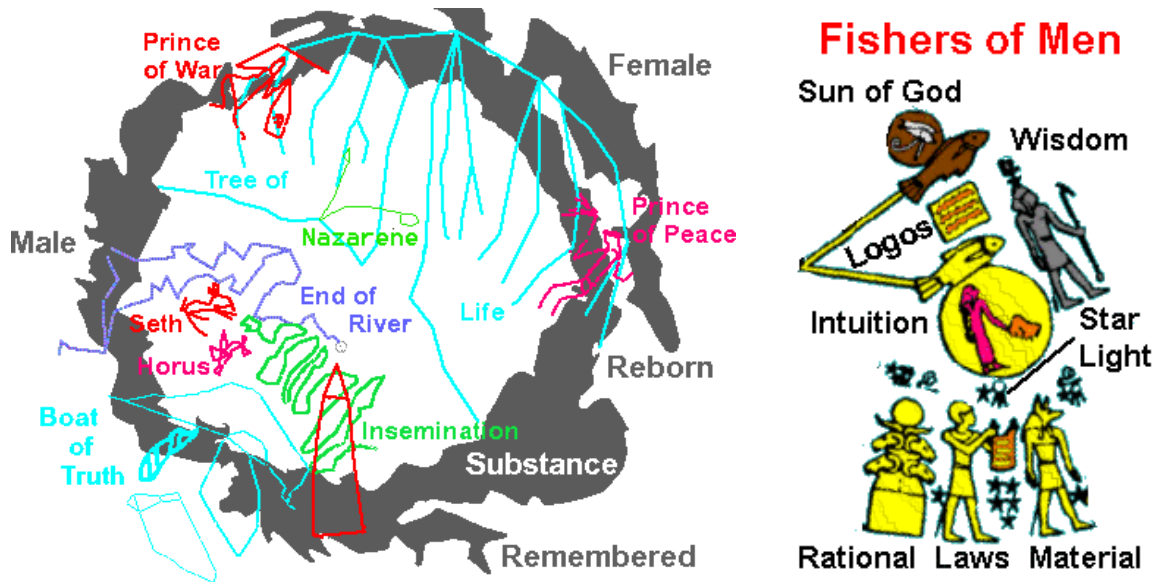
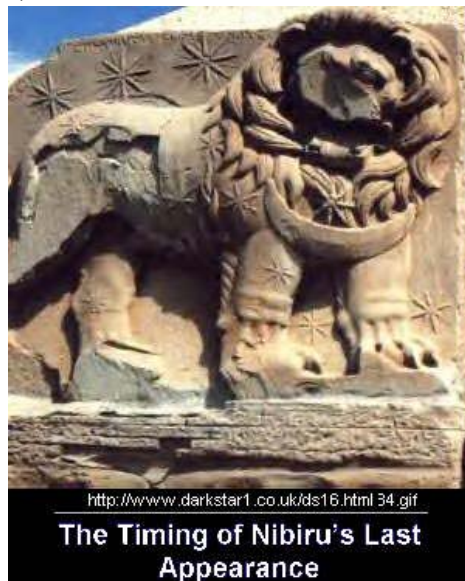


## PISTIS SOPHIA: The Drowning of the Illuminati in the Deadly Sea



### 32. Chapter

"And Pistis Sophia cried out most exceedingly, she cried to the Light of lights which she had seen from the beginning, in which she had had faith, and uttered this repentance, saying thus: (The first repentance of Sophia.)



{Nibiru appears as the King of Light (Uri Bin, Light Son) reversed.}

1. O Light of lights, in whom I have had faith from the beginning, hearken now then, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me.
2. I gazed, O Light, into the lower parts and saw there a light. thinking: I will go to that region, in order that I may take that light. And I went and found myself in the darkness which is in the

chaos below, and I could no more speed thence and go to my region, for I was sore pressed by all the emanations of Self-willed, and the lion-faced power took away my light in me.

3. And I cried for help, but my voice hath not reached out of the darkness. And I looked unto the height, that the Light, in which I had had faith, might help me.

