pride and arrogance.

In the Pistis Sophia, the Self-Willed absorbed the light power that was within her, after which her depleted matter was thrown into the darkness of the chaos.

Authades often gets confused with Yalda-baoth, but they are not one and the same. Unlike Yaldabaoth, Authades was not created by the Sophia. Authades dwells furthermore in the thirteenth æon while Yaldabaoth dwells in the twelfth. Authades wishes to rule over all the material æons and grows jealous when Pistis Sophia chooses to worship the light of Christ rather than continuing the dualistic ways of the æons. As the Self-Willed, Authades always demands to be the one and only at the centre of attention.

Authades appears only in the chapters dealing with the myth of Sophia, while elsewhere Sabaoth the Adamas is the representative of evil.

In the Pistis Sophia it becomes evident that the Authades is a disobedient emanation that tries to absorb all purified light instead of handing it over to the higher realms. With this light it keeps false ideas alive in an imaginary, holographic reality.

The Authades is very much like the dark king of our dualistic microcosmic and macrocosmic universe that is not willing to give up its rulership without putting up a fierce fight.

See also: “Lion Faced Power”, “Triple powered gods” & “Yalda-baoth”.

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Barbelo

Barbelo means “the Son of the Sun.” Despite being named as a “son,” Barbelo is usually referred to as “her”, even though she is depicted as androgynous.

In the Pistis Sophia, Barbelo’s placement is not as clearly defined as in the other Gnostic scriptures, but she is most often associated with the thirteenth æon.

Our universe is called “the place of Barbelo”. This means that she can be seen as the first or highest manifestation of matter and is akin to a womb through which all matter comes into existence. Barbelo is therefore also called “all things of the Invisible God” and “a great power of the Invisible God”.

From a Valentinian perspective, Barbelo is seen as the first æon. She is an essential aspect of the Monad through which creation was accomplished. This makes it clear that the Ineffable existed before and apart from her. According to Gnostic tradition, she is essential to the creation of all heavenly beings.

Barbelo is also in a sense the macrocosm, while the Sophia is the microcosm. This is why she is called the mother of Pistis Sophia who receives her heavenly (astral) body from her, which is called the “matter of Barbelo”. This matter is the pure etheric and astral matter of the thirteenth æon.

In other places in the Pistis Sophia, she is described as the giver of the third light vesture which elsewhere is called “Jesus”.

Jesus also receives wine and blood (the pure, divine, astral nutrients) from the place of the Barbelo. Barbelo is the result of the first thought of God. In some Gnostic scriptures, she came into being when God stared into the waters of creation. She is therefore also called “the womb of everything” and “the glory of all revelations”.

One could say that she is the Holy Spirit coming into form. She is the passive pre-existing field or womb, bringing forth the limitless manifoldness of creation.

A depiction of the basilisk from the middle ages.

Basilisk

The mythological Basilisk kills with its evil gaze, with its venom, with its foul breath, with its hiss and by being touched. It was considered the most venomous animal in existence. Its story can be compared to the myth of Medusa with her serpent-like hair and is historically connected to the Gnostic god of magic, Abraxas.

The basilisk which is often mentioned in the Pistis Sophia is a seven-headed emanation of the Self-Willed which represents the venomous, unholy, egocentric serpent fire of our fallen nature. Its seven heads symbolise the seven cerebral cavities in which an impure astral fire burns.

The basilisk is stepped upon and overcome when the old self-serving will is replaced.
with a new Divine Will, which is the will that arises from Divine Wisdom - Sophia. In the story of the Pistis Sophia, the seed of the basilisk is then taken away, which means that the creative, unholy self-serving energies connected to the karma stored in the sacral plexus (See: Dragon) are overcome.

When the basilisk is taken out of the equation, a holy serpent fire takes its place, bringing a new, heaven-born personality with an entirely new Will, Wisdom and Action.

See also: “Dragon”, “7 Voices” “Serpent” & “Twelve Æons”

Chaos

Chaos is the fallen nature or our dualistic universe in which we are prisoners caught in a cycle of life and death. Chaos stands in contrast to the order of the Light-Land and is completely separated from it. It can even be seen as an unholy reflection of the Light-Land in which the divine, eternal laws are reflected as causal ones.

Microcosmically speaking, chaos can also be seen as a psychological state of confusion. When the Pistis Sophia, our monad of consciousness, falls into chaos, she falls prey to mental confusions that arise from her impure emotions, desires and passions. She is conditioned by the elements that belong to this illusionary world of appearance and creates, through her conditioning, her own prison in the same way that every incarnated soul creates his or her own prison. Therefore, chaos is a place of delusion and separation in which a soul can be totally lost.

Our holy assignment within this chaotic realm is to learn to surrender and sacrifice all of our self-created emanations to the life-giving well which flows from the silence in the core of our being. Only by surrendering to this silence, the incorruptible, eternal fullness will fulfill us and lead us out of the dualistic separation.

See also “Archons”, “Sabaoth the Adamas” and “Violent Emanations”

Chastisements

Chastisements are judgements or punishments for the sinners in Amente.

See also: “Amente”

Counterfeiting Spirit

The Counterfeiting Spirit could be called “the unholy spirit” and the cause of the false prophets as mentioned in the Bible. The Counterfeiting Spirit is a hollow reflection of the Holy Spirit that causes delusion and confusion. It will never show us any form of truth or deeper meaning. Rather, it overshadows us with fabrications that are based upon delusions. These delusions always lead to negations that fuel our passions, anger, desires, fears, selfishness and all other sins against the real Spirit. While it does so, it gives us the feeling that everything we say or do is our right and that we are always correct. Since it deludes us into believing that we are always right, it makes it difficult for us to overcome.

The Counterfeiting Spirit continuously tries to sabotage our deeper perception and dulls the pure wishes that arise from the monad of our consciousness, our soul, by keeping the Holy Spirit away from it. It conditions the pineal gland which influences our thoughts, causing it to instantaneously fuel our desires.
which in turn determine our egocentric actions.

The Counterfeiting Spirit is directly related to what the apostle Paul calls the carnal mind. He says: “For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God...” Romans 8: 6-7. The spiritually minded are those who see the field of eternal life and peace through the singular “eye” of the pineal gland. They see by the fire of the Holy Spirit, while the law of God is the eternal law that is realised through the Holy Spirit.

See also: “Crown” & “Twelve Saviours”

Crown (of Light)

When a Crown (of Light) or wreath (of Light) is mentioned, it symbolizes the arrival of a new, non-separated will and consciousness. This new will and consciousness form the neutral, non-judgemental higher mind that exists out of an all-encompassing love. It is unaffected by our dualistic/selfish will and is one with the All. The wreath or crown of light can be seen as the halo or circle of fire that is associated with our open crown chakra.

Our mind is a reflection of the Holy Spirit and is therefore highly creative. Our personal wishing will moves our creative imagination, and anything that we let roam in our imagination comes to life as thought-forms in our causal bodies. We think, feel and act accordingly. By doing this, we continuously entrap ourselves through the state of being that we create. This overshadows our mind, keeping it in a continuous state of blindness.

