

Pistis Sophia

by Samael Aun Weor

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Chapter One: JESUS HAD INSTRUCTED HIS DISCIPLES ONLY AS FAR AS THE REGIONS OF THE FIRST MYSTERY

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And it came to pass, when Jesus rose from the dead, that he spent eleven years discoursing with his disciples and instructing them only as far as the regions of the First Commandment and as far as the regions of the First Mystery, that within the Veil, within the First Commandment, which is the four-and-twentieth Mystery without and below.

(Commentary: 'Joyful in hope, patient in tribulation, be constant in prayer.' The Kings of Sexual Fire work with patience in the Great Work. The Inner Christ instructs the mind and the heart. The First Commandment is: to love God above all things and the neighbor as yourself. The First Mystery is

Kether, the Ancient of Days, as you know. When the devotee comprehends the First Commandment, he then easily understands the twenty-fourth Mystery, which is found hidden among the Loom of God. 'Mesh after mesh my Loom weaves, cloth for my Honor and cloths to honor.' The Ancient of Days is always hidden in his own loom, in his own Creation. It would not be possible to understand the twenty-fourth Mystery without having first comprehended the Sixth Mystery. 'You give me works, Lord, but with them, fortitude.' The Sixth Mystery clearly explains the twenty-fourth Mystery. The spirit is strong but the flesh is weak; fall not into temptation. The Soul, Sex, temptation, the fall, Regeneration, are found hidden in the Sixth Mystery. In the First Space is the Ancient of Days, the Father who is in secret. In the Second Space is Nature, explicable only through the Sixth Mystery.)

What the First Mystery Envelops

And Jesus said to his disciples: 'I am come forth out of that First Mystery, which is the Last Mystery, which is the four-and-twentieth Mystery.' And his disciples did not know nor understand that there existed anything within that Mystery, but they thought of that Mystery, that it was the head of the All and the head of all that existed, and they thought it was the completion of all completions.

(Commentary: The Inner Jesus appears outside the First Mystery, although the Son is one with the Father and the Father one with the Son. Whoever has seen the Son has seen the Father. The First Mystery is the Father's, and therefore is also the Last. The Old One of the Centuries is the First and Last of the Mysteries. The twenty-fourth Mystery, explicable by the Sixth Mystery, hides within its entrails the First Mystery, and synthesized in the sixth mystery, is the very head of the Universe. The First Mystery, which is also the Twenty-fourth Mystery, envelops the First Commandment, although the Commandments of the Law of God are twenty-two. The First Commandment envelops also the five Impressions of the Great Light and the Five Helpers and the entire Treasure of Light.)

For Jesus said unto his disciples: 'That First Mystery surrounds the First Commandment and the five Impressions and the five Helpers and the whole region of the Treasury of Light.'

And Jesus had not told his disciples the total expansion of all the regions of the great Invisible and of the three triple-powers and of the four-and-twenty Invisibles, and all their regions and all their orders, how they are extended — those which are the emanations of the great Invisible — and their ungenerated and their self-generated and their generated and their light-givers and their unpaired and their rulers and their authorities

and their lords and their archangels and their angels and their decans and their servitors and all the houses of their spheres and all the orders of every one of them.

(Commentary: The Master had spoken to his disciples on the regions of the great Invisible, the Cosmic Common Father, in whom we live, move, and have our Being. The three triple-powers are the Three Logoi who direct all creation. The twenty-four Invisibles are the Elders of the Apocalypse, who govern the cosmos. The Treasure of the Light is the Solar Absolute, source of all that is. Each Logos, each Ruler, each Angel, has its specific function in the cosmic plan.)

And Jesus had not told his disciples the whole expansion of the emanations of the Treasury, nor their orders, how they are; nor had he told them their saviours, according to the order of every one, how they are; nor had he told them what guard is at every gate of the Treasury of the Light; nor had he told them the region of the Twin-Saviour, who is the Child of the Child; nor had he told them the regions of the three Amens, in what regions they are expanded; nor had he told them into what region the five Trees are expanded; nor as to the seven Amens, that is the seven Voices, what is their region, how they are expanded.

(Commentary: All these are the celestial hierarchies that the Inner Christ must reveal in due time. The Treasure of the

Light is the kingdom of the Father; its emanations are the divine sparks that descend to the world; the saviours are the Christic forces that work for the salvation of the souls. The Twin-Saviour is the Cosmic Christ in his dual aspect: as Logos and as Reflection. The three Amens, the five Trees, the seven Voices, are degrees of the divine manifestation.)

And Jesus had not told his disciples of what type are the five Helpers, nor into what region they are brought; nor had he told them in what way the great Light is expanded, nor into what region it has been brought; nor had he told them of the five Impressions, nor of the First Commandment, into what region they have been brought.

(Commentary: The five Helpers are the cosmic forces that aid the souls in their work of self-realization. The great Light is the manifestation of the Father in the cosmos. The five Impressions are the registers of the cosmic events upon the matter. All this Jesus reserves to reveal at the proper moment.)

But he had discoursed with them generally, teaching them that they exist, but he had not told them their expansion and the order of their regions, how they are. For this cause they did not know also that there were yet other regions within that Mystery.

(Commentary: The disciples knew that the higher realities existed, but they did not yet know their detailed structure. The Master reserved that revelation for the moment of greatest spiritual maturity of the disciples.)

And he had not told his disciples: 'I am come forth out of such and such regions until I entered into that Mystery, and until I came forth out of it'; but, in teaching them, he had said to them: 'I am come forth out of that Mystery.' For this cause then they thought of that Mystery, that it was the completion of completions, and that it was the head of the All, and that it was the total Fullness.

(Commentary: The disciples believed that the First Mystery was the supreme reality; but Jesus prepares them to know that there exist even greater realities — the Limitless Light, the Spaces of the Ineffable, the Treasury of the Light. Each revelation prepares for the next; each understanding opens the door to a deeper one.)

For Jesus had said to his disciples: 'That Mystery surrounds the All, of which I have spoken to you from the day on which I have met with you up to today.' For this cause then the disciples thought there was nothing within that Mystery.

Now it came to pass then, that the disciples were sitting together on the Mount of Olives, speaking of these words and re-

joicing in great joy, and exulting exceedingly, and saying one to another: 'Blessed are we before all men who are on the earth, because the Saviour has revealed this to us, and we have received the Fullness and the total Completion.' And they were saying this to one another, while Jesus sat a little distance from them.

(Commentary: The Mount of Olives is the symbol of the supreme initiation, where the disciples receive the integral revelation. The disciples rejoice because they believe to have received all; but Jesus prepares them for greater revelations. This is the spiritual humility: to know that one always has more to learn, more to integrate, more to comprehend.)

The Treasure of the Light is the kingdom of the Father; its emanations are the divine sparks that descend to the world; the saviours are the Christic forces that work for the salvation of the souls.

Chapter Two: CHAPTER 2

The Great Light Descends Upon Jesus

It came to pass, then, on the fifteenth day of the moon of Tibi, the day of the full moon, on that day, when the sun was risen on its course, a great light-power came forth, in which Jesus

was sitting. And it shone exceedingly, and there was no measure to the light which was about him. For it shone exceedingly, surpassing all measure. And the light came forth in this fashion: it shone exceedingly, and there was no measure to its shining.

(Commentary: The fifteenth day of the moon is the day of the maximum lunar light, symbol of the complete reception of the cosmic forces. The great light-power that comes upon Jesus is the descent of the Father into the Inner Christ. The Master is being prepared for the great revelation that he must give to the disciples.)

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Chapter Three: CHAPTER 3

Jesus Ascends into Heaven

And there came forth out of the light a great light-stream, surpassingly bright; and there was no measure to the light which surrounded it. And the light-stream came forth out of the sun like an emanation, much surpassing in brightness the brilliance of the sun. And Jesus rose or hovered in the air, and was raised on high. And his disciples beheld him, that they were exceedingly afraid and troubled.

(Commentary: The Christ ascends to the higher worlds to receive the integral wisdom that he will then transmit to the disciples. This ascent is symbolic: each Initiate must ascend to receive the higher revelations, and then descend to share them with humanity.)

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Chapter Four: CHAPTER 4

Jesus Returns Clothed in Three Robes of Light

It came to pass then, when Jesus had gone into heaven, after three hours all the powers of the heavens were thrown into commotion, and were all moved one against the other. And the heavens and all their aeons and all their orderings were shaken. And all the world was moved, and all who dwell on it. And all men in the world were thrown into commotion, and also the disciples, and all thought: 'Peradventure the world will be rolled up.'

(Commentary: The three robes of light represent the three glories that the Christ receives: the glory of the Father, of the Son,

and of the Holy Spirit. Each robe is a degree of investiture in the Mysteries; without these three glories the integral Christic work could not be realized.)

Chapter Five: CHAPTER 5

The Disciples See the Light

It came to pass then, when all the powers in the heavens were thrown into commotion, that they were all moved one against the other, from the third hour of the fifteenth day of the moon of Tibi until the ninth hour of the morrow.

(Commentary: The cosmic commotion announces the descent of the Christ in glory. The cosmos shakes when the Inner Christ manifests itself; nothing remains untouched by his glorious presence.)

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Chapter Six: CHAPTER 6

The Splendor of Christ's Robes

And the angels and their archangels and all the powers on high all sang praises in the inmost of the inmost; so that the

whole world heard their voices, without their ceasing till the morrow.

(Commentary: The praise of all the cosmic hierarchies accompanies the manifestation of the Christ. The integral hymn of the cosmos sings the glory of the Inner Christ in the moment of his integral incarnation in the disciple.)

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Chapter Seven: CHAPTER 7

Jesus Speaks to His Disciples

And the disciples sat together in fear, and were in exceeding great agitation, and were afraid because of the great earthquake which took place, and they wept together, saying: 'What then will take place? Peradventure the Saviour will destroy all regions?'

(Commentary: The fear and agitation of the disciples is a symbol of the initiatic test that every disciple must pass before receiving the great revelation. Without passing the test of fear, no profound revelation is received.)

Chapter Eight: CHAPTER 8

The Three Powers Come Forth from Jesus

It came to pass then, when Jesus had heard this, while standing in the world of men, that he began both to speak and to interpret unto his disciples the regions of all the Greatness, and to elucidate the Great Invisible, the Forefather, and to elucidate the three triple-powers and the four-and-twenty invisibles.

(Commentary: The three triple-powers are the nine Sephiroth that emanate from the supreme three. The four-and-twenty invisibles are the Elders of the Apocalypse, witnesses of the cosmic plan. Each one of these powers has its specific function in the divine economy.)

Chapter Nine: CHAPTER 9

Jesus Promises to Reveal All Mysteries

And it came to pass, when Jesus saw the disciples of him saying these words in great fear and great commotion, that he said unto them: 'Take courage; it is I, be not afraid.'

(Commentary: The 'Take courage; it is I' of Jesus is the same word of the Inner Christ to the soul that fears in the moment

of the great revelation. The fear must be overcome through the faith in the Inner Christ.)

Chapter Ten: CHAPTER 10

Mary the Mother Speaks

It came to pass then, when the disciples had heard these words, that they cried aloud and wept again. Jesus answered and said unto them: 'Be of good cheer; for I am he. Be not afraid.'

(Commentary: Mary the Mother represents the Divine Mother Kundalini, who accompanies the integral Christic work. Without the Divine Mother, no Inner Christ could manifest itself integrally.)

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Chapter Eleven: CHAPTER 11

On Mysteries of the Light and the Mother

And Jesus continued in his discourse and said: 'Now, therefore, hearken unto the configuration of the heaven and the destiny. I and the great First Mystery looked down on the

world of mankind and found Mary, who is called my mother according to the body of matter. I spoke with her in the type of Gabriel, and when she had turned herself to the height towards me, I cast thence into her the first power which I had received from Barbēlō,—that is the body which I have borne in the height. And for the soul I cast into her the power which I have received from the great Sabaōth, the Good, who is in the region of the Right.' Jesus continued explaining the descents and ascents of the Inner Christ, the mysteries of the Twelve Saviours, and the orders of the angelic hierarchies.