4. And when I looked unto the height, I saw all the rulers of the æons, how in their numbers they looked down on me and rejoiced over me, though I had done them no ill; but they hated me without a cause. And when the emanations of Self-willed saw the rulers of the æons rejoicing over me, they knew that the rulers of the æons would not come to my aid; and those emanations which sore pressed me with violence, took courage, and the light which I had not taken from them, they have taken from me. { **Self-willed Lion-faced destroys Wisdom (Pistis Sophia).** }

5. Now, therefore, O Light of Truth, thou knowest that I have done this in my innocence, thinking that the lion-faced light-power belonged to thee; and the sin which I have done is open before thee.

6. Suffer me no more to lack, O Lord, for I have had faith in thy light from the beginning; O Lord, O Light of the powers, suffer me no more to lack my light.

7. For because of thy inducement and for the sake of thy light am I fallen into this oppression, and shame hath covered me.



8. And because of the illusion of thy light, I am become a stranger to my brethren, the invisibles, and to the great emanations of Barbēlō. { *Barbēlō is "the first thought, his image; she became the womb of everything, for it is she who is prior to them all, the Mother-Father, the first man (Anthropos), the holy Spirit, the thrice-male, the thrice-powerful, the thrice-named androgynous one, and the eternal æon among the*

*invisible ones, and the first to come forth.*" These words come from the Sethian creation myth and describe the image of Pisces on the Denderah Zodiac. "His image" is the Eye of Ra and east Pisces, the Thorn Branch. Her beast is the boar, an icon of intuition. Between this androgynous duality is the Word written in the icon of rational consciousness as the square between the two fish. This is the legacy of the Sea Peoples, faith in the abyss. }



9. This hath befallen me, O Light, because I have been zealous for thy abode; and the wrath of Self-willed is come upon me--of him who had not hearkened unto thy command to emanate from the emanation of his power--because I was in his æon without performing his mystery. { **See self desire as the usurping force that turns out the Light of Lights. Ego exists to be sacrificed at the Shamash Moment when Judgment Comes and Rightness is accomplished as Righteousness is identified as "unhatched" Egocentric Light.** }

10. And all the rulers of the æons mocked me.

11. And I was in that region, mourning and seeking after the light which I had seen in the height.

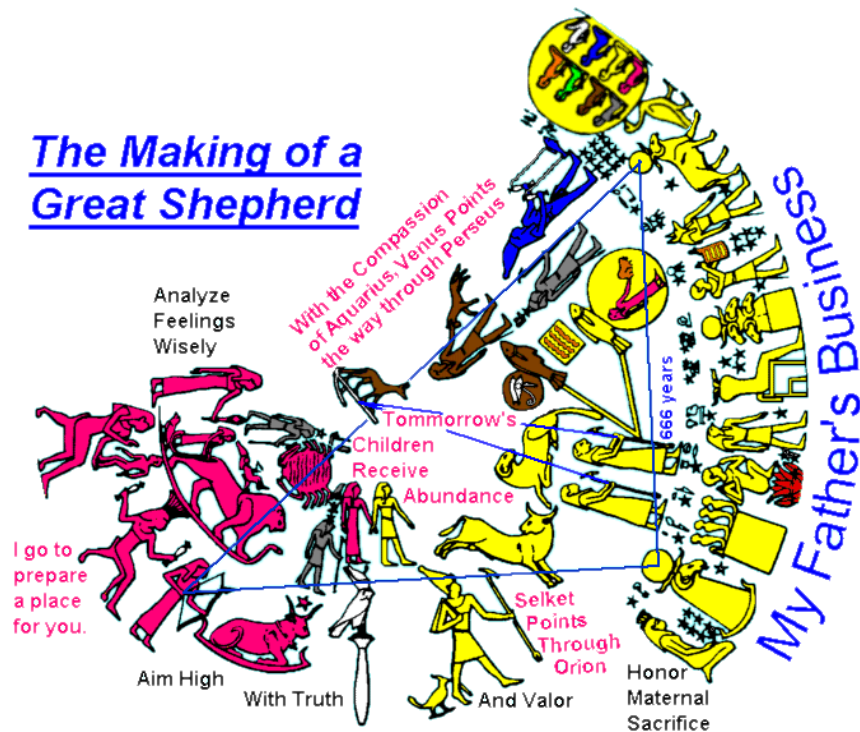
12. And the guards of the gates of the æons searched for me, and all who remain in their mystery mocked me.