Surrendering our will means that we give the Holy Spirit the space to move us, allowing our mind to become what it was originally meant to be. To quote H.P. Blavatsky, “The mind is the slayer of the Real”. The mind that she speaks of is our own egocentric mind. The Real is the world of the third Logos, the Holy Spirit, which naturally fills the space that is cleared when we surrender our will.

In the World of the Real, there exists no past, no present and no future and therefore no separation. There is simply “being as a whole” in an indescribable fire or Light.

Everything that has a past, a present and a future is in the World of the Real nothing but one radiant, singular, eternal expression. This means that all that we know to be separated is witnessed as a one, single, radiant organism as soon as we step from our world of separation into the unified conciousness of the World of the Real.

The Real can be seen as the eternal thought of God that flows via the Love aspect of God from the Will of God. This stands in opposition to our limited thought generated from our own will which kills our connection to the Real. The Will of God is the regulator of the Holy Spirit that works according to the laws of oneness, which cannot do anything else but to bring unity to this divided world.

When we step into the fire of the Spirit, when we let this fire consume our will, then we no longer create our own conditioned state of being, but are re-created by the Holy Spirit.

Through the divine will, our causal bodies become unified with the radiant vibration of light of the World of the Real. This renders them immune to any astral or etheric influence and helps us rise over anxiety and fear.
When we discover the World of the Real and surrender our limited will to the limitless Will of God revealed to us through the Holy Spirit, we receive a crown. This means that our pineal gland is no longer overshadowed, and that the seven cerebral cavities (and the twelve pairs of cranial nerves) are no longer under the influence of Authades the Self-Willed, the seven-headed basilisk and the twelve æons. When this happens, the radiation of the pineal gland touches the pituitary body through which a radiant fire starts circulating in and around our skull, resembling a radiant wreath or a crown of light.

From the moment that the Pistis Sophia receives this crown of light, it is told that the emanations of Authades (for instance the “Self-Willed”) lose their powers over her. It is by the virtue of this crown, which represents the surrender of her will to the Divine, that all evil matter within her is removed. It becomes purified by the light of the Holy Spirit in the Pistis Sophia, united with the Light-Power of the First Mystery (Christ), who is the second aspect of the Logos. When the Pistis Sophia surrenders her will, it means that the monad of our consciousness is no longer under the direction of our own separation-causing will, but is under the direction of the Holy Spirit through which the rebirth of the Spirit-Soul takes place. The world is seen in a new, radiant light. The ever-present Heaven, Treasury or Pleroma is seen and lived in as in a unified field of consciousness.

What we can conclude from all this, is that the quote “Not my will, but Your Will” is not just a passage from the Bible that should be recited thoughtlessly, but a deep wish to surrender our will to the Light and harmony of the Real which we can become familiar with through the aforementioned process.

Through this surrender, we are inspired by the Spirit and become instantaneously one with the Will of God, as a living temple of God that is “one with everything and everyone”.

See also: “Authades”, “Basilisk”, “Gabriel and Michael” & “Seven voices”.

Disciples

Of all the Disciples, Mary Magdalene is featured the most. She provides many questions and interpretations. John (the Virgin) is the second most prominent disciple. Other disciples that are mentioned include Andrew, Bartholomew, James, John, Mary the Mother of Jesus, Martha, Matthew, Peter, Philip, Salome, Simon the Canaanite and Thomas.
The Dragon symbolizes the culmination of our Karmic past that is stored in the sacral plexus. In the Pistis Sophia, it is closely related to the serpent and the Basilisk, and is mentioned in relation to the serpent fire.

See also: “Basilisk”, “Five trees” & “Serpent”

Emanation

There are dualistic and spiritual emanations in the Pistis Sophia. The term emanation refers to an energy-form that is brought forth by some higher or lower being. The intention and essence of this being is encoded into the emanation, giving it properties that work towards a certain goal. Each emanation carries a certain holy or unholy signature.

In the case of higher beings, an emanation is the product of pure light power with the aim to uplift us and lead us towards the Light. In the case of lower beings, an emanation is the product of a power that is made out of illusion and therefore leads us into it.

According to the Books of Jeu (that is closely associated to the Pistis Sophia), the Treasury of Light is filled with, or made up of, a great number of emanations.

F

First Mystery

The First Mystery is the last of a series of higher mysteries and is, according to the Pistis Sophia, also called “Father in the form of a Dove”, “Light of Lights”, “Great Light of the Impressions of the Light” and the “Spirit from the Height”.

Jesus is also called “the First Mystery” and in Book Two of the Pistis Sophia, Jesus emanated from “The Twenty-fourth Mystery from Without” into the First Mystery.

The First mystery also contains the Treasury.

The first mystery comes in two forms: 1) “The First Mystery that is Looking Within” which is the Spirit, and 2) “The First Mystery that is Looking Without” which is the vehicle of the Spirit, the Christ. Together they represent the Christ-Spirit. When the books of the Pistis Sophia mention the “The First Mystery”, they talk about the Christ-Spirit as a mighty Divine radiation of an all-encompassing and healing love. Once the Sophia accepts this Christ-ray
into her being, she unites with the Christ and becomes one with the Father.


First Space of the Ineffable

The First Space of the Ineffable is also called the “second mystery of the first space which is outside”. It contains the “first, second and third Thrice-spiritual” that incorporate five trees, twenty-four mysteries (or spaces) and “Fore-Uncontainables”. The “third Thrice-spiritual” is the first from the top. The “first Thrice-spiritual” is the first from the bottom. Within it is contained the first vesture which encompasses everything that is included within the first space of the ineffable.

Five Trees

The Five Trees in the Pistis Sophia are found within the Treasury of the Light. They are also mentioned in the Gospel of Thomas where they possess a similar meaning.

The Gospel of Thomas tells us:

“For you have five trees in Paradise which do not change, either in summer or in winter, and their leaves do not fall. He who knows them shall not taste of death.”

The five trees are also mentioned in Hinduism as the five trees of Indra and by the Kabbalist Philo of Alexandria. Philo wrote that Noah (who overcame the astral flood of sins) ascended after his death to paradise (the Treasury of the Pistis Sophia) to plant five different trees.

Those five trees are:

The Tree of Gnosis
The Tree of Immortality
The Tree of Knowledge of Good and Evil
The Tree of Comprehension
The Tree of Life

The number five has always been the number of the perfect soul. When we attain a fivefold transformation within ourselves, we regain our original paradisical state. It is therefore not surprising that the five trees mentioned by Philo are connected to paradise and to the five fluids that belong to the fivefold soul, which animate the body. When these fluids nourish us, they become akin to pillars in our system that make us understand and sense everything in the non-deluded way of our pure, paradisical soul-state.

These five soul-fluids are as follows:

Astral fluid
Nerve fluid
Serpent fire
Hormone fluid
Blood

The five fluids correspond as follows to the five trees in the Treasury of the Light and to the fivefold path as discussed in the introduction:

The Tree of Gnosis
Connects to our awareness that we are imprisoned by a causal life, which grants us the knowledge (gnosis) that we also have an immortal, original state. In the process of transfiguration, our blood starts to connect to a new chemical ether through this knowledge.

The Tree of Immortality
Following the awareness of our state and the knowledge of the eternity that we carry
Within us, we develop a deep longing for the immortal life that we became familiar with. In the process of transfiguration, this deep longing connects us to a new hormone fluid with which a new life ether floods our system.