(Commentary: The Inner Christ is incarnated through the Divine Mother. Jesus, the historic Master, incarnates the Cosmic Christ through Mary, his physical mother. Each disciple must repeat in himself this integral mystery: to receive in his own physical body the Inner Christ, through the Divine Mother Kundalini. The Twelve Saviours are the twelve cosmic Christic forces that descend to save the souls. The angelic hierarchies are the cosmic functionaries that aid in the work of integral salvation. Apply yourselves to integrally incarnate the Inner Christ; thus you will repeat in yourselves the mystery of the integral Mother and of the integral Christ.)

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(Commentary: The Inner Christ is incarnated through the Divine Mother. Jesus, the historic Master, incarnates the Cosmic Christ through Mary, his physical mother. Each disciple must repeat in himself this integral mystery: to receive in his own physical body the Inner Christ, through the Divine Mother Kundalini. The Twelve Saviours are the twelve cosmic Christic forces that descend to save the souls. The angelic hierarchies are the cosmic functionaries that aid in the work of integral salvation. Apply yourselves to integrally incarnate the Inner Christ; thus you will repeat in yourselves the mystery of the integral Mother and of the integral Christ.)

Each disciple must repeat in himself this integral mystery: to receive in his own physical body the

*Inner Christ, through the Divine Mother
Kundalini.*

Chapter 24: CHAPTER 24

On Mysteries of the Light and the Mother

And Jesus continued in his discourse and said: 'Now, therefore, hearken unto the configuration of the heaven and the destiny. I and the great First Mystery looked down on the world of mankind and found Mary, who is called my mother according to the body of matter. I spoke with her in the type of Gabriel, and when she had turned herself to the height towards me, I cast thence into her the first power which I had received from Barbēlō,—that is the body which I have borne in the height. And for the soul I cast into her the power which I have received from the great Sabaōth, the Good, who is in the region of the Right.' Jesus continued explaining the descents and ascents of the Inner Christ, the mysteries of the Twelve Saviours, and the orders of the angelic hierarchies.

(Commentary: The Inner Christ is incarnated through the Divine Mother. Jesus, the historic Master, incarnates the Cosmic Christ through Mary, his physical mother. Each disciple must repeat in himself this integral mystery: to receive in his own physical body the Inner Christ, through the Divine Mother Kundalini. The Twelve Saviours are the twelve cosmic

Christic forces that descend to save the souls. The angelic hierarchies are the cosmic functionaries that aid in the work of integral salvation. Apply yourselves to integrally incarnate the Inner Christ; thus you will repeat in yourselves the mystery of the integral Mother and of the integral Christ.)

Each disciple must repeat in himself this integral mystery: to receive in his own physical body the Inner Christ, through the Divine Mother Kundalini.

Chapter 25: CHAPTER 25

On Mysteries of the Light and the Mother

And Jesus continued in his discourse and said: 'Now, therefore, hearken unto the configuration of the heaven and the destiny. I and the great First Mystery looked down on the world of mankind and found Mary, who is called my mother according to the body of matter. I spoke with her in the type of Gabriel, and when she had turned herself to the height towards me, I cast thence into her the first power which I had received from Barbēlō,—that is the body which I have borne in the height. And for the soul I cast into her the power which I have received from the great Sabaōth, the Good, who is in the region of the Right.' Jesus continued explaining the descents

and ascents of the Inner Christ, the mysteries of the Twelve Saviours, and the orders of the angelic hierarchies.

(Commentary: The Inner Christ is incarnated through the Divine Mother. Jesus, the historic Master, incarnates the Cosmic Christ through Mary, his physical mother. Each disciple must repeat in himself this integral mystery: to receive in his own physical body the Inner Christ, through the Divine Mother Kundalini. The Twelve Saviours are the twelve cosmic Christic forces that descend to save the souls. The angelic hierarchies are the cosmic functionaries that aid in the work of integral salvation. Apply yourselves to integrally incarnate the Inner Christ; thus you will repeat in yourselves the mystery of the integral Mother and of the integral Christ.)

Each disciple must repeat in himself this integral mystery: to receive in his own physical body the Inner Christ, through the Divine Mother Kundalini.

Chapter 26: CHAPTER 26

On Mysteries of the Light and the Mother

And Jesus continued in his discourse and said: 'Now, therefore, hearken unto the configuration of the heaven and the destiny. I and the great First Mystery looked down on the

world of mankind and found Mary, who is called my mother according to the body of matter. I spoke with her in the type of Gabriel, and when she had turned herself to the height towards me, I cast thence into her the first power which I had received from Barbēlō,—that is the body which I have borne in the height. And for the soul I cast into her the power which I have received from the great Sabaōth, the Good, who is in the region of the Right.' Jesus continued explaining the descents and ascents of the Inner Christ, the mysteries of the Twelve Saviours, and the orders of the angelic hierarchies.

(Commentary: The Inner Christ is incarnated through the Divine Mother. Jesus, the historic Master, incarnates the Cosmic Christ through Mary, his physical mother. Each disciple must repeat in himself this integral mystery: to receive in his own physical body the Inner Christ, through the Divine Mother Kundalini. The Twelve Saviours are the twelve cosmic Christic forces that descend to save the souls. The angelic hierarchies are the cosmic functionaries that aid in the work of integral salvation. Apply yourselves to integrally incarnate the Inner Christ; thus you will repeat in yourselves the mystery of the integral Mother and of the integral Christ.)

Each disciple must repeat in himself this integral mystery: to receive in his own physical body the

| *Inner Christ, through the Divine Mother
Kundalini.*

Chapter 27: CHAPTER 27

On Mysteries of the Light and the Mother

And Jesus continued in his discourse and said: 'Now, therefore, hearken unto the configuration of the heaven and the destiny. I and the great First Mystery looked down on the world of mankind and found Mary, who is called my mother according to the body of matter. I spoke with her in the type of Gabriel, and when she had turned herself to the height towards me, I cast thence into her the first power which I had received from Barbēlō,—that is the body which I have borne in the height. And for the soul I cast into her the power which I have received from the great Sabaōth, the Good, who is in the region of the Right.' Jesus continued explaining the descents and ascents of the Inner Christ, the mysteries of the Twelve Saviours, and the orders of the angelic hierarchies.

(Commentary: The Inner Christ is incarnated through the Divine Mother. Jesus, the historic Master, incarnates the Cosmic Christ through Mary, his physical mother. Each disciple must repeat in himself this integral mystery: to receive in his own physical body the Inner Christ, through the Divine Mother Kundalini. The Twelve Saviours are the twelve cosmic

Christic forces that descend to save the souls. The angelic hierarchies are the cosmic functionaries that aid in the work of integral salvation. Apply yourselves to integrally incarnate the Inner Christ; thus you will repeat in yourselves the mystery of the integral Mother and of the integral Christ.)

Each disciple must repeat in himself this integral mystery: to receive in his own physical body the Inner Christ, through the Divine Mother Kundalini.

Chapter 28: CHAPTER 28

On Mysteries of the Light and the Mother

And Jesus continued in his discourse and said: 'Now, therefore, hearken unto the configuration of the heaven and the destiny. I and the great First Mystery looked down on the world of mankind and found Mary, who is called my mother according to the body of matter. I spoke with her in the type of Gabriel, and when she had turned herself to the height towards me, I cast thence into her the first power which I had received from Barbēlō,—that is the body which I have borne in the height. And for the soul I cast into her the power which I have received from the great Sabaōth, the Good, who is in the region of the Right.' Jesus continued explaining the descents

and ascents of the Inner Christ, the mysteries of the Twelve Saviours, and the orders of the angelic hierarchies.

(Commentary: The Inner Christ is incarnated through the Divine Mother. Jesus, the historic Master, incarnates the Cosmic Christ through Mary, his physical mother. Each disciple must repeat in himself this integral mystery: to receive in his own physical body the Inner Christ, through the Divine Mother Kundalini. The Twelve Saviours are the twelve cosmic Christic forces that descend to save the souls. The angelic hierarchies are the cosmic functionaries that aid in the work of integral salvation. Apply yourselves to integrally incarnate the Inner Christ; thus you will repeat in yourselves the mystery of the integral Mother and of the integral Christ.)

Each disciple must repeat in himself this integral mystery: to receive in his own physical body the Inner Christ, through the Divine Mother Kundalini.

Chapter 29: CHAPTER 29

On Mysteries of the Light and the Mother

And Jesus continued in his discourse and said: 'Now, therefore, hearken unto the configuration of the heaven and the destiny. I and the great First Mystery looked down on the

world of mankind and found Mary, who is called my mother according to the body of matter. I spoke with her in the type of Gabriel, and when she had turned herself to the height towards me, I cast thence into her the first power which I had received from Barbēlō,—that is the body which I have borne in the height. And for the soul I cast into her the power which I have received from the great Sabaōth, the Good, who is in the region of the Right.' Jesus continued explaining the descents and ascents of the Inner Christ, the mysteries of the Twelve Saviours, and the orders of the angelic hierarchies.

(Commentary: The Inner Christ is incarnated through the Divine Mother. Jesus, the historic Master, incarnates the Cosmic Christ through Mary, his physical mother. Each disciple must repeat in himself this integral mystery: to receive in his own physical body the Inner Christ, through the Divine Mother Kundalini. The Twelve Saviours are the twelve cosmic Christic forces that descend to save the souls. The angelic hierarchies are the cosmic functionaries that aid in the work of integral salvation. Apply yourselves to integrally incarnate the Inner Christ; thus you will repeat in yourselves the mystery of the integral Mother and of the integral Christ.)

Each disciple must repeat in himself this integral mystery: to receive in his own physical body the

| *Inner Christ, through the Divine Mother
Kundalini.*

Chapter 30: CHAPTER 30

On Mysteries of the Light and the Mother

And Jesus continued in his discourse and said: 'Now, therefore, hearken unto the configuration of the heaven and the destiny. I and the great First Mystery looked down on the world of mankind and found Mary, who is called my mother according to the body of matter. I spoke with her in the type of Gabriel, and when she had turned herself to the height towards me, I cast thence into her the first power which I had received from Barbēlō,—that is the body which I have borne in the height. And for the soul I cast into her the power which I have received from the great Sabaōth, the Good, who is in the region of the Right.' Jesus continued explaining the descents and ascents of the Inner Christ, the mysteries of the Twelve Saviours, and the orders of the angelic hierarchies.

(Commentary: The Inner Christ is incarnated through the Divine Mother. Jesus, the historic Master, incarnates the Cosmic Christ through Mary, his physical mother. Each disciple must repeat in himself this integral mystery: to receive in his own physical body the Inner Christ, through the Divine Mother Kundalini. The Twelve Saviours are the twelve cosmic

Christic forces that descend to save the souls. The angelic hierarchies are the cosmic functionaries that aid in the work of integral salvation. Apply yourselves to integrally incarnate the Inner Christ; thus you will repeat in yourselves the mystery of the integral Mother and of the integral Christ.)

Each disciple must repeat in himself this integral mystery: to receive in his own physical body the Inner Christ, through the Divine Mother Kundalini.

Chapter 31: CHAPTER 31

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the

rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself

in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve

repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 32: CHAPTER 32

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his

twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 33: CHAPTER 33

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek

after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth

Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 34: CHAPTER 34

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had

not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 35: CHAPTER 35

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine

sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 36: CHAPTER 36

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades

surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repen-

tance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 37: CHAPTER 37

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives,

with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos.

Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions,

which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 38: CHAPTER 38

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens.

But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O

Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful

gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 39: CHAPTER 39

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order

that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in or-

der that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fall-

en soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 40: CHAPTER 40

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his

twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 41: CHAPTER 41

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek

after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth

Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 42: CHAPTER 42

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had

not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 43: CHAPTER 43

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine

sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 44: CHAPTER 44

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades

surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repen-

tance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 45: CHAPTER 45

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives,

with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos.

Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions,

which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 46: CHAPTER 46

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens.

But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O

Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful

gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 47: CHAPTER 47

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order

that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in or-

der that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fall-

en soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 48: CHAPTER 48

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his

twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 49: CHAPTER 49

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek

after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth

Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 50: CHAPTER 50

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had

not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 51: CHAPTER 51

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine

sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 52: CHAPTER 52

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades

surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repen-

tance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 53: CHAPTER 54

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives,

with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos.

Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions,

which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 54: CHAPTER 55

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens.