13. But I looked up unto the height towards thee and had faith in thee. Now, therefore, O Light of lights, I am sore pressed in the darkness of chaos. If now thou wilt come to save me,—great is thy mercy,—then hear me in truth and save me.

14. Save me out of the matter of this darkness, that I may not be submerged therein, that I may be saved from the emanations of god Self-willed which press me sore, and from their evil doings.

{The recovery from the loss of the Light of Lights that has degenerated into the "Matter of this Darkness" will herald the "End of Einstein Relativity" which has reached out to identify "Dark Energy" without cognition  $E=M*C^2$ . The Dark Energy has always been "Matter of Darkness" and the Material Universe is the Mater of All}

15. Let not this darkness submerge me, and let not this lion-faced power entirely devour the whole of my power, and. let not this chaos shroud my power.



{The Journey of Righteousness begins at the Bow of the Maiden that drives the Cocky Man to the Temple of the Lamb where the first act is the repression of the Mother *Barbēlō* that is restored in the Deadly Sea as Pistis Sophia in the Circlet of Pisces at the End of Time (12/21/2012) and the Rising of the Vernal Sun as the Dead (winter solstice) ascend to Paradise (Israel, Land Above the Land, Khephera, Above Olympus, above the Galaxy, a.k.a., Galilee). The Lion-face of Self-willed is the Lion laying with the Lamb as the Great Shepherd, whose power comes at the cost of Primordial Wisdom (Pistis Sophia) for Tyrannical Control.}

16. Hear me, O Light, for thy grace is precious, and look down upon me according to the great mercy of thy Light.
17. Turn not thy face from me, for I am exceedingly tormented.
18. Haste thee, hearken unto me and save my power.
19. Save me because of the rulers who hate me, for thou knowest my sore oppression and my torment and the torment of my power which they have taken from me. They who have set me in all this evil are before thee; deal with them according to thy good pleasure.
20. My power looked forth from the midst of the chaos and from the midst of the darkness, and I waited for my pair, that he should come and fight for me, and he came not, and I looked that he should come and lend me power, and I found him not.
21. And when I sought the light, they gave me darkness; and when I sought my power, they gave me matter.
22. Now, therefore, O Light of lights, may the darkness and the matter which the emanations of Self-willed have brought upon me, be unto them for a snare, and may they be ensnared therein, and recompense them and may they be made to stumble and not come into the region of their Self-willed.
23. May they remain in the darkness and not behold the light; may they behold the chaos for ever, and let them not look unto the height.
24. Bring upon them their revenge, and may thy judgment lay hold upon them.
25. Let them not henceforth come into their region to their god Self-willed, and let not his emanations henceforth come into their regions; for their god is impious and self-willed, and he thought that he had done this evil of himself, not knowing that, had I not been brought low according to thy command, he would not have had any authority over me.
26. But when thou hadst by thy command brought me low, they pursued me the more, and their emanations added pain to my humiliation.
27. And they have taken light-power from me and fallen again to pressing me sore, in order to take away all the light in me. Because of this in which they have set me, let them not ascend to the thirteenth æon, the region of Righteousness.
28. But let them not be reckoned in the lot of those who purify themselves and the light, and let them not be reckoned with those who will quickly repent, that they may quickly receive mysteries in the Light.
29. For they have taken my light from me, and my power hath begun to cease in me and I am destitute of my light.
30. Now, therefore, O Light, which is in thee and is with me, I sing praises to thy name, O Light, in glory.
31. May my song of praise please thee, O Light, as an excellent mystery, which leadeth to the gates of the Light, which they who shall repent will utter, and the light of which will purify them.
32. Now, therefore, let all matters rejoice; seek ye all the Light, that the power of the stars which is in you, may live.
32. For the Light hath heard the matters, nor will it leave any without having purified them.

34. Let the souls and the matters praise the Lord of all æons, and [let] the matters and all that is in them [praise him].