The Tree of Knowledge of Good and Evil
When we begin to witness the differences between eternal life and our causal upheavals, we start to surrender to the eternal. Through this surrender, an entirely new serpent fire replaces the old. This process also floods us with new mental ether.

The Tree of Comprehension (of the heart)
When we begin to comprehend the laws of love and light, we are then enabled to make fundamental changes. This new life with a whole new set of actions is based on the laws of the Holy Spirit, which are the laws of love and light. Through this fundamental change a new nerve fluid enters our being, enabling us to attract a new light ether.

The Tree of Divine Wisdom or Gnosis
Symbolizes our complete awakening, which connects us to a new astral fluid or Fire ether.

Note about the five soul fluids:

There is an astral fluid that we continuously attract into our system via the magnetically attracting faculty of our brain. This astral fluid fills the seven cerebral cavities. In these seven cavities the personal ego-fire is usually the centre of our consciousness that moves the other four fluids as in a chain reaction.

Besides filling the seven cavities, the astral fluid also vivifies the twelve pairs of our cranial nerves by touching the second soul fluid, the nerve fluid. It is this nerve fluid that brings twelve faculties into being that can be called the twelve disciples or the twelve æons (See: Twelve Æons). These twelve are the rulers of our organic life.

The second soul fluid, the nerve fluid, brings the third one into motion, which is the serpent fire in the centre canal of our spinal column. This serpent fire connects the seven cerebral cavities of the head with the sacral plexus situated at the lower end of the spinal column. These two extremes, the seven cavities in the head and the sacral plexus, are the two magnetic poles of the personality. The sacral plexus acts like the expelling south pole, while the seven cavities act like the attracting north pole.

At the sacral plexus our serpent-fire mixes with the karmic impulses from our microcosmic past (See: Dragon). This mixture expresses as an astral fire that turns the tendencies that were stored at our sacral plexus into present day actions.

The particular vibration of our karma mixing with our serpent fire is transmitted to our nervous system. There, it becomes charged like an electromagnetic fire of a very particular and personal signature. This electromagnetic fire finds its way to the different ductless glands, where the fourth soul-fluid, the hormone fluid is created. Each gland produces a specific hormone that brings us to a specific state which is transmitted to the fifth soul fluid, our blood.

These five fluids need to be transformed with a process that starts with the purification of the blood through the fivefold process as described in the introduction.

See also: “Dragon”, “Introduction”, “Twelve Æons”
Gabriel and Michael arrive in the second book, in a part which describes the process of returning her original Light of Christ to the Pistis Sophia.

Gabriel and Michael represent the left and right strands of the sympathetic nerve through which the new serpent fire, the fire of the Holy Spirit, is sent down as light stream to save the Sophia. During the kundalini process, this fire descends as Michael from the top of the spine (the medulla) down the right channel of the sympathetic nerve. It travels down the seven chakras with a creative power that detaches one by one the afflictions and attachments that block each chakra. It purifies every chakra while it descends until it reaches the sacral chakra, where all the karma of all our preceding lives is accumulated (see Dragon). There, the serpent fire proceeds to burns away all karmic drudge, by which our karma is erased through an intense surrender. From this point on, we are no longer ruled by past karma and the former, horizontally creating seed.

The creative power that previously was connected to our own will is overcome by the ultimate surrender of our will, through which the fire of the Spirit becomes a vertical, restorative power. This is referred to in the Biblical quote, “Now go, and sin no more”; and by the Pistis Sophia who speaks about the Seven headed Basilisk that is stood upon, and whose seed is destroyed.

After this breaking, downward descend, the fire of the Spirit begins its regenerative upward journey that can be described as fully detaching, revealing and purifying. This ascend takes place in the left channel of the sympathetic nerve as Gabriel, who is the revealer and the messenger amongst the angels.

Throughout this ascent, the creative fire of the seven-fold Holy Spirit passes once more through the seven chakras, returning each to its original, free and detached function as it ascend. Finally, it returns to the meeting point at the medulla. Following this, our will needs to come to a complete surrender in the fullest certainty of faith. At this moment our whole being speaks: “Not My will, but Your Will”, and the sword of the Spirit enters our head sanctuary, joining, in one liberating movement, the two strands of the sympathetic nerves together. From that moment onwards, we are whole and exist wholly out of the Holy Spirit; at the same time, we are fully protected from the influences of the “Self-Willed”.

During this last step of this process, the Caduceus, the new sevenfold serpent fire, is formed in the three sanctuaries of heart, head and life. We live out of the seven rays of the Holy Spirit.

This process is visualised in the Pistis Sophia when she is placed in the Light Stream of the Holy Spirit with the help of Michael and Gabriel. This Light first streams down on her left and right sides, then turns into wings of Light, after which she receives a crown on her head. As a result, the “Self-Willed” is unable to touch her.

Ineffable

The Ineffable is the unknowable God who is sometimes called Bythos, the depth and “the invisible greatness unknown to all”. The Ineffable can be experienced as the emptiness or all-fulfilling silence from which everything arises. It is the Light before light, existence before existence. It is undifferentiated while simultaneously containing everything.

The Ineffable is the first, and is therefore also named “The Fatherless One”, “The One and Only”, “The Unmanifest”, “The Great Invisible”, “The Only One”, “The True, Inaccessible God”, etc. Another name for the Ineffable is “The Interior of Interiors”. Its region, which resides in a reality beyond any known place, is called “The space of the Ineffable”. Within this space are contained “The Limbs of the Ineffable”, which can be seen as the workings of the Ineffable. The Ineffable is the first and highest of the three parts of the Kingdom of Light.

Jao

Jao is the translation of the three Greek vowels “IAO” and is also called “Little Jao, the Good”. He is the power that is said to be within John the Baptist, which paves the way for the Christ. He baptises with water that brings about the birth of the soul, whereas Jesus baptises with Spirit that brings about the rebirth by the Spirit-Soul.

According to the Chaldean writing system, the letters IAO relate to the planets sun,
moon and saturn, which stand for the beginning, the middle and the end.

**Jaldabaoth**
See: Yaldabaoth

**Jesus**

Jesus tells the story of the Pistis Sophia and symbolizes the liberated soul-being whose incorruptible soul is united with the divine radiations of the Holy Spirit. Through this union, Jesus is reborn in Christ.

The Christ represents pure, selfless love, which means that Jesus can be seen as the human embodiment of the Love-Aspect of God.

In Book Two, the Christ aspect is given emphasis over the Jesus aspect by having the “First Mystery” narrating the story of the Pistis Sophia.

Jesus is furthermore the sibling and saviour of the Pistis Sophia, who represents the monad of consciousness which is the spiritual soul.

Jesus/Christ connects five times with the Pistis Sophia through His Light, by which He saves her from the emanations of the Self-Willed.

See also: “First Mystery”

**Jeu/Yew**

Jeu/Yew plays an important role in the Pistis Sophia. The name “Jeu” is a translation of the four Coptic vowels “IEOU”.