But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O

Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful

gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 55: CHAPTER 56

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order

that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in or-

der that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fall-

en soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 56: CHAPTER 57

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his

twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 57: CHAPTER 58

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek

after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth

Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 58: CHAPTER 59

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had

not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 59: CHAPTER 60

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine

sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 60: CHAPTER 61

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives, with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades

surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos. Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repen-

tance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions, which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 61: CHAPTER 62

On The Repentances of Pistis Sophia

Now it came to pass after the things which I have told you of, that I, before I had ascended into the height to receive my Garment, sat in the world of mankind on the Mount of Olives,

with my disciples. It came to pass then, when ye had been sad for me, on the day when I sat in the world of mankind on the Mount of Olives, that I went into the height of the heavens. But I left a small light-power in Sabaōth, the Adamas, that he and his three powers might rule the rulers of the height. Then I left a small power in the small Sabaōth, the Good, in order that he might illumine all the regions of the rulers, that the rulers of every region might believe in the mysteries of the light and might believe in the names of the powers of the light.

It came to pass then, before they had committed transgressions, that there was Pistis Sophia in the thirteenth aeon. Now she had not gone forth into her region, because she had to seek after the light which she had seen. Tyrannos the lion-faced power, lay in wait for her, and the rulers of the twelve aeons sought after her. They were wrathful with her because she had not stayed in her region. So they pursued her exceedingly; and Adamas, the great Tyrant, and all the rulers of the twelve aeons sent forth a great lion-faced light-power, that they might tear away the light-powers in Sophia.

It came to pass then, when the lion-faced power came down to the chaos, that all the material projections of the Authades surrounded her, and the great lion-faced light-power devoured the light-powers in Sophia, and cleaned out her light, and devoured it. And the matter of her was thrown into the chaos.

Then Sophia cried out and called for help to the Light of lights. And she sang her first repentance, saying: 'O Light of lights, in whom I have had faith from the beginning, hearken now, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me. I gazed, O Light, into the lower parts; I saw there a light, and I thought: I will go to that region, in order that I may take that light. And I went, and I found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region.'

And Pistis Sophia sent up her twelve repentances and her supplications, one after another, each more profound than the previous, until the First Mystery, the Inscrutable, sent forth Jesus to save her. And Jesus carried Pistis Sophia up out of the chaos and re-established her in the thirteenth aeon, where she had been before her fall.

(Commentary: The Repentances of Pistis Sophia are the integral allegory of the work of every Gnostic disciple. The lion-faced power that devours her light is the abominable Kundartiguador organ, the negative reflection of the divine sexual force. The twelve repentances are the twelve interior labors of the soul to redeem itself from the fall. Each repentance corresponds to a degree of comprehension of one's own miseries and of the necessity of returning to the Father. The Tyrannos lion-faced power represents the lustful passions,

which devour the divine light of the fallen soul. The thirteenth aeon, from which Sophia falls, is the heaven of Adam Kadmon, the integral region of the Logos. The fall happens by the lustful gaze toward the lower regions, that is, by the descent of the divine attention toward the merely material aspects. The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances. The integral application of this allegory is: each one of us must repent integrally of his fall, must execute his twelve interior labors, must call to the Inner Christ from the depth of his fall. Only thus is the integral salvation received.)

The salvation comes from the Inner Christ, who descends to lift the fallen soul, but only after she has integrally executed her twelve repentances.

Chapter 62: CHAPTER 63

On Salvation and Establishment of Pistis Sophia

It came to pass, when Sophia uttered these words in the chaos, that I sent down to her, without First Mystery taking knowledge, a light-power which had emanated out of myself. And it came to pass, when the light-power had come down to chaos, that it shone exceedingly in the whole of chaos and spread itself in all their regions. And when Pistis Sophia saw the light,

she leapt at it, and Sophia took the light unto herself. And she became light-power, and the matter of the chaos became as nothing before the light. And Sophia ascended out of the chaos. And the First Mystery sent forth me, the Inner Christ, to free her completely from her affliction, and to bring her up to the higher aeons in glory.

Then Sophia sang a hymn of praise: 'O Light of lights, I have sung praise unto thee, for thou hast saved me; thou hast led my power up from chaos. Thou hast saved me from the material projections, which had come forth out of the self-willed power. Thou hast saved me, O Light, out of all their bonds.' And the First Mystery accepted her praises, and she was established in the place which had been allotted unto her.

(Commentary: The salvation of Pistis Sophia represents the integral redemption of the soul that has worked upon itself with continuity. The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally. The soul that has worked integrally upon itself, that has executed integrally its twelve repentances, receives the integral redemption from the Inner Christ. Sophia is established in the higher region — the integral region that corresponds to her degree of self-realization. The hymn of praise that she sings is the integral expression of the gratitude of the redeemed soul to the Inner Christ. This is the integral hope

that Pistis Sophia offers to all the disciples: that of being integrally redeemed through the integral work upon oneself and the integral incarnation of the Inner Christ.)

The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally.

Chapter 63: CHAPTER 64

On Salvation and Establishment of Pistis Sophia

It came to pass, when Sophia uttered these words in the chaos, that I sent down to her, without First Mystery taking knowledge, a light-power which had emanated out of myself. And it came to pass, when the light-power had come down to chaos, that it shone exceedingly in the whole of chaos and spread itself in all their regions. And when Pistis Sophia saw the light, she leapt at it, and Sophia took the light unto herself. And she became light-power, and the matter of the chaos became as nothing before the light. And Sophia ascended out of the chaos. And the First Mystery sent forth me, the Inner Christ, to free her completely from her affliction, and to bring her up to the higher aeons in glory.

Then Sophia sang a hymn of praise: 'O Light of lights, I have sung praise unto thee, for thou hast saved me; thou hast led

my power up from chaos. Thou hast saved me from the material projections, which had come forth out of the self-willed power. Thou hast saved me, O Light, out of all their bonds.' And the First Mystery accepted her praises, and she was established in the place which had been allotted unto her.

(Commentary: The salvation of Pistis Sophia represents the integral redemption of the soul that has worked upon itself with continuity. The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally. The soul that has worked integrally upon itself, that has executed integrally its twelve repentances, receives the integral redemption from the Inner Christ. Sophia is established in the higher region — the integral region that corresponds to her degree of self-realization. The hymn of praise that she sings is the integral expression of the gratitude of the redeemed soul to the Inner Christ. This is the integral hope that Pistis Sophia offers to all the disciples: that of being integrally redeemed through the integral work upon oneself and the integral incarnation of the Inner Christ.)

The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally.

Chapter 64: CHAPTER 65

On Salvation and Establishment of Pistis Sophia

It came to pass, when Sophia uttered these words in the chaos, that I sent down to her, without First Mystery taking knowledge, a light-power which had emanated out of myself. And it came to pass, when the light-power had come down to chaos, that it shone exceedingly in the whole of chaos and spread itself in all their regions. And when Pistis Sophia saw the light, she leapt at it, and Sophia took the light unto herself. And she became light-power, and the matter of the chaos became as nothing before the light. And Sophia ascended out of the chaos. And the First Mystery sent forth me, the Inner Christ, to free her completely from her affliction, and to bring her up to the higher aeons in glory.

Then Sophia sang a hymn of praise: 'O Light of lights, I have sung praise unto thee, for thou hast saved me; thou hast led my power up from chaos. Thou hast saved me from the material projections, which had come forth out of the self-willed power. Thou hast saved me, O Light, out of all their bonds.' And the First Mystery accepted her praises, and she was established in the place which had been allotted unto her.

(Commentary: The salvation of Pistis Sophia represents the integral redemption of the soul that has worked upon itself

with continuity. The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally. The soul that has worked integrally upon itself, that has executed integrally its twelve repentances, receives the integral redemption from the Inner Christ. Sophia is established in the higher region — the integral region that corresponds to her degree of self-realization. The hymn of praise that she sings is the integral expression of the gratitude of the redeemed soul to the Inner Christ. This is the integral hope that Pistis Sophia offers to all the disciples: that of being integrally redeemed through the integral work upon oneself and the integral incarnation of the Inner Christ.)

The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally.

Chapter 65: CHAPTER 66

On Salvation and Establishment of Pistis Sophia

It came to pass, when Sophia uttered these words in the chaos, that I sent down to her, without First Mystery taking knowledge, a light-power which had emanated out of myself. And it came to pass, when the light-power had come down to chaos, that it shone exceedingly in the whole of chaos and spread it-

self in all their regions. And when Pistis Sophia saw the light, she leapt at it, and Sophia took the light unto herself. And she became light-power, and the matter of the chaos became as nothing before the light. And Sophia ascended out of the chaos. And the First Mystery sent forth me, the Inner Christ, to free her completely from her affliction, and to bring her up to the higher aeons in glory.

Then Sophia sang a hymn of praise: 'O Light of lights, I have sung praise unto thee, for thou hast saved me; thou hast led my power up from chaos. Thou hast saved me from the material projections, which had come forth out of the self-willed power. Thou hast saved me, O Light, out of all their bonds.' And the First Mystery accepted her praises, and she was established in the place which had been allotted unto her.

(Commentary: The salvation of Pistis Sophia represents the integral redemption of the soul that has worked upon itself with continuity. The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally. The soul that has worked integrally upon itself, that has executed integrally its twelve repentances, receives the integral redemption from the Inner Christ. Sophia is established in the higher region — the integral region that corresponds to her degree of self-realization. The hymn of praise that she sings is the integral expression of the gratitude of the

redeemed soul to the Inner Christ. This is the integral hope that Pistis Sophia offers to all the disciples: that of being integrally redeemed through the integral work upon oneself and the integral incarnation of the Inner Christ.)

The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally.

Chapter 66: CHAPTER 67

On Salvation and Establishment of Pistis Sophia

It came to pass, when Sophia uttered these words in the chaos, that I sent down to her, without First Mystery taking knowledge, a light-power which had emanated out of myself. And it came to pass, when the light-power had come down to chaos, that it shone exceedingly in the whole of chaos and spread itself in all their regions. And when Pistis Sophia saw the light, she leapt at it, and Sophia took the light unto herself. And she became light-power, and the matter of the chaos became as nothing before the light. And Sophia ascended out of the chaos. And the First Mystery sent forth me, the Inner Christ, to free her completely from her affliction, and to bring her up to the higher aeons in glory.

Then Sophia sang a hymn of praise: 'O Light of lights, I have sung praise unto thee, for thou hast saved me; thou hast led my power up from chaos. Thou hast saved me from the material projections, which had come forth out of the self-willed power. Thou hast saved me, O Light, out of all their bonds.' And the First Mystery accepted her praises, and she was established in the place which had been allotted unto her.

(Commentary: The salvation of Pistis Sophia represents the integral redemption of the soul that has worked upon itself with continuity. The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally. The soul that has worked integrally upon itself, that has executed integrally its twelve repentances, receives the integral redemption from the Inner Christ. Sophia is established in the higher region — the integral region that corresponds to her degree of self-realization. The hymn of praise that she sings is the integral expression of the gratitude of the redeemed soul to the Inner Christ. This is the integral hope that Pistis Sophia offers to all the disciples: that of being integrally redeemed through the integral work upon oneself and the integral incarnation of the Inner Christ.)

The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally.

Chapter 67: CHAPTER 68

On Salvation and Establishment of Pistis Sophia

It came to pass, when Sophia uttered these words in the chaos, that I sent down to her, without First Mystery taking knowledge, a light-power which had emanated out of myself. And it came to pass, when the light-power had come down to chaos, that it shone exceedingly in the whole of chaos and spread itself in all their regions. And when Pistis Sophia saw the light, she leapt at it, and Sophia took the light unto herself. And she became light-power, and the matter of the chaos became as nothing before the light. And Sophia ascended out of the chaos. And the First Mystery sent forth me, the Inner Christ, to free her completely from her affliction, and to bring her up to the higher aeons in glory.

Then Sophia sang a hymn of praise: 'O Light of lights, I have sung praise unto thee, for thou hast saved me; thou hast led my power up from chaos. Thou hast saved me from the material projections, which had come forth out of the self-willed power. Thou hast saved me, O Light, out of all their bonds.' And the First Mystery accepted her praises, and she was established in the place which had been allotted unto her.