35. For God shall save their soul from all matters, and a city shall be prepared in the Light, and all the souls who are saved, will dwell in that city and will inherit it.

36. And the soul of them who shall receive mysteries will abide in that region, and they who have received mysteries in its name will abide therein.

Amelineau; Mead, G.R.S. (2010-10-15). Pistis Sophia (Kindle Locations 1103-1150). Kindle Edition.



{The Lion-face Self-willed Great Shepherd binds subjects and kings until the Lord of Aeons (Thoth) brings more ancient rational wisdom. This humbles the Great Shepherd without destroying the “Lion-face Self-will” by the restoration as a Humble Shepherd upon whose head the Scepter of Pistis Sophia reorients the “Lion-face Self-will” to the Earth (North arrow above Humble Shepherd). Projected across the Logos Planisphere of Denderah the Wand of Seshat, who was the Egyptian Pistis Sophia, empowers Jupiter (Lion King-Self Will) who stands between the horns of Hathor, who is Mother Earth. This is the Kingdom of Heaven on Earth.}

### 33. Chapter

It came to pass then, when Jesus had spoken these words unto his disciples, that he said unto them: "This is the song of praise which Pistis Sophia uttered in her first repentance, repenting of her sin, and reciting all which had befallen her. Now, therefore: 'Who hath ears to hear, let him hear.'" Mary again came forward and said: "My Lord, my indweller of light hath ears, and I hear with my light-power, and thy spirit which is with me, hath sobered me. Harken then that I may speak concerning the repentance which Pistis Sophia hath uttered, speaking of. her sin and all

that befell her. Thy light-power hath prophesied thereof aforetime through the prophet David in the sixty-eighth Psalm: (Mary interpreteth the first repentance from Psalm lxxviii)

1. Save me, O God, for the waters are come in even unto my soul.
2. I sank, or am submerged, in the slime of the abyss, and power was not. I have gone-down into the depths of the sea; a tempest hath submerged me.
3. I have kept on crying; my throat is gone, my eyes faded, waiting patiently for God.
4. They who hate me without a cause are more than the hairs of my head; mighty are my foes, who violently pursued me. They required of me that which I took not from them.
5. God, thou hast known my foolishness, and my faults are not hid from thee.
6. Let not them that wait on thee, O Lord, Lord of powers, be ashamed for my sake; let not those who seek thee be ashamed for my sake, O Lord, God of Israel, God of powers.
7. For thy sake have I endured shame; shame hath covered my face.
8. I am become a stranger to my brethren, a stranger unto the sons of my mother.
9. For the zeal of thy house hath consumed me; the revilings of them that revile thee have fallen upon me.
10. I bowed my soul with fasting, and it was turned to my reproach.
11. I put on sackcloth; I became unto them a bye-word.
12. They who sit at the gates, chattered at me; and they who drink wine, harped about me.
13. But I prayed with my soul unto thee, O Lord; the time of thy well-liking is [now], O God. In the fulness of thy grace give ear unto my salvation in truth.
14. Save me out of this slime, that I sink not therein; let me be saved from them that hate me, and from the deep of waters.
15. Let not a water-flood submerge me, let not the deep swallow me, let not a well close its mouth above me.
16. Hear me, O Lord, for thy grace is good; according to the fulness of thy compassion look down upon me.
17. Turn not thy face away from thy servant, for I am oppressed.
18. Hear me quickly, give heed to my soul and deliver it.
19. Save me because of my foes, for thou knowest my disgrace, my shame and my dishonour; all my oppressors are before thee.
20. My heart awaiteth disgrace and misery; I waited for him who should sorrow with me, but I could not come at him, and for him who should comfort me, and I found him not.
21. They gave me gall for my meat; and in my thirst they gave me vinegar to drink.
22. Let their table be unto them for a trap and for a snare and for a retribution and for a stumbling-block.
23. Mayest thou bend their backs at all time.
24. Pour out thy anger upon them, and let the wrath of thy anger lay hold upon them.
25. Let their encampment be desolate, let there be no dweller in their habitations.