Jeu is named “the first man” which makes him the prototype of the primordial man, as well as being called the Overseer of the Light. This means that he compares souls with his own primordial state of being, to carry them, if they are ready, to the Virgin of the Light for their upward journey to the Treasury of the Light. If they aren’t ready, he then returns the soul to an appropriate body in which it may find the mysteries of the Light and inherit the Light-Kingdom.

Jeu invokes our souls to let the Light of the Spirit “ignite the being that we were before we were” and to let this original being come to resurrection by trusting ourselves to the grave of the Self.

Jeu is further called an Angel of God and dwells in the Treasury of Light from which he organizes the cosmos. He places the archons and the æons in their proper, primordial places, and assigns powers to the planets as they were assigned before the fall.

Jeu is sometimes referred to as the “father of Jesus’ father”, because he is considered to be the father of the Great Sabaoth, the Good, who gives Jesus his soul for his earthly incarnation. Jesus’ true Father remains the highest, ineffable God.

Jeu is also called “your angel”, meaning “your liberated, primordial state of being”.

For its cosmology the Pistis Sophia draws heavily from “the Book of Jeu”, a gospel of the Jeuians.

**Kingdom of the Light**

The Kingdom of the Light contains the Ineffable and the first and second space of the Ineffable. The three are unmanifested and therefore reside behind the veil of the first mystery. It is the highest Kingdom.
Lights

There are three types of light that are mentioned in the Pistis Sophia. Those three lights are the light that is in the chaos, the light that is in the Pistis Sophia and the Light that is in Heaven.

The lights that are in the chaos are the lights of desire that shine forth from the hylic Self-Willed or self-love. They are ignited through gratification of our desires. When we desire something and we reach our desired goal, this light then flashes up in a short burst of fulfilment. This is, however, not sustainable and needs to be continuously replaced with new experiences of fulfilment. The Pistis Sophia is caught by these lights through which her own light is stolen.

The light of the Pistis Sophia is the light of the soul, which is the light of selfless love and the truth that comes from it. The light that arises from selfless love is fulfilling and quenching. There is a light in care. A light in being truly human that knows deeply within that there is no separation and that wishes to bring sustainable soul growth to everyone. It is the light of love, the light of Sophia, that replaces in the fifth book the Authades by identifying with Aphrodite/Venus. This means that the lights of self-love are replaced by the lights that radiate from the beauty of care.

In the main part of the Pistis Sophia, she bounces back and forth between these two types of light. This also happens on our own Path until we come to the realisation of it.

Then, there is the third Light which enters the chaos as light streams. This Light is sent by Jesus/the first mystery, which is the Pneumatic Light of the Spirit. It is a liberating, inspiring power that sustains the soul. It enters into our soul when our heart and head have become like an open grail cup, once they have been emptied of all desires and thoughts (lights) that result from our self-centredness.

This last and purest Light is one of an insubstantial substance and of a non-existential existence that can be directly experienced through the ever-creating Light stream of the Spirit.

See also: “Soul”

Lion Faced Power

The Lion-Faced Power is another name for the Yaldabaoth.

See: “Yaldabaoth”

Little Sabaoth, the Good

Little Sabaoth, the Good is in the region of the midst and is also called Zeus. He helps to steer humanity towards God.
Melchizedek resides in the Treasury to the right and can be seen as an aspect of the second Logos (Christ). Melchizedek, just like Jesus, brings bread and wine. He is called the receiver of the Light of Souls, and the purifier of the Light that “seals the soul to lead it to the Treasury of the Light.”

In the Epistle to the Hebrews he is called “the King of Righteousness” and “the King of Peace” and is connected to the “priesthood of the Son of God”. He is a king, because he is above this world and not of this world, and he is a priest because he is working in this world.

We receive the seal of Melchizedek as a stream of light when we serve our fellow man for God’s sake. According to the Pistis Sophia, Melchizedek receives the light of our surrendered soul, purifies it and sends it back to us. This enables us to serve with a light that is of a purity far beyond us. Thus, we are purified through servitude, but it is only when we serve with our whole being that we are taken up as a king-priest in the order of Melchizedek. Then, we become workers who restore the balance of peace on all levels, from chaos to the Treasury.

In order to receive the seal, we need to become servants. This seal is related to the symbols of the bread and the wine. As servants we continuously celebrate the Holy Supper. We are the receivers of pure, incorruptible etheric forces that are symbolised by the bread of life, because these divine ethers regenerate our etheric body. We are also the receivers of the divine spirit which is symbolised by the wine. This divine spirit, or Christ Spirit, is the rectifying essence that unites with our purified blood. The wine therefore symbolises a divine astral force within us, which is the blood of Christ. This rectifying, divine astral force (the wine) mingles with our ethers that are symbolised by the bread. This bread (the ethers) is dipped in the wine, which symbolises the unification of body and spirit.

This unification naturally protects us from any lower influence, which shows that these two attributes of the bread and the wine are the same as the seal of Melchizedek.

In this process, during which we surrender and receive to serve, we learn to give no more and no less than what we receive of these incorruptible, divine forces. This means that the bread and the wine are never depleted.

On a side note: the inner work needed to receive this bread and wine can be compared to the stomping of the grapes and threshing, milling and kneading of the wheat that open our lower body and spirit to their divine counterparts. We need to willingly surrender ourselves to a process in which we contemplate on ourselves, so that we can repent and correct our state of being wherever it fails to live up to the integrity of the divine laws, which we already know deep
within ourselves. This brings about a form of fermentation which turns that which is lower into that which is higher.

Therefore, those who are taken up in the order of Melchizedek are the light bearers and light sharers. They usually go unnoticed while they stand with the greatest modesty in their task of radiating the pure Light of Christ into this world.

Melchizedek is also the head of the Paralemptors (Receivers).

See also: “Seal” and “Receivers”

Metanoia

Metanoia means “after-thought” or “beyond thought”, with “meta” meaning “after” or “beyond”, while “nous” means “mind”.

A metanoia is in reality a true transformation, a spiritual transcendence by turning the inner eye to the divine. In English, it is translated as “to repent”, while the repentances in the Pistis Sophia are true metanoias and therefore possess a deeper meaning.

Mount of Olives

The Mount of Olives is found in the Garden of Gethsemane, which is the garden of the soul. Gethsemane can be translated as “the oil press” or more correctly as “the press of overflowing oil”. The olive tree stands for the Tree of Life, which is our sympathetic nerve with the medula oblongata at the top, with the so-called olivary body.

As the serpent fire rises up the spine, it “presses” the olivary body before it can pass further into the head for the last surrender of the will, the crucifixion. After the crucifixion takes place, the chrism, the Christ oil, which is the fluid of our new consciousness, flows from the cerebrum via the claustrum into the pineal and pituitary glands. These glands proceed to secrete the chrism as milk and honey that flow into our left and right strand of the sympathetic nerve. In this way, the Chrism, or Christ oil, is the healing ointment of the mystery.

The two thieves in the story of the crucifixion are also a significant part of this process. They symbolise the polarity of unholy self-serving left and right currents that “steal” energy from the centre column. Through their energy theft, they keep the Christ ‘Crucified’.

The story of the Pistis Sophia is told on the Mount of Olives. The story concludes with a meeting of the Christ with the Sophia at this same location where the story is being told. This is symbolised as a Hieros Gamos, a mystical wedding of Spirit and soul.