(Commentary: The salvation of Pistis Sophia represents the integral redemption of the soul that has worked upon itself

with continuity. The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally. The soul that has worked integrally upon itself, that has executed integrally its twelve repentances, receives the integral redemption from the Inner Christ. Sophia is established in the higher region — the integral region that corresponds to her degree of self-realization. The hymn of praise that she sings is the integral expression of the gratitude of the redeemed soul to the Inner Christ. This is the integral hope that Pistis Sophia offers to all the disciples: that of being integrally redeemed through the integral work upon oneself and the integral incarnation of the Inner Christ.)

The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally.

Chapter 68: CHAPTER 69

On Salvation and Establishment of Pistis Sophia

It came to pass, when Sophia uttered these words in the chaos, that I sent down to her, without First Mystery taking knowledge, a light-power which had emanated out of myself. And it came to pass, when the light-power had come down to chaos, that it shone exceedingly in the whole of chaos and spread it-

self in all their regions. And when Pistis Sophia saw the light, she leapt at it, and Sophia took the light unto herself. And she became light-power, and the matter of the chaos became as nothing before the light. And Sophia ascended out of the chaos. And the First Mystery sent forth me, the Inner Christ, to free her completely from her affliction, and to bring her up to the higher aeons in glory.

Then Sophia sang a hymn of praise: 'O Light of lights, I have sung praise unto thee, for thou hast saved me; thou hast led my power up from chaos. Thou hast saved me from the material projections, which had come forth out of the self-willed power. Thou hast saved me, O Light, out of all their bonds.' And the First Mystery accepted her praises, and she was established in the place which had been allotted unto her.

(Commentary: The salvation of Pistis Sophia represents the integral redemption of the soul that has worked upon itself with continuity. The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally. The soul that has worked integrally upon itself, that has executed integrally its twelve repentances, receives the integral redemption from the Inner Christ. Sophia is established in the higher region — the integral region that corresponds to her degree of self-realization. The hymn of praise that she sings is the integral expression of the gratitude of the

redeemed soul to the Inner Christ. This is the integral hope that Pistis Sophia offers to all the disciples: that of being integrally redeemed through the integral work upon oneself and the integral incarnation of the Inner Christ.)

The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally.

Chapter 69: CHAPTER 70

On Salvation and Establishment of Pistis Sophia

It came to pass, when Sophia uttered these words in the chaos, that I sent down to her, without First Mystery taking knowledge, a light-power which had emanated out of myself. And it came to pass, when the light-power had come down to chaos, that it shone exceedingly in the whole of chaos and spread itself in all their regions. And when Pistis Sophia saw the light, she leapt at it, and Sophia took the light unto herself. And she became light-power, and the matter of the chaos became as nothing before the light. And Sophia ascended out of the chaos. And the First Mystery sent forth me, the Inner Christ, to free her completely from her affliction, and to bring her up to the higher aeons in glory.

Then Sophia sang a hymn of praise: 'O Light of lights, I have sung praise unto thee, for thou hast saved me; thou hast led my power up from chaos. Thou hast saved me from the material projections, which had come forth out of the self-willed power. Thou hast saved me, O Light, out of all their bonds.' And the First Mystery accepted her praises, and she was established in the place which had been allotted unto her.

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The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally.

Chapter 70: CHAPTER 71

On Salvation and Establishment of Pistis Sophia

It came to pass, when Sophia uttered these words in the chaos, that I sent down to her, without First Mystery taking knowledge, a light-power which had emanated out of myself. And it came to pass, when the light-power had come down to chaos, that it shone exceedingly in the whole of chaos and spread itself in all their regions. And when Pistis Sophia saw the light, she leapt at it, and Sophia took the light unto herself. And she became light-power, and the matter of the chaos became as nothing before the light. And Sophia ascended out of the chaos. And the First Mystery sent forth me, the Inner Christ, to free her completely from her affliction, and to bring her up to the higher aeons in glory.

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The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally.

Chapter 71: CHAPTER 72

On Salvation and Establishment of Pistis Sophia

It came to pass, when Sophia uttered these words in the chaos, that I sent down to her, without First Mystery taking knowledge, a light-power which had emanated out of myself. And it came to pass, when the light-power had come down to chaos, that it shone exceedingly in the whole of chaos and spread it-

self in all their regions. And when Pistis Sophia saw the light, she leapt at it, and Sophia took the light unto herself. And she became light-power, and the matter of the chaos became as nothing before the light. And Sophia ascended out of the chaos. And the First Mystery sent forth me, the Inner Christ, to free her completely from her affliction, and to bring her up to the higher aeons in glory.

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redeemed soul to the Inner Christ. This is the integral hope that Pistis Sophia offers to all the disciples: that of being integrally redeemed through the integral work upon oneself and the integral incarnation of the Inner Christ.)

The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally.

Chapter 72: CHAPTER 73

On Salvation and Establishment of Pistis Sophia

It came to pass, when Sophia uttered these words in the chaos, that I sent down to her, without First Mystery taking knowledge, a light-power which had emanated out of myself. And it came to pass, when the light-power had come down to chaos, that it shone exceedingly in the whole of chaos and spread itself in all their regions. And when Pistis Sophia saw the light, she leapt at it, and Sophia took the light unto herself. And she became light-power, and the matter of the chaos became as nothing before the light. And Sophia ascended out of the chaos. And the First Mystery sent forth me, the Inner Christ, to free her completely from her affliction, and to bring her up to the higher aeons in glory.

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The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally.

Chapter 73: CHAPTER 74

On Salvation and Establishment of Pistis Sophia

It came to pass, when Sophia uttered these words in the chaos, that I sent down to her, without First Mystery taking knowledge, a light-power which had emanated out of myself. And it came to pass, when the light-power had come down to chaos, that it shone exceedingly in the whole of chaos and spread itself in all their regions. And when Pistis Sophia saw the light, she leapt at it, and Sophia took the light unto herself. And she became light-power, and the matter of the chaos became as nothing before the light. And Sophia ascended out of the chaos. And the First Mystery sent forth me, the Inner Christ, to free her completely from her affliction, and to bring her up to the higher aeons in glory.

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(Commentary: The salvation of Pistis Sophia represents the integral redemption of the soul that has worked upon itself

with continuity. The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally. The soul that has worked integrally upon itself, that has executed integrally its twelve repentances, receives the integral redemption from the Inner Christ. Sophia is established in the higher region — the integral region that corresponds to her degree of self-realization. The hymn of praise that she sings is the integral expression of the gratitude of the redeemed soul to the Inner Christ. This is the integral hope that Pistis Sophia offers to all the disciples: that of being integrally redeemed through the integral work upon oneself and the integral incarnation of the Inner Christ.)

The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally.

Chapter 74: CHAPTER 75

On Salvation and Establishment of Pistis Sophia

It came to pass, when Sophia uttered these words in the chaos, that I sent down to her, without First Mystery taking knowledge, a light-power which had emanated out of myself. And it came to pass, when the light-power had come down to chaos, that it shone exceedingly in the whole of chaos and spread it-

self in all their regions. And when Pistis Sophia saw the light, she leapt at it, and Sophia took the light unto herself. And she became light-power, and the matter of the chaos became as nothing before the light. And Sophia ascended out of the chaos. And the First Mystery sent forth me, the Inner Christ, to free her completely from her affliction, and to bring her up to the higher aeons in glory.

Then Sophia sang a hymn of praise: 'O Light of lights, I have sung praise unto thee, for thou hast saved me; thou hast led my power up from chaos. Thou hast saved me from the material projections, which had come forth out of the self-willed power. Thou hast saved me, O Light, out of all their bonds.' And the First Mystery accepted her praises, and she was established in the place which had been allotted unto her.

(Commentary: The salvation of Pistis Sophia represents the integral redemption of the soul that has worked upon itself with continuity. The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally. The soul that has worked integrally upon itself, that has executed integrally its twelve repentances, receives the integral redemption from the Inner Christ. Sophia is established in the higher region — the integral region that corresponds to her degree of self-realization. The hymn of praise that she sings is the integral expression of the gratitude of the

redeemed soul to the Inner Christ. This is the integral hope that Pistis Sophia offers to all the disciples: that of being integrally redeemed through the integral work upon oneself and the integral incarnation of the Inner Christ.)

The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally.

Chapter 75: CHAPTER 76

On Salvation and Establishment of Pistis Sophia

It came to pass, when Sophia uttered these words in the chaos, that I sent down to her, without First Mystery taking knowledge, a light-power which had emanated out of myself. And it came to pass, when the light-power had come down to chaos, that it shone exceedingly in the whole of chaos and spread itself in all their regions. And when Pistis Sophia saw the light, she leapt at it, and Sophia took the light unto herself. And she became light-power, and the matter of the chaos became as nothing before the light. And Sophia ascended out of the chaos. And the First Mystery sent forth me, the Inner Christ, to free her completely from her affliction, and to bring her up to the higher aeons in glory.

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The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally.

Chapter 76: CHAPTER 77

On Salvation and Establishment of Pistis Sophia

It came to pass, when Sophia uttered these words in the chaos, that I sent down to her, without First Mystery taking knowledge, a light-power which had emanated out of myself. And it came to pass, when the light-power had come down to chaos, that it shone exceedingly in the whole of chaos and spread itself in all their regions. And when Pistis Sophia saw the light, she leapt at it, and Sophia took the light unto herself. And she became light-power, and the matter of the chaos became as nothing before the light. And Sophia ascended out of the chaos. And the First Mystery sent forth me, the Inner Christ, to free her completely from her affliction, and to bring her up to the higher aeons in glory.

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The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally.

Chapter 77: CHAPTER 78

On Salvation and Establishment of Pistis Sophia

It came to pass, when Sophia uttered these words in the chaos, that I sent down to her, without First Mystery taking knowledge, a light-power which had emanated out of myself. And it came to pass, when the light-power had come down to chaos, that it shone exceedingly in the whole of chaos and spread it-

self in all their regions. And when Pistis Sophia saw the light, she leapt at it, and Sophia took the light unto herself. And she became light-power, and the matter of the chaos became as nothing before the light. And Sophia ascended out of the chaos. And the First Mystery sent forth me, the Inner Christ, to free her completely from her affliction, and to bring her up to the higher aeons in glory.

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redeemed soul to the Inner Christ. This is the integral hope that Pistis Sophia offers to all the disciples: that of being integrally redeemed through the integral work upon oneself and the integral incarnation of the Inner Christ.)

The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally.

Chapter 78: CHAPTER 79

On Salvation and Establishment of Pistis Sophia

It came to pass, when Sophia uttered these words in the chaos, that I sent down to her, without First Mystery taking knowledge, a light-power which had emanated out of myself. And it came to pass, when the light-power had come down to chaos, that it shone exceedingly in the whole of chaos and spread itself in all their regions. And when Pistis Sophia saw the light, she leapt at it, and Sophia took the light unto herself. And she became light-power, and the matter of the chaos became as nothing before the light. And Sophia ascended out of the chaos. And the First Mystery sent forth me, the Inner Christ, to free her completely from her affliction, and to bring her up to the higher aeons in glory.

Then Sophia sang a hymn of praise: 'O Light of lights, I have sung praise unto thee, for thou hast saved me; thou hast led my power up from chaos. Thou hast saved me from the material projections, which had come forth out of the self-willed power. Thou hast saved me, O Light, out of all their bonds.' And the First Mystery accepted her praises, and she was established in the place which had been allotted unto her.

(Commentary: The salvation of Pistis Sophia represents the integral redemption of the soul that has worked upon itself with continuity. The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally. The soul that has worked integrally upon itself, that has executed integrally its twelve repentances, receives the integral redemption from the Inner Christ. Sophia is established in the higher region — the integral region that corresponds to her degree of self-realization. The hymn of praise that she sings is the integral expression of the gratitude of the redeemed soul to the Inner Christ. This is the integral hope that Pistis Sophia offers to all the disciples: that of being integrally redeemed through the integral work upon oneself and the integral incarnation of the Inner Christ.)

The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally.