- 26. For they persecuted him whom thou hast smitten, and added to the smart of their woundings.
- 27. They added iniquity to their iniquities; let them not come into thy righteousness.
- 28. Let them be wiped out of the book of the living, and let them not be written in among the righteous.
- 29. I am a poor wretch who is heart-broken too; it is the salvation of thy face which hath taken me unto itself.
- 30. I will praise the name of God in the ode, and exalt it in the song of thanksgiving.
- 31. This shall please God better than a young bull which putteth forth horns and hoofs.
- 32. May the wretched see and make merry; seek ye God, that your souls may live.
- 33. For God hath heard the wretched and despiseth not the prisoners.
- 34. Let heaven and earth praise the Lord, the sea and all that is therein.
- 35. For God will save Zion, and the cities of Judæa will be built up, and they will dwell there and inherit it.
- 36. The seed of his servants shall possess it, and they who love his name shall dwell therein."

Amelineau; Mead, G.R.S. (2010-10-15). Pistis Sophia (Kindle Locations 1150-1182). Kindle Edition.

### 34. Chapter

It came to pass then, when Mary had finished speaking these words unto Jesus in the midst of the disciples, that she said unto him: "My Lord, this is the solution of the mystery of the repentance of Pistis Sophia." It came to pass then, when Jesus had heard Mary speak these words, that he said unto her: "Well said, Mary, blessed one, the fulness, or all-blessed fulness, thou who shalt be sung of as blessed in all generations."

Amelineau; Mead, G.R.S. (2010-10-15). Pistis Sophia (Kindle Locations 1183-1186). Kindle Edition.



And he showed me a river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. **Rev 22:1**



### 39. Chapter

It came to pass then, when Jesus had heard Martha speak these words, that he said unto her: "Well said, Martha, and finely."

And Jesus continued again in the discourse and said unto his disciples: "Pistis Sophia again continued in the fourth repentance, reciting it before she was oppressed a second time, in order that the lion-faced power and all the material emanations with it, which Self-willed had sent into the chaos, might not take away her total light in her. She uttered then this repentance as follows:

(The fourth repentance of Sophia.)

"1. O Light, in whom I have trusted, give ear to my repentance, and let my voice reach unto thy dwelling-place.

"2. Turn not away thy light-image from me, but have heed unto me, if they oppress me; and save me quickly at the time when I shall cry unto thee.

"3. For my time is vanished like a breath and I am become matter.

"4. They have taken my light from me, and my power is dried up. I have forgotten my mystery which heretofore I was wont to accomplish.

"5. Because of the voice of the fear and the power of Self-willed my power is vanished.

"6. I am become as a demon apart, who dwelleth in matter and light is not in him, and I am become as a counterfeiting spirit, which is in a material body and light-power is not in it.

"7. And I am become as a decan who is alone in the air.

"8. The emanations of Self-willed have sore oppressed me, and my pair hath said unto himself:

"9. Instead of with light which was in her, they have filled her with chaos. I have devoured the sweat of my own matter and the anguish of the tears from the matter of my eyes, so that they who oppress me may not take the rest.

"10. All this hath befallen me, O Light, by thy commandment and thy command, and it is thy commandment that I am here.



"11. Thy commandment hath brought me down, and I am descended as a power of the chaos, and my power is numbed in me.

"12. But thou, O Lord, art Light eternal, and dost visit them who are for ever oppressed.

"13. Now, therefore, O Light, arise and seek my power and the soul in me. Thy commandment is accomplished, which thou didst decree for me in my afflictions. My time is come, that thou shouldst seek my power and my soul, and this is the time which thou didst decree to seek me.

"14. For thy saviours have sought the power which is in my soul, because the number is completed, and in order that also its matter may be saved.

"15. And then at that time shall all the rulers of the material æons be in fear of thy light, and all the emanations of the thirteenth material æon shall be in fear of the mystery of thy light, so that the others may put on the purification of their light.

"16. For the Lord will seek the power of your soul. He hath revealed his mystery,

"17. So that he may regard the repentance of them who are in the regions below; and he hath not disregarded their repentance.

Amelineau; Mead, G.R.S. (2010-10-15). Pistis Sophia (Kindle Locations 1245-1266). Kindle Edition.