The place where the story is told gives relevant information about the processes that are laid out in the first and second book.

See also: “Gabriel and Michael”

Nine Guards

There are nine guards guarding the Treasury of the Light. They form one of the mysteries needed on the path of transfiguration.

The number nine refers to the original man which is the sinless, paradisical man who belongs to the Treasury. To enter the Treasury, the ninefold man (comprised of a threefold spirit, soul and body) needs to resonate with the harmony of the Treasury.
Each guard looks over one of these aspects and provides the candidate, when he or she is ready, with the appropriate seals to enter.

The number nine has a special place in the universal teachings. It always returns to itself when multiplied. $2 \times 9 = 18$, $1 + 8 = 9$, $3 \times 9 = 27$, $2 + 7 = 9$, and so forth. Therefore, the number nine stands out from all the other numbers, just as mankind stands out from the rest of creation.

Furthermore, there are nine months of pregnancy, which relates to mankind; it is also not surprising that Jesus died on the ninth hour of the day when he was crucified, resulting in a divine birth.

The number nine specifically symbolises the perfected man, but also the number of perfected souls that are represented in the Treasury by the number 144. The number 144 ($1 + 4 + 4 = 9$) refers in several ways directly to the original, paradisical man “Adam”. In the Hebrew language, each letter corresponds to a number, and when one uses a certain system to read the name “Adam”, then one can arrive at the same number of 144. In Hebrew Adam is written as א-ד-ם. The a-א counts as 1. The d-ד counts as 4. While the m-מ counts as 40. We should also remark on the connection to the 144,000 perfected souls mentioned in the Book of Revelations.

In Revelations 7: 3-4, the 144,000 liberated souls are sealed on the forehead, meaning that their foreheads are illuminated with a new radiation. When man has arrived at his perfected state, then the twelve pairs of cranial nerves find their focal point in the forehead through which a bright light radiates outwards. This is also related to the five trees, the seven voices and the three amens in the Treasury that together emanate the twelve saviours who bring about the 144,000 perfected souls (See chart).

The Books of Jeu, which are closely related to the Pistis Sophia say the following:

“They then the watchers of the gates of the Treasury of the Light see the mystery of the forgiveness of sins which you have performed, and (it sees) its defences and all its injunctions. And they see the seal on your foreheads, and they see the cipher in your hands. Then the nine watchers open to you the gates of the Treasury of the Light, and you go into the Treasury of the Light.”

It is also noted in the Books of Jeu that it is the twelve disciples (twelve cranial nerves) who receive the mystery of the forgiveness of sins. Being sinless relates to the nine “fruits of the Spirit,” that are mentioned in Galatians 5:22–23.

These nine fruits are: “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.” A liberated person is much like a tree that bares different kinds of attributes or fruits. Through the process of transfiguration, these nine attributes become our most natural actions which automatically arise from the natural, sinless state of being that replaces our fallen nature.

As mentioned previously, the ninefold man is comprised of a threefold spirit, soul and body. These are mentioned here with their fruits that relate directly, and in the same order, to the aspects of the ninefold man.

Divine spirit - Love
Life spirit - Joy
Human spirit - Peace
Conscious soul - Patience
Intellectual soul - Kindness
Emotional soul - Goodness
Desire body - Faithfulness
Vital body - Gentleness
Dense body - Self control

The connection between these nine components and each of the nine fruits becomes clear when we take a moment to reflect on their opposites.

See also: “Seven Voices” & “Treasury”

Odes of Solomon

The Odes of Solomon is a collection of forty-two odes from the third or fourth century, attributed to Solomon. The odes carry distinct Gnostic characteristics.

Paralemptors

See: “Receivers”

Pistis Sophia

The Sophia or Pistis Sophia is the main character of the story of the Pistis Sophia told by Jesus in the first and second book.

Out of the twenty-four songs of repentance and praise, plus a final song that gives an overview of her journey, the first thirteen songs of Pistis Sophia are the most well-known. Throughout the twenty-four songs she is constantly chased by the emanations of Adamas who symbolises her own desire nature. In the explanation contained in the twenty-fourth song she is united with Jesus on the Mount of Olives, symbolising the divine wedding of the Soul with the Spirit.

The Sophia is one half of the divine pair of Jesus/the Christ-Spirit and the Sophia. The Sophia is the monad of consciousness, which can be seen as the inspired intuition of our soul that “incarnates” into our concrete mind. In this the inspiration of course comes from the Spirit. She is our inner awareness that seeks a union with the Light so that she may be sustained by it.

Pistis means “faith” while Sophia means “wisdom”. One can translate the Pistis Sophia as “the wisdom that arises when we surrender through faith”. It is through the light of this divine wisdom that each consecutive step on our path is revealed to us, while it is through our surrender to the power of the Christ-Spirit that we are, step by step, released from the fetters of our Self-Willed ego.
The Sophia becomes liberated when she is fully sustained by the power of the Divine Christ-Spirit. Then the lower lights can no longer reach her.

The story of the Pistis Sophia is a reflection of the universal five-fold path as mentioned in the introduction. This path relates to the five points at which Jesus, or Christ in the role of the First Mystery, intervenes or interacts directly with the Pistis Sophia. This interaction happens right after the seventh, ninth, thirteenth, twentieth and twenty-fourth song.

The steps of the path are as follows, with the corresponding songs in brackets:

1 - Insight / Awareness [1-6]
2 - Longing for salvation [7-8]
3 - Surrender of the self [9-12]
4 - Changing / New attitude to life [13-19]
5 - Awakening / Resurrection [20-24]

These five steps can be further split into three phases:

1-12 The new soul is born, and therefore a new consciousness.
13-19 The seven-fold Spirit enters into the new soul and a new spiritual consciousness arises.
20-24 Transfiguration takes place, by which all subtle bodies are disconnected from the dualistic substance and connected to the trans-substantial substance of the Divine.

See also: “Introduction”, “Lights”, “Mount iof Olives” and “Soul”

Powers

When a power is mentioned, it is a power that is emanated and that reaches out to the soul. There are light powers that try to lead the Pistis Sophia to the Light, while the seven powers of the left and other powers that are in the chaos try to lead her into darkness.

Receivers

The Receivers are the Paralemptors. A Paralemptor is a light-being that receives the deceased person and carries him or her into the Light.

From several ancient scriptures we learn that Melchizedek, the High Priest, is the Head of the Paralemptors.

“Melchizedek the Receiver of the Light purifies them [the souls], as he does continuously, and carries their light into the Treasury of Light.” Pistis Sophia, chapter 26.

See also: “Melchisedek”

Regions

There are three regions in the Pistis Sophia: one to the right, one to the middle and one to the left. The right is more superior than the one in the middle and the middle is more superior than the one to the left. The one to the left is inferior and includes the fallen world. The middle can be seen as the portal to the Treasury, while the right belongs to the Treasury.

Those three regions can be seen microcosmically as well as macrocosmically. They can be understood as follows: 1) The lower mind, the Kama-manas that belongs to the region of the left. 2) The higher mind, the Bud-dhi-Manas that belongs to the region of the right. 3) The Anathakarana, the connecting
bridge of the purified soul, in between.