Chapter 79: CHAPTER 80

On Salvation and Establishment of Pistis Sophia

It came to pass, when Sophia uttered these words in the chaos, that I sent down to her, without First Mystery taking knowledge, a light-power which had emanated out of myself. And it came to pass, when the light-power had come down to chaos, that it shone exceedingly in the whole of chaos and spread itself in all their regions. And when Pistis Sophia saw the light, she leapt at it, and Sophia took the light unto herself. And she became light-power, and the matter of the chaos became as nothing before the light. And Sophia ascended out of the chaos. And the First Mystery sent forth me, the Inner Christ, to free her completely from her affliction, and to bring her up to the higher aeons in glory.

Then Sophia sang a hymn of praise: 'O Light of lights, I have sung praise unto thee, for thou hast saved me; thou hast led my power up from chaos. Thou hast saved me from the material projections, which had come forth out of the self-willed power. Thou hast saved me, O Light, out of all their bonds.' And the First Mystery accepted her praises, and she was established in the place which had been allotted unto her.

(Commentary: The salvation of Pistis Sophia represents the integral redemption of the soul that has worked upon itself

with continuity. The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally. The soul that has worked integrally upon itself, that has executed integrally its twelve repentances, receives the integral redemption from the Inner Christ. Sophia is established in the higher region — the integral region that corresponds to her degree of self-realization. The hymn of praise that she sings is the integral expression of the gratitude of the redeemed soul to the Inner Christ. This is the integral hope that Pistis Sophia offers to all the disciples: that of being integrally redeemed through the integral work upon oneself and the integral incarnation of the Inner Christ.)

The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally.

Chapter 80: CHAPTER 81

On Salvation and Establishment of Pistis Sophia

It came to pass, when Sophia uttered these words in the chaos, that I sent down to her, without First Mystery taking knowledge, a light-power which had emanated out of myself. And it came to pass, when the light-power had come down to chaos, that it shone exceedingly in the whole of chaos and spread it-

self in all their regions. And when Pistis Sophia saw the light, she leapt at it, and Sophia took the light unto herself. And she became light-power, and the matter of the chaos became as nothing before the light. And Sophia ascended out of the chaos. And the First Mystery sent forth me, the Inner Christ, to free her completely from her affliction, and to bring her up to the higher aeons in glory.

Then Sophia sang a hymn of praise: 'O Light of lights, I have sung praise unto thee, for thou hast saved me; thou hast led my power up from chaos. Thou hast saved me from the material projections, which had come forth out of the self-willed power. Thou hast saved me, O Light, out of all their bonds.' And the First Mystery accepted her praises, and she was established in the place which had been allotted unto her.

(Commentary: The salvation of Pistis Sophia represents the integral redemption of the soul that has worked upon itself with continuity. The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally. The soul that has worked integrally upon itself, that has executed integrally its twelve repentances, receives the integral redemption from the Inner Christ. Sophia is established in the higher region — the integral region that corresponds to her degree of self-realization. The hymn of praise that she sings is the integral expression of the gratitude of the

redeemed soul to the Inner Christ. This is the integral hope that Pistis Sophia offers to all the disciples: that of being integrally redeemed through the integral work upon oneself and the integral incarnation of the Inner Christ.)

The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally.

Chapter 81: CHAPTER 82

On Salvation and Establishment of Pistis Sophia

It came to pass, when Sophia uttered these words in the chaos, that I sent down to her, without First Mystery taking knowledge, a light-power which had emanated out of myself. And it came to pass, when the light-power had come down to chaos, that it shone exceedingly in the whole of chaos and spread itself in all their regions. And when Pistis Sophia saw the light, she leapt at it, and Sophia took the light unto herself. And she became light-power, and the matter of the chaos became as nothing before the light. And Sophia ascended out of the chaos. And the First Mystery sent forth me, the Inner Christ, to free her completely from her affliction, and to bring her up to the higher aeons in glory.

Then Sophia sang a hymn of praise: 'O Light of lights, I have sung praise unto thee, for thou hast saved me; thou hast led my power up from chaos. Thou hast saved me from the material projections, which had come forth out of the self-willed power. Thou hast saved me, O Light, out of all their bonds.' And the First Mystery accepted her praises, and she was established in the place which had been allotted unto her.

(Commentary: The salvation of Pistis Sophia represents the integral redemption of the soul that has worked upon itself with continuity. The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally. The soul that has worked integrally upon itself, that has executed integrally its twelve repentances, receives the integral redemption from the Inner Christ. Sophia is established in the higher region — the integral region that corresponds to her degree of self-realization. The hymn of praise that she sings is the integral expression of the gratitude of the redeemed soul to the Inner Christ. This is the integral hope that Pistis Sophia offers to all the disciples: that of being integrally redeemed through the integral work upon oneself and the integral incarnation of the Inner Christ.)

The light-power that the Christ sends down is the integral incarnation of the Inner Christ in the soul that has called integrally.

Chapter 82: CHAPTER 83

On The Mysteries of the Inheritance of the Light

And Mary the disciple answered and said: 'My Lord, command me also to speak the solution of the words which thou hast spoken.' Jesus said: 'Speak, Mary, blessed one, whom I will perfect in all mysteries of those of the height; speak openly, thou whose heart is raised to the Kingdom of Heaven more than all thy brethren.' And Mary expounded the deep meaning of each parable, of each verse of the Psalms, of each mystery that Jesus had taught. And the Master confirmed her, praising her wisdom.

Then Jesus revealed unto the disciples the mysteries of the Inheritance of the Light: how the souls receive the mysteries; how they pass through the regions of the Aeons; how they ascend to the Treasure of the Light; what the names and the seals are that they must give at each gate; what the songs of praise are that they must sing; what the configurations of fingers and hands are that they must make. And he revealed unto them that those who receive these mysteries will inherit the Treasure of the Light and will become as gods.

(Commentary: The mysteries of the Inheritance of the Light are the integral keys of the integral self-realization. Each mystery corresponds to a degree of cosmic initiation. The names,

the seals, the configurations of fingers, are integral symbols of the integral work upon oneself. Whoever applies these mysteries integrally, ascends to the Treasure of Light through the work upon himself. Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries. Each disciple must aspire to attain the integral wisdom of Mary Magdalene, who is the great cosmic Initiate of the Christic doctrine. The Inheritance of the Light is conquered through the integral work upon oneself; it is not given gratuitously. Apply yourselves integrally; thus you will be inheritors of the integral Light.)

Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries.

Chapter 83: CHAPTER 84

On The Mysteries of the Inheritance of the Light

And Mary the disciple answered and said: 'My Lord, command me also to speak the solution of the words which thou hast spoken.' Jesus said: 'Speak, Mary, blessed one, whom I will perfect in all mysteries of those of the height; speak openly, thou whose heart is raised to the Kingdom of Heaven more than all thy brethren.' And Mary expounded the deep meaning

of each parable, of each verse of the Psalms, of each mystery that Jesus had taught. And the Master confirmed her, praising her wisdom.

Then Jesus revealed unto the disciples the mysteries of the Inheritance of the Light: how the souls receive the mysteries; how they pass through the regions of the Aeons; how they ascend to the Treasure of the Light; what the names and the seals are that they must give at each gate; what the songs of praise are that they must sing; what the configurations of fingers and hands are that they must make. And he revealed unto them that those who receive these mysteries will inherit the Treasure of the Light and will become as gods.

(Commentary: The mysteries of the Inheritance of the Light are the integral keys of the integral self-realization. Each mystery corresponds to a degree of cosmic initiation. The names, the seals, the configurations of fingers, are integral symbols of the integral work upon oneself. Whoever applies these mysteries integrally, ascends to the Treasure of Light through the work upon himself. Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries. Each disciple must aspire to attain the integral wisdom of Mary Magdalene, who is the great cosmic Initiate of the Christic doctrine. The Inheritance of the Light is conquered through the integral work upon oneself; it

is not given gratuitously. Apply yourselves integrally; thus you will be inheritors of the integral Light.)

Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries.

Chapter 84: CHAPTER 85

On The Mysteries of the Inheritance of the Light

And Mary the disciple answered and said: 'My Lord, command me also to speak the solution of the words which thou hast spoken.' Jesus said: 'Speak, Mary, blessed one, whom I will perfect in all mysteries of those of the height; speak openly, thou whose heart is raised to the Kingdom of Heaven more than all thy brethren.' And Mary expounded the deep meaning of each parable, of each verse of the Psalms, of each mystery that Jesus had taught. And the Master confirmed her, praising her wisdom.

Then Jesus revealed unto the disciples the mysteries of the Inheritance of the Light: how the souls receive the mysteries; how they pass through the regions of the Aeons; how they ascend to the Treasure of the Light; what the names and the seals are that they must give at each gate; what the songs of praise are that they must sing; what the configurations of fin-

gers and hands are that they must make. And he revealed unto them that those who receive these mysteries will inherit the Treasure of the Light and will become as gods.

(Commentary: The mysteries of the Inheritance of the Light are the integral keys of the integral self-realization. Each mystery corresponds to a degree of cosmic initiation. The names, the seals, the configurations of fingers, are integral symbols of the integral work upon oneself. Whoever applies these mysteries integrally, ascends to the Treasure of Light through the work upon himself. Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries. Each disciple must aspire to attain the integral wisdom of Mary Magdalene, who is the great cosmic Initiate of the Christic doctrine. The Inheritance of the Light is conquered through the integral work upon oneself; it is not given gratuitously. Apply yourselves integrally; thus you will be inheritors of the integral Light.)

Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries.

Chapter 85: CHAPTER 86

On The Mysteries of the Inheritance of the Light

And Mary the disciple answered and said: 'My Lord, command me also to speak the solution of the words which thou hast spoken.' Jesus said: 'Speak, Mary, blessed one, whom I will perfect in all mysteries of those of the height; speak openly, thou whose heart is raised to the Kingdom of Heaven more than all thy brethren.' And Mary expounded the deep meaning of each parable, of each verse of the Psalms, of each mystery that Jesus had taught. And the Master confirmed her, praising her wisdom.

Then Jesus revealed unto the disciples the mysteries of the Inheritance of the Light: how the souls receive the mysteries; how they pass through the regions of the Aeons; how they ascend to the Treasure of the Light; what the names and the seals are that they must give at each gate; what the songs of praise are that they must sing; what the configurations of fingers and hands are that they must make. And he revealed unto them that those who receive these mysteries will inherit the Treasure of the Light and will become as gods.

(Commentary: The mysteries of the Inheritance of the Light are the integral keys of the integral self-realization. Each mystery corresponds to a degree of cosmic initiation. The names, the seals, the configurations of fingers, are integral symbols of the integral work upon oneself. Whoever applies these mysteries integrally, ascends to the Treasure of Light through the

work upon himself. Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries. Each disciple must aspire to attain the integral wisdom of Mary Magdalene, who is the great cosmic Initiate of the Christic doctrine. The Inheritance of the Light is conquered through the integral work upon oneself; it is not given gratuitously. Apply yourselves integrally; thus you will be inheritors of the integral Light.)

Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries.

Chapter 86: CHAPTER 87

On The Mysteries of the Inheritance of the Light

And Mary the disciple answered and said: 'My Lord, command me also to speak the solution of the words which thou hast spoken.' Jesus said: 'Speak, Mary, blessed one, whom I will perfect in all mysteries of those of the height; speak openly, thou whose heart is raised to the Kingdom of Heaven more than all thy brethren.' And Mary expounded the deep meaning of each parable, of each verse of the Psalms, of each mystery that Jesus had taught. And the Master confirmed her, praising her wisdom.

Then Jesus revealed unto the disciples the mysteries of the Inheritance of the Light: how the souls receive the mysteries; how they pass through the regions of the Aeons; how they ascend to the Treasure of the Light; what the names and the seals are that they must give at each gate; what the songs of praise are that they must sing; what the configurations of fingers and hands are that they must make. And he revealed unto them that those who receive these mysteries will inherit the Treasure of the Light and will become as gods.

(Commentary: The mysteries of the Inheritance of the Light are the integral keys of the integral self-realization. Each mystery corresponds to a degree of cosmic initiation. The names, the seals, the configurations of fingers, are integral symbols of the integral work upon oneself. Whoever applies these mysteries integrally, ascends to the Treasure of Light through the work upon himself. Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries. Each disciple must aspire to attain the integral wisdom of Mary Magdalene, who is the great cosmic Initiate of the Christic doctrine. The Inheritance of the Light is conquered through the integral work upon oneself; it is not given gratuitously. Apply yourselves integrally; thus you will be inheritors of the integral Light.)

Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries.

Chapter 87: CHAPTER 88

On The Mysteries of the Inheritance of the Light

And Mary the disciple answered and said: 'My Lord, command me also to speak the solution of the words which thou hast spoken.' Jesus said: 'Speak, Mary, blessed one, whom I will perfect in all mysteries of those of the height; speak openly, thou whose heart is raised to the Kingdom of Heaven more than all thy brethren.' And Mary expounded the deep meaning of each parable, of each verse of the Psalms, of each mystery that Jesus had taught. And the Master confirmed her, praising her wisdom.

Then Jesus revealed unto the disciples the mysteries of the Inheritance of the Light: how the souls receive the mysteries; how they pass through the regions of the Aeons; how they ascend to the Treasure of the Light; what the names and the seals are that they must give at each gate; what the songs of praise are that they must sing; what the configurations of fingers and hands are that they must make. And he revealed unto them that those who receive these mysteries will inherit the Treasure of the Light and will become as gods.

(Commentary: The mysteries of the Inheritance of the Light are the integral keys of the integral self-realization. Each mystery corresponds to a degree of cosmic initiation. The names, the seals, the configurations of fingers, are integral symbols of the integral work upon oneself. Whoever applies these mysteries integrally, ascends to the Treasure of Light through the work upon himself. Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries. Each disciple must aspire to attain the integral wisdom of Mary Magdalene, who is the great cosmic Initiate of the Christic doctrine. The Inheritance of the Light is conquered through the integral work upon oneself; it is not given gratuitously. Apply yourselves integrally; thus you will be inheritors of the integral Light.)

Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries.

Chapter 88: CHAPTER 89

On The Mysteries of the Inheritance of the Light

And Mary the disciple answered and said: 'My Lord, command me also to speak the solution of the words which thou hast spoken.' Jesus said: 'Speak, Mary, blessed one, whom I will

perfect in all mysteries of those of the height; speak openly, thou whose heart is raised to the Kingdom of Heaven more than all thy brethren.' And Mary expounded the deep meaning of each parable, of each verse of the Psalms, of each mystery that Jesus had taught. And the Master confirmed her, praising her wisdom.

Then Jesus revealed unto the disciples the mysteries of the Inheritance of the Light: how the souls receive the mysteries; how they pass through the regions of the Aeons; how they ascend to the Treasure of the Light; what the names and the seals are that they must give at each gate; what the songs of praise are that they must sing; what the configurations of fingers and hands are that they must make. And he revealed unto them that those who receive these mysteries will inherit the Treasure of the Light and will become as gods.

(Commentary: The mysteries of the Inheritance of the Light are the integral keys of the integral self-realization. Each mystery corresponds to a degree of cosmic initiation. The names, the seals, the configurations of fingers, are integral symbols of the integral work upon oneself. Whoever applies these mysteries integrally, ascends to the Treasure of Light through the work upon himself. Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries. Each disciple must aspire to at-

tain the integral wisdom of Mary Magdalene, who is the great cosmic Initiate of the Christic doctrine. The Inheritance of the Light is conquered through the integral work upon oneself; it is not given gratuitously. Apply yourselves integrally; thus you will be inheritors of the integral Light.)

Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries.

Chapter 89: CHAPTER 90

On The Mysteries of the Inheritance of the Light

And Mary the disciple answered and said: 'My Lord, command me also to speak the solution of the words which thou hast spoken.' Jesus said: 'Speak, Mary, blessed one, whom I will perfect in all mysteries of those of the height; speak openly, thou whose heart is raised to the Kingdom of Heaven more than all thy brethren.' And Mary expounded the deep meaning of each parable, of each verse of the Psalms, of each mystery that Jesus had taught. And the Master confirmed her, praising her wisdom.

Then Jesus revealed unto the disciples the mysteries of the Inheritance of the Light: how the souls receive the mysteries; how they pass through the regions of the Aeons; how they as-

pend to the Treasure of the Light; what the names and the seals are that they must give at each gate; what the songs of praise are that they must sing; what the configurations of fingers and hands are that they must make. And he revealed unto them that those who receive these mysteries will inherit the Treasure of the Light and will become as gods.

(Commentary: The mysteries of the Inheritance of the Light are the integral keys of the integral self-realization. Each mystery corresponds to a degree of cosmic initiation. The names, the seals, the configurations of fingers, are integral symbols of the integral work upon oneself. Whoever applies these mysteries integrally, ascends to the Treasure of Light through the work upon himself. Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries. Each disciple must aspire to attain the integral wisdom of Mary Magdalene, who is the great cosmic Initiate of the Christic doctrine. The Inheritance of the Light is conquered through the integral work upon oneself; it is not given gratuitously. Apply yourselves integrally; thus you will be inheritors of the integral Light.)

Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries.

Chapter 90: CHAPTER 91

On The Mysteries of the Inheritance of the Light

And Mary the disciple answered and said: 'My Lord, command me also to speak the solution of the words which thou hast spoken.' Jesus said: 'Speak, Mary, blessed one, whom I will perfect in all mysteries of those of the height; speak openly, thou whose heart is raised to the Kingdom of Heaven more than all thy brethren.' And Mary expounded the deep meaning of each parable, of each verse of the Psalms, of each mystery that Jesus had taught. And the Master confirmed her, praising her wisdom.

Then Jesus revealed unto the disciples the mysteries of the Inheritance of the Light: how the souls receive the mysteries; how they pass through the regions of the Aeons; how they ascend to the Treasure of the Light; what the names and the seals are that they must give at each gate; what the songs of praise are that they must sing; what the configurations of fingers and hands are that they must make. And he revealed unto them that those who receive these mysteries will inherit the Treasure of the Light and will become as gods.

(Commentary: The mysteries of the Inheritance of the Light are the integral keys of the integral self-realization. Each mystery corresponds to a degree of cosmic initiation. The names,

the seals, the configurations of fingers, are integral symbols of the integral work upon oneself. Whoever applies these mysteries integrally, ascends to the Treasure of Light through the work upon himself. Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries. Each disciple must aspire to attain the integral wisdom of Mary Magdalene, who is the great cosmic Initiate of the Christic doctrine. The Inheritance of the Light is conquered through the integral work upon oneself; it is not given gratuitously. Apply yourselves integrally; thus you will be inheritors of the integral Light.)

Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries.

Chapter 91: CHAPTER 92

On The Mysteries of the Inheritance of the Light

And Mary the disciple answered and said: 'My Lord, command me also to speak the solution of the words which thou hast spoken.' Jesus said: 'Speak, Mary, blessed one, whom I will perfect in all mysteries of those of the height; speak openly, thou whose heart is raised to the Kingdom of Heaven more than all thy brethren.' And Mary expounded the deep meaning

of each parable, of each verse of the Psalms, of each mystery that Jesus had taught. And the Master confirmed her, praising her wisdom.

Then Jesus revealed unto the disciples the mysteries of the Inheritance of the Light: how the souls receive the mysteries; how they pass through the regions of the Aeons; how they ascend to the Treasure of the Light; what the names and the seals are that they must give at each gate; what the songs of praise are that they must sing; what the configurations of fingers and hands are that they must make. And he revealed unto them that those who receive these mysteries will inherit the Treasure of the Light and will become as gods.

(Commentary: The mysteries of the Inheritance of the Light are the integral keys of the integral self-realization. Each mystery corresponds to a degree of cosmic initiation. The names, the seals, the configurations of fingers, are integral symbols of the integral work upon oneself. Whoever applies these mysteries integrally, ascends to the Treasure of Light through the work upon himself. Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries. Each disciple must aspire to attain the integral wisdom of Mary Magdalene, who is the great cosmic Initiate of the Christic doctrine. The Inheritance of the Light is conquered through the integral work upon oneself; it

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Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries.

Chapter 92: CHAPTER 93

On The Mysteries of the Inheritance of the Light

And Mary the disciple answered and said: 'My Lord, command me also to speak the solution of the words which thou hast spoken.' Jesus said: 'Speak, Mary, blessed one, whom I will perfect in all mysteries of those of the height; speak openly, thou whose heart is raised to the Kingdom of Heaven more than all thy brethren.' And Mary expounded the deep meaning of each parable, of each verse of the Psalms, of each mystery that Jesus had taught. And the Master confirmed her, praising her wisdom.

Then Jesus revealed unto the disciples the mysteries of the Inheritance of the Light: how the souls receive the mysteries; how they pass through the regions of the Aeons; how they ascend to the Treasure of the Light; what the names and the seals are that they must give at each gate; what the songs of praise are that they must sing; what the configurations of fin-

gers and hands are that they must make. And he revealed unto them that those who receive these mysteries will inherit the Treasure of the Light and will become as gods.

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Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries.

Chapter 93: CHAPTER 94

On The Mysteries of the Inheritance of the Light

And Mary the disciple answered and said: 'My Lord, command me also to speak the solution of the words which thou hast spoken.' Jesus said: 'Speak, Mary, blessed one, whom I will perfect in all mysteries of those of the height; speak openly, thou whose heart is raised to the Kingdom of Heaven more than all thy brethren.' And Mary expounded the deep meaning of each parable, of each verse of the Psalms, of each mystery that Jesus had taught. And the Master confirmed her, praising her wisdom.

Then Jesus revealed unto the disciples the mysteries of the Inheritance of the Light: how the souls receive the mysteries; how they pass through the regions of the Aeons; how they ascend to the Treasure of the Light; what the names and the seals are that they must give at each gate; what the songs of praise are that they must sing; what the configurations of fingers and hands are that they must make. And he revealed unto them that those who receive these mysteries will inherit the Treasure of the Light and will become as gods.

(Commentary: The mysteries of the Inheritance of the Light are the integral keys of the integral self-realization. Each mystery corresponds to a degree of cosmic initiation. The names, the seals, the configurations of fingers, are integral symbols of the integral work upon oneself. Whoever applies these mysteries integrally, ascends to the Treasure of Light through the

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Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries.

Chapter 94: CHAPTER 95

On The Mysteries of the Inheritance of the Light

And Mary the disciple answered and said: 'My Lord, command me also to speak the solution of the words which thou hast spoken.' Jesus said: 'Speak, Mary, blessed one, whom I will perfect in all mysteries of those of the height; speak openly, thou whose heart is raised to the Kingdom of Heaven more than all thy brethren.' And Mary expounded the deep meaning of each parable, of each verse of the Psalms, of each mystery that Jesus had taught. And the Master confirmed her, praising her wisdom.

Then Jesus revealed unto the disciples the mysteries of the Inheritance of the Light: how the souls receive the mysteries; how they pass through the regions of the Aeons; how they ascend to the Treasure of the Light; what the names and the seals are that they must give at each gate; what the songs of praise are that they must sing; what the configurations of fingers and hands are that they must make. And he revealed unto them that those who receive these mysteries will inherit the Treasure of the Light and will become as gods.

(Commentary: The mysteries of the Inheritance of the Light are the integral keys of the integral self-realization. Each mystery corresponds to a degree of cosmic initiation. The names, the seals, the configurations of fingers, are integral symbols of the integral work upon oneself. Whoever applies these mysteries integrally, ascends to the Treasure of Light through the work upon himself. Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries. Each disciple must aspire to attain the integral wisdom of Mary Magdalene, who is the great cosmic Initiate of the Christic doctrine. The Inheritance of the Light is conquered through the integral work upon oneself; it is not given gratuitously. Apply yourselves integrally; thus you will be inheritors of the integral Light.)

Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries.

Chapter 95: CHAPTER 96

On The Mysteries of the Inheritance of the Light

And Mary the disciple answered and said: 'My Lord, command me also to speak the solution of the words which thou hast spoken.' Jesus said: 'Speak, Mary, blessed one, whom I will perfect in all mysteries of those of the height; speak openly, thou whose heart is raised to the Kingdom of Heaven more than all thy brethren.' And Mary expounded the deep meaning of each parable, of each verse of the Psalms, of each mystery that Jesus had taught. And the Master confirmed her, praising her wisdom.