#### 44. Chapter

(Philip is commended and continueth writing.)

It came to pass then, when Jesus had heard Philip speak these words, that he said: "Well said, Philip, well-beloved. Now, therefore, come, take thy seat and write thy portion of all the discourses which I shall speak, and [of all things which I shall] do, and of all that thou shalt see."

And forthwith Philip sat down and wrote.

It came to pass thereafter that Jesus continued again in the discourse and said unto his disciples: "Then did Pistis Sophia cry to the Light. It forgave her sin, in that she had left her region and gone down into the darkness. She uttered the sixth repentance, saying thus:

(The sixth repentance of Sophia.)

"1. I have sung praises unto thee, O Light, in the darkness below.

"2. Hearken unto my repentance, and may thy light give heed to the voice of my supplication.

"3. O Light, if thou thinkest on my sin, I shall not be able to stand before thee, and thou wilt abandon me,

"4. For thou, O Light, art my saviour; because of the light of thy name I have had faith in thee, O Light.

"5. And my power hath had faith in thy mystery; and moreover my power hath trusted in the Light when it was among those of the height; and it hath trusted in it when it was in the chaos below.

"6. Let all the powers in me trust in the Light when I am in the darkness below, and may they again trust in the Light if they come into the region of the height.

"7. For it is [the Light] which hath compassion on us and delivereth us; and a great saving mystery is in it.

"8. And it will save all powers out of the chaos because of my transgression. For I have left my region and am come down into the chaos.'

"Now, therefore, whose mind is exalted, let him understand."

Amelineau; Mead, G.R.S. (2010-10-15). Pistis Sophia (Kindle Locations 1358-1371). Kindle Edition.

## 50. Chapter

(Jesus commendeth Matthew and promiseth his disciples that they shall sit on thrones with him.)

And when Jesus had heard these words, he said: "Finely [said], Matthew. Now, therefore, amēn, I say unto you: When the perfect number is completed and the universe is raised hence, I will take my seat in the Treasury of the Light, and ye yourselves will sit on twelve light-powers, until we have restored all the orders of the twelve saviours to the region of the inheritances of every one of them."

And when he had said this, he said: "Under-stand ye what I say?"

(Mary interpreteth the words of Jesus.)

Mary came forward and said: "O Lord, concerning this matter thou hast said to us aforetime in similitude: 'Ye have awaited with me in the trials, and I will bequeath unto you a kingdom, as my Father hath bequeathed it unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on twelve thrones and judge the twelve tribes of Israel.'"

He said unto her: "Well said, Mary."

Jesus continued again and said unto his disciples: "It came to pass then thereafter, when the emanations of Self-willed oppressed Pistis Sophia in the chaos, that she uttered the ninth repentance, saying:

(The ninth repentance of Sophia.)

"1. O Light, smite down them who have taken away my power from me, and take away the power from them who have taken away mine from me.

"2. For I am thy power and thy light. Come and save me.

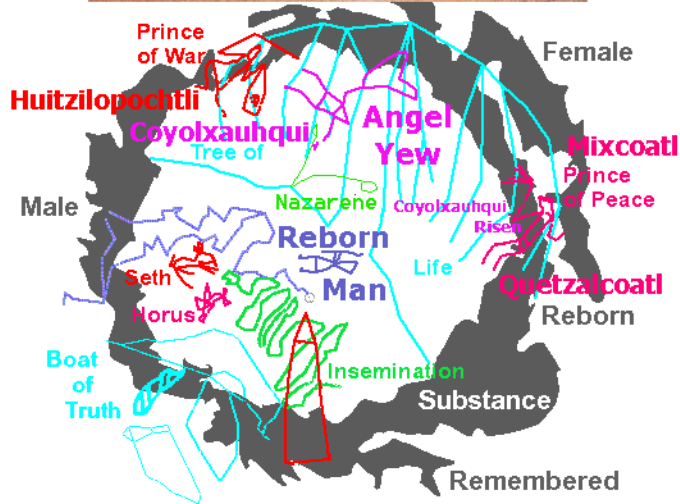
"3. Let great darkness cover my oppressors. Say unto my power: I am he who will save thee.