In human anatomy the region to the left corresponds to the solar plexus and below. This represents the region of action. The region of the middle corresponds to the heart that can choose to direct itself either downwards or upwards towards selfishness or selflessness. The head with its light of a new consciousness corresponds to the region of the right. In true redemption, all the regions are redeemed through the power that runs through the middle.

**Repentance**

*See: Metanoia.*

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**Sabaoth**

Sabaoth means “armies” or “hosts”.

**Sabaoth the Adamas**

Sabaoth the Adamas is located in the fallen nature of the chaos and is the primary representative of evil. He can be seen as our lower desire nature. Adamas plays this role in the largest part of the Pistis Sophia. He is accused of inappropriate sexual conduct (the abuse of our creative energies) through which he produces archons and other beings. As a result, he is imprisoned within the limits of the zodiac of the material universe. He is also responsible for giving the “cup of forgetfulness” to reincarnating souls. He rules from the first to the sixth æon.

*See also: “Yabaroth”.*

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**Sabaoth the Good**

Sabaoth the Good is also called “Great Sabaoth the Good”. The Pistis Sophia says that “Peace” and “Truth” are both the powers of Sabaoth the Good. He is the overseer of the Light and stands at the gate of Life in the region of those of the Right.

He provides a power (soul) for Jesus’ earthly incarnation, making him Jesus’ earthly father. This role is discussed in the Pistis Sophia in Psalm 85:10.

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**Seal**

When a Seal is mentioned, it symbolises the vibrational condition of our auric system. When we are of a higher vibration then the lower ones cannot affect us.

Melchizedek seals us with the seal of the Kingdom. This means that when we serve to help other souls through the surrendered spaces of our heart, mind and being, then we are met by higher helping energies called Melchizedek. These energies seal us off from lower vibrations.

When we receive a seal, we can then enter all the kingdoms that are of a lower vibration without being affected by them, but we cannot enter what is above us. What is above may enter into us as a light stream from time to time and uplift us, but these are only temporal experiences. They serve as a preview of what lies ahead for when we have truly changed our ways from being self-serving to serving only others.

*See also: “Melchizedek”*
Mosaic of a depiction of the seal of Melchizedek.
From a Christian Church in Khirbet, Israel.

Second Space of the Ineffable

The Second Space of the Ineffable is also called “the First Space from Without”, “The Second Space is in the Midst” and “Uncontainable and Impassable”. The Second Space of the Ineffable contains “The first mystery that is looking within” (Holy Spirit) as well as the twelve orders of “Uncontainables”, “Unspeakables”, “Undesignatables” and “Immovables”.

It also contains the “fourty-four invisibles” which are emanations (higher æons), also called the “fourty-four myriad singers of praise outside the veil of first mystery”. The first twelve are called “the Twelve Motionless Ones”. Pistis Sophia and Jesus are part of the twenty-four.

See also: “Twenty Four Inivisbles” and the chart.

Self-Willed

See: “Authades”.

Serpent.

There are two types of serpents mentioned in the Pistis Sophia: the “Great Serpent” and the “Seven Headed Serpent”.

The Great Serpent most likely symbolizes the Ancient Egyptian Apep who lurks in Duat (Chaos). Apep battles Ra (the Sun and symbol of the Christ) to steal its light, while also fighting Ma’at who stands for the balanced spiritual integrity of Truth. Near the decline of the Egyptian religion, Apep absorbed the principles of Set (the god of deserts, storms, disorder and violence) and emerged in the Greek mysteries as Typhon.

Apep was given the titles “Enemy of Ra” and “the Lord of Chaos”. He lived in the underworld and was also called an “Eater of Souls” as he consumes what is light, true and real within us.

The Great Serpent is often represented together with the emanations of Self Willed, the Seven Headed Basilisk and the Dragon.

When a Seven Headed Serpent is mentioned in the Pistis Sophia, it symbolises, just like the Seven Headed Basilisk, the unholy, toxic serpent fire rising from the Sacral plexus to the seven cerebral cavities. This represents the serpent fire that belongs to the egocentric man.

See also: “Basilisk”, “Dragon” & “Five Trees”

Seven Amens

See: “Seven voices”
Seven Voices

The Seven Voices or Seven Amens are found in the Treasury and can be seen as “the voice of the inner God” as mentioned in The Voice of the Silence by H.P. Blavatsky.

The seven voices are also the “seven thunders” and the “seven spirits before the throne of God” as seen in the Book of Revelations. These are the seven rays of the Holy Spirit that govern everything in existence including the mystery of transfiguration.

The seven voices or the Seven-Spirit is the foundation of our original existence and therefore play an essential role in the total awakening of our consciousness. When the original astral fluid of the new consciousness (see: “Mount of Olives”) pours into our head sanctuary, it is then absorbed by the brain-system where it fills the seven cerebral cavities. From these seven cavities it regenerates the twelve pairs of cranial nerves then turns into a bright and clear light that radiates outwardly. The focal point of this outward radiation is formed behind the frontal bone which is the mark on the forehead of the 144,000 (this number relates to the twelve pairs of cranial nerves, see: Nine Guards) as mentioned in Revelations. This sign represents seeing and understanding the world in a different, new light which is by the Light of the Spirit.

The Seven Voices can be further understood as the seven notes that resonate like three separate choirs from each of the three sanctuaries (head, heart and solar plexus to the root chakra) symbolised by the “Three Amens”. Each sanctuary has its own octave made up of seven notes. When those three octaves of seven notes sound together in harmony, they directly resonate the power of the “Twenty-Four Invisibles” out of which everything that is pure and perfect emanates (3 units x 7 = 24 (including the units); this relates to the 12 +12 cranial nerves, which symbolise the 12x12=144).

These seven vibrations are the seven “sounds” that we can only be aware of when we direct our attention away from what is without towards that which is within and allow it to resonate so strongly that it becomes the renewed without.

This sevenfold process renews us on the three levels of the three amens, namely head (mind/thoughts), heart (feelings/senses) and our whole physical being (all of our actions). These seven relate to the following:

1 - The Father - Will
2 - The Son - Love
3 - The Holy Spirit - Intelligence / Action
4 - Absolute harmony (between 123 and 567)
5 - Knowledge / Wisdom (mental)
6 - Devotion / Dedication (emotional / astral)
7 - Transformation (Physical)

*Like the Anathakarana in Hinduism

See also “Five Trees”, “Mount of Olives”, “Nine Guards” and “Three Amens”

Songs.

There are twenty-five songs in the Pistis Sophia: thirteen repentances, eleven praises and one song of liberation.

See: “Metanoia”

Sophia

See: “Pistis Sophia”
Soul

Our soul always longs or hungers for something and is always inspired by something.

Through its resonating and absorbent nature, it always receives its energetical nutrients from a certain source.

The type and purity of the energies that it connects to determine our whole state of being. This means that anything that we let into our hearts turns into our consciousness and the whole world we live in.

With this in mind, Valentinus made the distinction between three kinds of stages of consciousness that he saw as a driving factor in people’s lives. Some live a true, spiritual life like Jesus Christ, because they resonate so fully with the Holy Spirit (Pneuma) that they are in full union with it. For this reason, they live in the realm of the Treasury and abide by its incorruptible laws. Others live a pure soul life like the Sophia, because they are driven by the divine soul (Psyche) and exist in the thirteenth æon where they (at least learn to) abide by its laws.