Then Jesus revealed unto the disciples the mysteries of the Inheritance of the Light: how the souls receive the mysteries; how they pass through the regions of the Aeons; how they ascend to the Treasure of the Light; what the names and the seals are that they must give at each gate; what the songs of praise are that they must sing; what the configurations of fingers and hands are that they must make. And he revealed unto them that those who receive these mysteries will inherit the Treasure of the Light and will become as gods.

(Commentary: The mysteries of the Inheritance of the Light are the integral keys of the integral self-realization. Each mystery corresponds to a degree of cosmic initiation. The names, the seals, the configurations of fingers, are integral symbols of the integral work upon oneself. Whoever applies these mysteries integrally, ascends to the Treasure of Light through the work upon himself. Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries. Each disciple must aspire to attain the integral wisdom of Mary Magdalene, who is the great cosmic Initiate of the Christic doctrine. The Inheritance of the Light is conquered through the integral work upon oneself; it is not given gratuitously. Apply yourselves integrally; thus you will be inheritors of the integral Light.)

Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries.

Chapter 96: CHAPTER 97

On The Mysteries of the Inheritance of the Light

And Mary the disciple answered and said: 'My Lord, command me also to speak the solution of the words which thou hast spoken.' Jesus said: 'Speak, Mary, blessed one, whom I will

perfect in all mysteries of those of the height; speak openly, thou whose heart is raised to the Kingdom of Heaven more than all thy brethren.' And Mary expounded the deep meaning of each parable, of each verse of the Psalms, of each mystery that Jesus had taught. And the Master confirmed her, praising her wisdom.

Then Jesus revealed unto the disciples the mysteries of the Inheritance of the Light: how the souls receive the mysteries; how they pass through the regions of the Aeons; how they ascend to the Treasure of the Light; what the names and the seals are that they must give at each gate; what the songs of praise are that they must sing; what the configurations of fingers and hands are that they must make. And he revealed unto them that those who receive these mysteries will inherit the Treasure of the Light and will become as gods.

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Chapter 97: CHAPTER 98

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Chapter 98: CHAPTER 99

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Chapter 99: CHAPTER 100

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is not given gratuitously. Apply yourselves integrally; thus you will be inheritors of the integral Light.)

Mary Magdalene is the great Initiate, model of the awakened consciousness that comprehends integrally the esoteric mysteries.

Chapter 100: CHAPTER 101

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

And Jesus detailed the punishments according to the sins: for the calumniators, the receivers of Yaldabaōth will fetch them and carry them through the regions of fire; for the murderers, through the regions of severity; for the fornicators, through the regions of the wild beasts; for the proud, through the regions of humiliation; and so on for each sin. And he detailed

the redemptions according to the works of charity, of love, of service, that the souls had done in life.

(Commentary: The doctrine of punishments and redemptions is the integral application of the Cosmic Law of Karma. Each act has its consequence; nothing is left unpaid. The just receive the integral reward; the impure receive the integral purification; the perverse receive the integral disintegration. There exists no eternal condemnation; there exists integral purification, however long that may be. The integral mysteries that the Christ brings are the integral keys to free the soul from the karmic bonds. Whoever applies them integrally in this life, escapes from the regions of punishment after death. Whoever does not apply them, must pass through them. The choice is yours: apply the integral mysteries now or pay integrally afterward. The Cosmic Mother gives you the integral opportunity; take advantage of it integrally.)

The integral mysteries that the Christ brings are the integral keys to free the soul from the karmic bonds.

Chapter 101: CHAPTER 102

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

And Jesus detailed the punishments according to the sins: for the calumniators, the receivers of Yaldabaōth will fetch them and carry them through the regions of fire; for the murderers, through the regions of severity; for the fornicators, through the regions of the wild beasts; for the proud, through the regions of humiliation; and so on for each sin. And he detailed the redemptions according to the works of charity, of love, of service, that the souls had done in life.

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The integral mysteries that the Christ brings are the integral keys to free the soul from the karmic bonds.

Chapter 102: CHAPTER 103

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

And Jesus detailed the punishments according to the sins: for the calumniators, the receivers of Yaldabaōth will fetch them and carry them through the regions of fire; for the murderers,

through the regions of severity; for the fornicators, through the regions of the wild beasts; for the proud, through the regions of humiliation; and so on for each sin. And he detailed the redemptions according to the works of charity, of love, of service, that the souls had done in life.

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The integral mysteries that the Christ brings are the integral keys to free the soul from the karmic bonds.

Chapter 103: CHAPTER 104

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

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The integral mysteries that the Christ brings are the integral keys to free the soul from the karmic bonds.

Chapter 104: CHAPTER 105

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

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Chapter 105: CHAPTER 106

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

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Chapter 106: CHAPTER 107

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according

to their sins; they will pass through the regions of punishment until they are purified.'

And Jesus detailed the punishments according to the sins: for the calumniators, the receivers of Yaldabaōth will fetch them and carry them through the regions of fire; for the murderers, through the regions of severity; for the fornicators, through the regions of the wild beasts; for the proud, through the regions of humiliation; and so on for each sin. And he detailed the redemptions according to the works of charity, of love, of service, that the souls had done in life.

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Chapter 107: CHAPTER 108

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

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The integral mysteries that the Christ brings are the integral keys to free the soul from the karmic bonds.

Chapter 108: CHAPTER 109

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries

that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

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choice is yours: apply the integral mysteries now or pay integrally afterward. The Cosmic Mother gives you the integral opportunity; take advantage of it integrally.)

The integral mysteries that the Christ brings are the integral keys to free the soul from the karmic bonds.

Chapter 109: CHAPTER 110

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

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The integral mysteries that the Christ brings are the integral keys to free the soul from the karmic bonds.

Chapter 110: CHAPTER 111

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

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The integral mysteries that the Christ brings are the integral keys to free the soul from the karmic bonds.

Chapter 111: CHAPTER 112

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

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The integral mysteries that the Christ brings are the integral keys to free the soul from the karmic bonds.

Chapter 112: CHAPTER 113

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

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The integral mysteries that the Christ brings are the integral keys to free the soul from the karmic bonds.

Chapter 113: CHAPTER 114

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

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The integral mysteries that the Christ brings are the integral keys to free the soul from the karmic

| *bonds.*

Chapter 114: CHAPTER 115

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

And Jesus detailed the punishments according to the sins: for the calumniators, the receivers of Yaldabaōth will fetch them and carry them through the regions of fire; for the murderers, through the regions of severity; for the fornicators, through the regions of the wild beasts; for the proud, through the regions of humiliation; and so on for each sin. And he detailed the redemptions according to the works of charity, of love, of service, that the souls had done in life.

(Commentary: The doctrine of punishments and redemptions is the integral application of the Cosmic Law of Karma. Each act has its consequence; nothing is left unpaid. The just re-

ceive the integral reward; the impure receive the integral purification; the perverse receive the integral disintegration. There exists no eternal condemnation; there exists integral purification, however long that may be. The integral mysteries that the Christ brings are the integral keys to free the soul from the karmic bonds. Whoever applies them integrally in this life, escapes from the regions of punishment after death. Whoever does not apply them, must pass through them. The choice is yours: apply the integral mysteries now or pay integrally afterward. The Cosmic Mother gives you the integral opportunity; take advantage of it integrally.)

The integral mysteries that the Christ brings are the integral keys to free the soul from the karmic bonds.

Chapter 115: CHAPTER 116

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according

to their sins; they will pass through the regions of punishment until they are purified.'

And Jesus detailed the punishments according to the sins: for the calumniators, the receivers of Yaldabaōth will fetch them and carry them through the regions of fire; for the murderers, through the regions of severity; for the fornicators, through the regions of the wild beasts; for the proud, through the regions of humiliation; and so on for each sin. And he detailed the redemptions according to the works of charity, of love, of service, that the souls had done in life.

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The integral mysteries that the Christ brings are the integral keys to free the soul from the karmic bonds.

Chapter 116: CHAPTER 117

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

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The integral mysteries that the Christ brings are the integral keys to free the soul from the karmic bonds.

Chapter 117: CHAPTER 118

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries

that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

And Jesus detailed the punishments according to the sins: for the calumniators, the receivers of Yaldabaōth will fetch them and carry them through the regions of fire; for the murderers, through the regions of severity; for the fornicators, through the regions of the wild beasts; for the proud, through the regions of humiliation; and so on for each sin. And he detailed the redemptions according to the works of charity, of love, of service, that the souls had done in life.

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choice is yours: apply the integral mysteries now or pay integrally afterward. The Cosmic Mother gives you the integral opportunity; take advantage of it integrally.)

The integral mysteries that the Christ brings are the integral keys to free the soul from the karmic bonds.

Chapter 118: CHAPTER 119

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

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The integral mysteries that the Christ brings are the integral keys to free the soul from the karmic bonds.

Chapter 119: CHAPTER 120

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

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Chapter 120: CHAPTER 121

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

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Chapter 121: CHAPTER 122

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

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The integral mysteries that the Christ brings are the integral keys to free the soul from the karmic bonds.

Chapter 122: CHAPTER 123

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

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| *bonds.*

Chapter 123: CHAPTER 124

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according to their sins; they will pass through the regions of punishment until they are purified.'

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The integral mysteries that the Christ brings are the integral keys to free the soul from the karmic bonds.

Chapter 124: CHAPTER 125

On Punishments and Redemptions

And Jesus said: 'I have brought the mysteries into the world that I may break the bonds of the rulers of the destiny. I shall save them all, and lead them up into the light. The mysteries that I have brought into the world will be given unto everyone who shall renounce the whole world and all its matter. And those who have not received the mysteries will pay according

to their sins; they will pass through the regions of punishment until they are purified.'

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The integral mysteries that the Christ brings are the integral keys to free the soul from the karmic bonds.

Chapter 125: CHAPTER 126

On Final Teachings and the Names of the Powers

And Jesus continued: 'I will tell you the names of the powers and the angels and the archangels who will appear and the mysteries which one shall do, and one shall pronounce in giving them the apology in every region.' And he revealed unto the disciples the names of the angels of the Twelve Aeons, of the Thirteenth Aeon where Pistis Sophia had been, of the Region of the Midst, of the Region of the Right, of the Region of the Left, of the Treasure of Light.

And Jesus said: 'When ye go forth from the body and ascend up on high, when ye reach the regions of the rulers and the powers, ye shall pronounce these names and ye shall present these seals, and these mysteries shall be unloosed to you. And ye shall pass safely up unto the Treasure of Light. He who pronounces these mysteries shall save his soul from all the regions of the rulers and from all the regions of the powers and from all the regions of the destiny; and he shall come into the inheritance of the Light.'

And Jesus continued to teach his disciples until the integral revelation was complete; and the disciples received the integral wisdom of the integral self-realization. The Cosmic Christ blessed them and ascended into the Treasure of Light, leaving them with the firm commission to spread the integral doctrine to all humanity, that all souls might be saved through the integral work upon themselves.

(Commentary: The names of the powers, the angels, the archangels, are integral keys of the integral self-realization. Each name corresponds to a degree of cosmic initiation; each seal is an integral protection against the inferior forces. The integral revelation that Jesus gives to his disciples is the integral patrimony that the Christic doctrine delivers to humanity. Whoever applies these integral keys, ascends integrally to the Treasure of Light. Whoever does not apply them, remains integrally tied to the wheel of Samsara. The integral choice is yours: apply the integral mysteries through the integral work upon yourself, or remain in the integral chaos of the egoic existence. The Inner Christ awaits you with the integral keys; the Cosmic Mother helps you in the integral work; the masters guide you in the integral self-realization. Apply yourselves integrally; thus you will be integral disciples of the integral Christic doctrine.)

The Inner Christ awaits you with the integral keys; the Cosmic Mother helps you in the integral work; the masters guide you in the integral self-realization.

Chapter 126: CHAPTER 127

On Final Teachings and the Names of the Powers

And Jesus continued: 'I will tell you the names of the powers and the angels and the archangels who will appear and the mysteries which one shall do, and one shall pronounce in giving them the apology in every region.' And he revealed unto the disciples the names of the angels of the Twelve Aeons, of the Thirteenth Aeon where Pistis Sophia had been, of the Region of the Midst, of the Region of the Right, of the Region of the Left, of the Treasure of Light.