Others still, are driven by the animal soul or personality soul (Hyle) and abide primarily by the causal laws that make up the realm of chaos.

The Pistis Sophia talks about either of those three states when it mentions the soul or the light (See: “Lights”).

The state of our soul determines our state of consciousness and the state of our consciousness determines our state of being, which in turn determines all of our actions.

The state of our soul also shows by day and by night what we are connected to. When we stand in selfless service to mankind, then our astral body is charged with the Light of the Treasury (see: Melchizedek).

When we possess a selfless life-attitude and go to sleep, we are taken up in the peaceful realm of the thirteenth æon or into the instructive light of the Treasury. When our daily modus operandi is powered by selfishness, then we are taken up in the astral realms of the chaos from which chaotic nights ensue.

When we deeply hunger and thirst for salvation, then the Christ-radiation enters into our heart and begins to circulate through our entire being. When we continuously possess this deep longing, then we continuously attract this Christ-radiation (which is not of this world). With this radiance entering our bloodstream, our karmic and hereditary influences are sealed off from being brought back into our blood.

Our whole system changes when we become attuned to this new blood power and through this, the reborn new soul can grow and open its petals. This allows it to be touched more and more by the light of the Holy Spirit. When the soul absorbs the Spirit completely, it proceeds to unite with it and through this act the Spirit-Soul is reborn. The original union of the soul and Spirit, of Sophia and Christ, is therefore a fact.

Our blood is the vehicle of the soul; everything that we are is contained in it and can be explained by the state of our blood. From our blood, the other four soul fluids are triggered into action (see also “Five Trees”). This is why the purification of our blood through the longing for salvation is essential on our Path. Upon our longing, a purification of our thought-life has to follow so that a new breath of life, the Holy Spirit, can start to inspire us by day and by night.
Third Space of the Ineffable

The Third Space of the Ineffable is also called “The First Mystery”, “Light of Lights”, “Great Light of the Impressions of the Light” and “Spirit from the Height”. It is counted as “The first mystery from without”, “The first mystery that is looking without (Christ)” and “The second space of the first mystery”. It contains the twelve mysteries of the first mystery, the first commandment (that is divided into seven mysteries).

Another well-known symbol for the thirteenth æon is the serene astral field of the Holy Grail that is created by the cooperation between the Brotherhood that is in the Treasury and its representatives here on earth.

In the Pistis Sophia, the thirteenth æon is also named the “Place of Righteousness”, because this æon is built by the ethers and the astral fluid of the righteous (those that are perfected by the Spirit).

The thirteenth æon further relates to the Psychic Gnostic realm. Within it the signatures of all mysteries are contained, in order to be distributed in the right measure and form to all who surrender their old life in their conquest of the eternal fullness of Pleroma (The Treasury).

It is also from the thirteenth æon that the Spirit- Soul-man receives a body of five pure ethers called the third vesture, which is provided by Barbelo. We enter the thirteenth æon fully when all of our ethers are replaced by ones that are out of our original divine nature. (See also: The Five Trees).

When a group of earthly representatives of the Brotherhood of Pleroma is gathered in complete servitude to the Light, the thirteenth æon is instantaneously present to bring (through the ethereal bread and the astral wine) spiritual nourishment to everyone who is gathered in the same space. The thirteenth æon is like an incubator that has the right climate for a seeker to transform from a personality soul to a spirit soul.
The thirteenth æon is microcosmically represented by the pineal gland that connects both heaven and earth. [See Twenty-Four Invisibles].


Three Amens

The Three Amens represent a perfect harmony in the three main aspects of the liberated person. Those three aspects can be called 1) the head sanctuary, 2) the heart sanctuary and 3) the biological sanctuary (which is the root chakra to solar plexus).

These relate to 1) the new thought that arises from the silent mind, 2) the new feeling that arises from the peaceful heart and 3) the new action that arises from the purified heart and mind.

The three centres are akin to the three Granthis (Rurha, Vishnu and Brahma) in Hinduism. Their blockages can only be safely dissolved through a process that starts with the awakening of the Divine Spark in the heart centre. Those who make this Divine Spark the leading principle in their lives are entering a drastic inner process that transforms the three sanctuaries. This process is called the process of Transfiguration.

When we live a transfigured life, our whole being resonates in a divine harmony with thoughts, feelings and actions that lead everything to its divine conclusion, to its amen.

An amen is a powerful conclusion or confirmation of the divine will of God in this world. It confirms the perfect harmony of heaven’s law, which is the law of the divine plan that will never fail.
See also: “Seven Voices” & “five trees”

Triple-Powered Gods

There are three triple powered gods in the Pistis Sophia. All three have their residence in the thirteenth æon. The triple power that gets the most attention in the Pistis Sophia is the Authades, the evil one who is associated with Ares/Mars, the planet of war and destruction.

The destructive powers of the Authades are counteracted by the devotion of the Sophia in the form of Aphrodite/Venus, which makes it likely that Aphrodite/Venus is the first triple power. After she has neutralised the Authades, she takes its place as the third triple-power. In other words, when the peaceful aspects of our soul rule in us, then there is no space for the fights that the Authades instigates.

The other two triple powers are most likely Venus and Mercury. Ares/Mars is creative while Aphrodite/Venus is receptive, which makes Aphrodite/Venus most likely the original first triple power. Hermes/Mercury, the neutral planet that is associated with wisdom is in the middle, which makes Hermes/Mercury most likely the second triple power.

It is maybe confusing that the Authades is associated with the pure sphere of the thirteenth æon. This is however easily explained. Even the highest and purest part of this world is subject to the laws of nature, and where that is the case there the Authades still has an opportunity to create destruction. However, when the Authades is overcome through love then the thirteenth æon is brought back to its original pure form that serves as a vacuum or bridge to the divine.
Treasuries of the Light

The Treasury of the Light is also called “The Light-land” and “The Inheritance of the Light”. This is synonymous to Pleroma.

The Treasury is the Pneumatic Gnostic realm, which is the original paradisical nature from before the fall. It is the place from where the Brotherhood works with us through the thirteenth æon. The Treasury corresponds to heaven where the souls that are resurrected in the harmony of the Spirit reside. These resurrected souls are the 12x12 (144) or 144,000 perfected souls that are mentioned in Revelations. These souls are the Brotherhood upon high.

The Treasury is fully embedded within the First Mystery (Christ-Spirit). The supreme being of the Treasury is Jeu. He is placed to the right. Melchizedek, who is the purifier of the Light, is also in the right sphere of the Treasury. The Treasury also contains “The Tree Amens”, “The Seven Voices” and “The Five Trees”. Furthermore, there are the “Twelve Saviours”, “The Great Sabaoth” and “Melchizedek”.

At the lower entrance of the Treasury there are three gates, each one guarded by three guards.


Twelve Æons

The Twelve Æons are the spheres of astral subtle matter connected to the twelve signs of the zodiac and to the hours of the day. The twelve æons make up the Hylic realm of our fallen nature.

In the Pistis Sophia, the Self-Willed united with the Archons (Rulers) of the twelve æons and emanated a Lion-Faced power from them. By this emanation the twelve zodiacal energies (microcosmically the twelve cranial nerves) were thrown out of balance. These twelve became the prison (of our horoscope) by which we are being lived. Through the “vacuum” or “bridge” of the thirteenth æon, all the evil emanations are defeated and the microcosmic balance of the twelve æons is restored to its original glory.

The twelve æons also relate to the twelve apostles who further symbolise the twelve cranial nerves. These twelve nerves transmit astral impulses to the entire body. In our fallen state, these nerves carry out the orders of the twelve æons that are ruled by the archons. The twelve cranial nerves need to be purified, so that they can carry out the Will of the Father, instead of the will of Self-Willed.

To purify these twelve, the seven headed Basilisk that represents our lower nature needs to be overcome. Following this process, the seven cranial cavities are flooded with seven astral vibrations that correspond to the seven voices or rays of the Holy Spirit. Through this original astral fire the twelve pairs of cranial nerves are regenerated and begin to represent the branches of the Tree of Life from which entirely new fruits (actions) grow. The vital fluid that flows through those branches also restores the three sanctuaries as explained in the “Three Amens”.

See also: “Authades”, “Seven Voices”, “Three Amens”, “Basilisk”, “Thirteenth Æon”, “Twenty-Four invisibles” & “Yaldabaoth”
**Twenty-Four invisibles**

The Twenty-Four invisibles are twenty-four emanations (higher æons) that existed before mankind. They are the same as the twenty-four elders from Revelations sitting around the throne of God. These twenty-four invisibles are connected to the twelve pairs of cranial nerves. These twelve pairs reflect the positive and negative aspects of the twelve signs of our microcosmic and macrocosmic zodiac in perfect equilibrium or stand-still. These twenty-four are microcosmically placed around the third ventricle. This ventricle sits above the twelve cranial nerves; and in its latter part, the thirteenth, the throne of God or the pineal gland is found. This throne relates to the macrocosmic thirteenth æon surrounded by the twelve æons.

The Sophia and her counterpart (Jesus) both come from the twenty-four invisibles. The twenty-four invisibles are, according to the Pistis Sophia, of an immense radiance. They shine nine times greater than heaven and shine ten thousand times more than the sun of this world.

*See also: “Thirteenth Æon” & “Twelve Æons”*

**Twelve Saviours**

The Twelve Saviours are part of the Treasury. They consist of twelve orders, which are the emanations of the Seven Voices and the Five Trees. Each saviour is king over twelve emanations.

The Twelve Saviours have twelve orders of twelve that make up 144, which is the number of perfected souls. These 144 are the Brotherhood that works for all of mankind.

*See also: “Nine Watchers” & “Treasury”*
living (new) soul. In either case we will be guided to a place or body that is appropriate for teaching us further lessons based on our auric past. Hylic matter awaits those in the fallen state and the gates of the Treasury open for those in the liberated state.

When we surrender our lives out of love to the holy assignment that we receive from the Kingdom, then our old auric past dissolves through our surrender. Then, the Holy Spirit becomes the foundation of the living (new) soul and a divine radiation flows into our auric system. We have then overcome death and our auric system itself has become the Radiant Seal of the Mystery.

The Virgin will then (after a period of time spent in the Treasury) only cast us back to an appropriate place if we wish to return like a Bodhisattva to work in this world towards its salvation. Those that choose this are the representatives of the Brotherhood on this side of the veil. Let us hope that many liberated souls make the choice to help to lead humanity onto the path of liberation in later times.

If we wish otherwise, the Virgin allows us to pass through to the Treasury where we are then carried to our designated place among the 144 perfected souls ruled by one the seven voices or by one of the five trees. From there, we continue our service within the Brotherhood of Light for world and mankind until the world resolves.

**Violent Emanations**

The two dark and violent emanations of Adamas attempt to pull the Pistis Sophia back into chaos. She is left alone, but Jesus promises to come back to help her if she feels oppressed and invokes his help through a metanoia (song of repentance). While she is left alone, two dark, violent and chaotic emanations attack her.

This refers to the period that sometimes is called “the Dark Night of the Soul” or “the Temptation in the Desert”. This is a period of utter spiritual desolation, disconnection and emptiness during which one feels totally separated from the Divine.

This dark night is an existential crisis that can be likened to a spiritual depression in which all old perceptions and ideas need to be seen for the hindrances that they are before they can be surrendered. After such an experience, the process of coming to a full spiritual awakening of the soul, which is the union with the soul with the Spirit, can follow. During this awakening, the separate self dissolves in a unification with the Light by which all darkness and chaos is chased away.

The dark and chaotic emanations are also mentioned in other Sethian-Gnostic treatises such as Zostrianos and the Hypostasis of the Archons. There they portray the dark and chaotic waters that are the lowest level of the cosmos, which is derived from the shadow of the fallen Sophia. From this shadow an imperfect copy of the divine world is formed. We need to overcome this extremely hostile false copy, before we can unite with the primordial Light.

This dark night is a period of ultimate spiritual agony which can be compared to the cocoon-period before the butterfly, the true spiritual form hidden within the caterpillar, emerges.

See also: “Metanoia”

**Vesture**

A Light Vesture implies that we are no longer nourished by the energies belonging to this causal nature but by the original, divine
cosmic forces. The Pistis Sophia speaks about the Vesture: “It was of threefold kind, and the one (kind) was more excellent than the other. The second, that in the midst, was more excellent than the first which was below, and the third, which was above them all, was more excellent than the two which were below”. Those three symbolise the three higher aspects of man that reside in the head, heart and the area between the solar plexus and the root chakra. We receive these higher aspects through a total transformation from our state of natural birth via a soul-birth to a state of divine rebirth through the Spirit.

This new state brings us into new modes of thinking, feeling and doing that are driven by the Holy Spirit. Through the Holy Spirit we exist and act out of the eternal infallible law which is the Will of God.

This Light Vesture is received through the matter of Barbelo, which is the original nature as received through the thirteenth æon (pineal gland). This is the paradisical nature that exists from before the fall of man in which the original ethers of our Light Vesture are contained. Those ethers contain the divine quintessence as they are emanated from it.

We are broken down and built up again in three phases (symbolic days) during which we receive a new Light Vesture. In this vesture we breathe different ethers and are nourished by divine forces while we walk in the Kingdom here on earth. This is the meaning of heaven on earth.

See also: “Barbelo” & “Thirteenth Æon”
Yaldabaoth is the false Christ and “the dweller on the threshold” that needs to be overcome to enter the Treasury. In the Pistis Sophia, Yaldabaoth resides in the chaos where he torments the souls of the wicked with his fourty-nine demons. Those demons are the imitations of the fourty-nine original powers that resonate from the 7x7 voices of the Treasury.

Yaldabaoth is often depicted as a fierce, fiery serpent with a lion’s head which symbolises the abuse of our life force, our creative kundalini energy. He hijacks our will and turns us into his servants through a seduction of our senses. It is under his command that we create the world that we see today. This world will only be restored to its original, harmonious form once we are freed from his deceptive illusions through the true Christ-Spirit.

See also: “Authades”

Yaldabaoth, The lion Faced Power