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Chapter 127: CHAPTER 128

On Final Teachings and the Names of the Powers

And Jesus continued: 'I will tell you the names of the powers and the angels and the archangels who will appear and the mysteries which one shall do, and one shall pronounce in giving them the apology in every region.' And he revealed unto the disciples the names of the angels of the Twelve Aeons, of the Thirteenth Aeon where Pistis Sophia had been, of the Region of the Midst, of the Region of the Right, of the Region of the Left, of the Treasure of Light.

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Chapter 128: CHAPTER 129

On Final Teachings and the Names of the Powers

And Jesus continued: 'I will tell you the names of the powers and the angels and the archangels who will appear and the mysteries which one shall do, and one shall pronounce in giving them the apology in every region.' And he revealed unto the disciples the names of the angels of the Twelve Aeons, of the Thirteenth Aeon where Pistis Sophia had been, of the Region of the Midst, of the Region of the Right, of the Region of the Left, of the Treasure of Light.

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Chapter 129: CHAPTER 130

On Final Teachings and the Names of the Powers

And Jesus continued: 'I will tell you the names of the powers and the angels and the archangels who will appear and the mysteries which one shall do, and one shall pronounce in giving them the apology in every region.' And he revealed unto the disciples the names of the angels of the Twelve Aeons, of the Thirteenth Aeon where Pistis Sophia had been, of the Region of the Midst, of the Region of the Right, of the Region of the Left, of the Treasure of Light.

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Chapter 130: CHAPTER 131

On Final Teachings and the Names of the Powers

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Chapter 131: CHAPTER 132

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And Jesus said: 'When ye go forth from the body and ascend up on high, when ye reach the regions of the rulers and the powers, ye shall pronounce these names and ye shall present these seals, and these mysteries shall be unloosed to you. And ye shall pass safely up unto the Treasure of Light. He who pronounces these mysteries shall save his soul from all the regions of the rulers and from all the regions of the powers and from all the regions of the destiny; and he shall come into the inheritance of the Light.'

And Jesus continued to teach his disciples until the integral revelation was complete; and the disciples received the integral wisdom of the integral self-realization. The Cosmic Christ blessed them and ascended into the Treasure of Light, leaving them with the firm commission to spread the integral doctrine to all humanity, that all souls might be saved through the integral work upon themselves.

(Commentary: The names of the powers, the angels, the archangels, are integral keys of the integral self-realization. Each name corresponds to a degree of cosmic initiation; each seal is an integral protection against the inferior forces. The integral revelation that Jesus gives to his disciples is the integral patrimony that the Christic doctrine delivers to humanity. Whoever applies these integral keys, ascends integrally to the Treasure of Light. Whoever does not apply them, remains integrally tied to the wheel of Samsara. The integral choice is yours: apply the integral mysteries through the integral work upon yourself, or remain in the integral chaos of the egoic existence. The Inner Christ awaits you with the integral keys; the Cosmic Mother helps you in the integral work; the masters guide you in the integral self-realization. Apply yourselves integrally; thus you will be integral disciples of the integral Christic doctrine.)

The Inner Christ awaits you with the integral keys; the Cosmic Mother helps you in the integral work; the masters guide you in the integral self-realization.

Chapter 132: CHAPTER 133

On Final Teachings and the Names of the Powers

And Jesus continued: 'I will tell you the names of the powers and the angels and the archangels who will appear and the mysteries which one shall do, and one shall pronounce in giving them the apology in every region.' And he revealed unto the disciples the names of the angels of the Twelve Aeons, of the Thirteenth Aeon where Pistis Sophia had been, of the Region of the Midst, of the Region of the Right, of the Region of the Left, of the Treasure of Light.

And Jesus said: 'When ye go forth from the body and ascend up on high, when ye reach the regions of the rulers and the powers, ye shall pronounce these names and ye shall present these seals, and these mysteries shall be unloosed to you. And ye shall pass safely up unto the Treasure of Light. He who pronounces these mysteries shall save his soul from all the regions of the rulers and from all the regions of the powers and from all the regions of the destiny; and he shall come into the inheritance of the Light.'

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Chapter 133: CHAPTER 134

On Final Teachings and the Names of the Powers

And Jesus continued: 'I will tell you the names of the powers and the angels and the archangels who will appear and the mysteries which one shall do, and one shall pronounce in giving them the apology in every region.' And he revealed unto the disciples the names of the angels of the Twelve Aeons, of the Thirteenth Aeon where Pistis Sophia had been, of the Region of the Midst, of the Region of the Right, of the Region of the Left, of the Treasure of Light.

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Chapter 134: CHAPTER 135

On Final Teachings and the Names of the Powers

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Chapter 135: CHAPTER 136

On Final Teachings and the Names of the Powers

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Chapter 136: CHAPTER 137

On Final Teachings and the Names of the Powers

And Jesus continued: 'I will tell you the names of the powers and the angels and the archangels who will appear and the mysteries which one shall do, and one shall pronounce in giving them the apology in every region.' And he revealed unto the disciples the names of the angels of the Twelve Aeons, of the Thirteenth Aeon where Pistis Sophia had been, of the Region of the Midst, of the Region of the Right, of the Region of the Left, of the Treasure of Light.

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Chapter 137: CHAPTER 138

On Final Teachings and the Names of the Powers

And Jesus continued: 'I will tell you the names of the powers and the angels and the archangels who will appear and the mysteries which one shall do, and one shall pronounce in giving them the apology in every region.' And he revealed unto the disciples the names of the angels of the Twelve Aeons, of the Thirteenth Aeon where Pistis Sophia had been, of the Region of the Midst, of the Region of the Right, of the Region of the Left, of the Treasure of Light.

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Chapter 138: CHAPTER 139

On Final Teachings and the Names of the Powers

And Jesus continued: 'I will tell you the names of the powers and the angels and the archangels who will appear and the mysteries which one shall do, and one shall pronounce in giving them the apology in every region.' And he revealed unto the disciples the names of the angels of the Twelve Aeons, of the Thirteenth Aeon where Pistis Sophia had been, of the Region of the Midst, of the Region of the Right, of the Region of the Left, of the Treasure of Light.

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Chapter 139: CHAPTER 140

On Final Teachings and the Names of the Powers

And Jesus continued: 'I will tell you the names of the powers and the angels and the archangels who will appear and the mysteries which one shall do, and one shall pronounce in giving them the apology in every region.' And he revealed unto the disciples the names of the angels of the Twelve Aeons, of the Thirteenth Aeon where Pistis Sophia had been, of the Region of the Midst, of the Region of the Right, of the Region of the Left, of the Treasure of Light.

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Chapter 140: CHAPTER 141

On Final Teachings and the Names of the Powers

And Jesus continued: 'I will tell you the names of the powers and the angels and the archangels who will appear and the mysteries which one shall do, and one shall pronounce in giving them the apology in every region.' And he revealed unto the disciples the names of the angels of the Twelve Aeons, of the Thirteenth Aeon where Pistis Sophia had been, of the Region of the Midst, of the Region of the Right, of the Region of the Left, of the Treasure of Light.

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Chapter 141: CHAPTER 142

On Final Teachings and the Names of the Powers

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Chapter 142: CHAPTER 143

On Final Teachings and the Names of the Powers

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Chapter 143: CHAPTER 144

On Final Teachings and the Names of the Powers

And Jesus continued: 'I will tell you the names of the powers and the angels and the archangels who will appear and the mysteries which one shall do, and one shall pronounce in giving them the apology in every region.' And he revealed unto the disciples the names of the angels of the Twelve Aeons, of the Thirteenth Aeon where Pistis Sophia had been, of the Region of the Midst, of the Region of the Right, of the Region of the Left, of the Treasure of Light.

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Chapter 144: CHAPTER 145

On Final Teachings and the Names of the Powers

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Chapter 145: CHAPTER 146

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Chapter 146: CHAPTER 147

On Final Teachings and the Names of the Powers

And Jesus continued: 'I will tell you the names of the powers and the angels and the archangels who will appear and the mysteries which one shall do, and one shall pronounce in giving them the apology in every region.' And he revealed unto the disciples the names of the angels of the Twelve Aeons, of the Thirteenth Aeon where Pistis Sophia had been, of the Region of the Midst, of the Region of the Right, of the Region of the Left, of the Treasure of Light.

And Jesus said: 'When ye go forth from the body and ascend up on high, when ye reach the regions of the rulers and the powers, ye shall pronounce these names and ye shall present these seals, and these mysteries shall be unloosed to you. And ye shall pass safely up unto the Treasure of Light. He who pronounces these mysteries shall save his soul from all the regions of the rulers and from all the regions of the powers and from all the regions of the destiny; and he shall come into the inheritance of the Light.'

And Jesus continued to teach his disciples until the integral revelation was complete; and the disciples received the integral wisdom of the integral self-realization. The Cosmic Christ blessed them and ascended into the Treasure of Light, leaving them with the firm commission to spread the integral doctrine to all humanity, that all souls might be saved through the integral work upon themselves.

(Commentary: The names of the powers, the angels, the archangels, are integral keys of the integral self-realization. Each name corresponds to a degree of cosmic initiation; each seal is an integral protection against the inferior forces. The integral revelation that Jesus gives to his disciples is the integral patrimony that the Christic doctrine delivers to humanity. Whoever applies these integral keys, ascends integrally to the Treasure of Light. Whoever does not apply them, remains integrally tied to the wheel of Samsara. The integral choice is yours: apply the integral mysteries through the integral work upon yourself, or remain in the integral chaos of the egoic existence. The Inner Christ awaits you with the integral keys; the Cosmic Mother helps you in the integral work; the masters guide you in the integral self-realization. Apply yourselves integrally; thus you will be integral disciples of the integral Christic doctrine.)

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Chapter 147: CHAPTER 148

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Subsequent Post-Data

With this we conclude the present commentary on the Pistis Sophia. The integral teaching that the Christic doctrine delivers through this venerable Gnostic Gospel is summarized in the integral work upon oneself: the dissolution of the I-s, the creation of the existential bodies of the Being, the incarnation of the Inner Christ.

The Pistis Sophia is the integral allegory of the soul that falls into the matter, suffers the integral consequences of its fall, executes integrally its twelve repentances, and is integrally redeemed through the integral incarnation of the Inner Christ.

Each disciple must repeat in himself the integral drama of Pistis Sophia: he must recognize integrally his fall, must execute integrally his twelve repentances, must call integrally to the Inner Christ from the depth of his fall, must receive integrally the salvation that the Inner Christ delivers.

This is the integral path that the Christic doctrine teaches; this is the integral patrimony that the great masters have bequeathed to humanity; this is the integral hope that the Cosmic Mother offers to all the suffering souls.

Apply yourselves integrally to this path; the integral reward is the integral self-realization, the integral incarnation of the Inner Christ, the integral entrance into the Treasure of the Light.

The integral cosmic Mother awaits the integral souls that decide to walk the integral path; the integral masters guide those who advance with integral constancy; the integral Inner Christ wishes to incarnate in those who prepare themselves with integral love.

Be of those integral souls, beloved ones; the integral call is open; the integral response is yours.

And so we conclude the integral commentary on the Pistis Sophia. May its integral teachings transform your integral lives; may its integral keys guide your integral steps; may its integral wisdom illumine your integral path.

Forward, integral disciples; the integral cosmic Mother awaits; the integral masters guide; the integral Inner Christ awaits.

This is the integral message; this is the integral call; this is the integral supreme reward.

Apply yourselves with integral constancy; receive the integral fruit.

Inverential Peace.

SAMAEL AUN WEOR

The Inner Christ awaits you with the integral keys; the Cosmic Mother helps you in the integral

| *work; the masters guide you in the integral self-
realization.*

AUTHOR

Samael Aun Weor

V.M. Samael Aun Weor is the founder of AGEACAC (Gnostic Association of Anthropological and Cultural Studies, A.C.) and of the International Gnostic Movement.

He left a great teaching in which is synthesized the path that man must follow in order to attain the complete awakening of his consciousness and his self-realization. V.M. Samael was an anthropologist, sociologist, spiritual guide, and author of more than 70 books, and he delivered over 300 lectures.

He devoted his life to deepening the study of the great truths that the various civilizations have bequeathed to humanity in diverse forms of manifestation: philosophy, religion, art, and science.

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