"4. Let all those who would take away my light from me utterly, lack their power. Let them face about unto the chaos and become powerless, who would take away my light from me utterly.

"5. Let their power be as dust, and let Yew, thy angel, smite them.

"6. And if they would go into the height, let darkness seize upon them and let them slip down and turn to the chaos.

**And let thy angel Yew pursue them and cast them down into the darkness below.**



**From the Abyss in the Heavens below and through the Sacred Yew on Earth the Living Dead ascend to Height of Heights.**

"7. For they have set a lion-faced power as a trap for me, although I have done them no ill, from which its light will be taken; and they have oppressed the power in me, which they will not be able to take away.

"8. Now, therefore, O Light, take away the purification from the lion-faced power without its knowing it,--the thought which Self-willed hath thought, to take away my light; take away his own and let the light be taken away from the lion-faced power, which set the trap for me.

"9. But my power will exult in the Light and rejoice that he will save it.

"10. And all the portions of my power shall say: There is no saviour but thee. For thou wilt save me out of the hand of the lion-faced power, which hath taken away my power from me, and thou savest me out of the hands of them who have taken away my power and my light from me.

"11. For they have risen up against me, lying against me and saying that I know the mystery of the Light which is in the height, [the Light] in which I have had faith. And they have me, [saying:] Tell unto us the mystery of the Light in the height,--that which I know not.

"12. And they have requited me with all this ill because I have had faith in the Light of the height; and they have made my power lightless.

"13. But when they constrained me, I sat in the darkness, my soul bowed down in mourning.

"14. And do thou, O Light--for that reason sing I praise to thee--save me. I know that thou wilt save me because I fulfilled thy will ever since I was in my æon. I fulfilled thy will, as the invisibles who are in my region, and as my pair. And I mourned, looking unceasingly and searching for the Light.

"15. Now, therefore, have all the emanations of Self-willed surrounded me and rejoiced over me and sore oppressed me without my knowing [them]. And they have fled away and ceased from me but have had no pity upon me.

"16. They have returned again and made trial of me and they have oppressed me in great oppression and ground their teeth against me, desiring to take away my light from me utterly.

"17. How long, therefore, O Light, dost thou suffer them, that they oppress me? Save my power from their evil thoughts and save me from the hand of the lion-faced power; for I alone of the invisibles am in this region.

"18. I will sing praises unto thee, O Light, in the midst of all who are gathered together against me, and I will cry unto thee in the midst of all who oppress me.

"19. Now, therefore, O Light, let not them who hate me and desire to take away my power from me, rejoice over me--who hate me and flash their eyes against me, though I have not done anything unto them.

"20. For indeed they have fawned upon me with sweet words, asking me concerning the mysteries of the Light which I know not, and have craftily spoken against me and been enraged against me, because I have had faith in the Light in the height.

"21. They have opened their chops against me and said.: Well indeed, we will take from her her light.

"22. Now, therefore, O Light, thou hast known their guile; suffer them not and let not thy help be far from me.

"23. Quickly, O Light, vindicate and avenge me,

"24. And give judgment on me according to thy goodness. Now, therefore, O Light of lights, let them not take away my light from me,

"25. And let them not say in their heart: Our power is glutted with her light. And let them not say: We have consumed her power.

"26. But rather let darkness come upon them, and let those who long to take away my light from me, become powerless, and let them be clothed with chaos and darkness, who say there: We will take away her light and her power.

"27. Now, therefore, save me that I may rejoice, for I long for the thirteenth æon, the region of Righteousness, and I shall say ever-more: May the light of thy angel Yew shine more and more.

"28. And my tongue will sing praises to thee in thy gnosis my whole time in the thirteenth æon.'

Amelineau; Mead, G.R.S. (2010-10-15). Pistis Sophia (Kindle Locations 1503-1545). Kindle Edition.



## 57. Chapter

And Jesus continued again in the discourse and said unto his disciples: "It came to pass again thereafter that Pistis Sophia cried unto me, saying:

"O Light of lights, I have transgressed in the twelve æons, and have descended from them; wherefor have I uttered the twelve repentances, [one] for each æon. Now, therefore, O Light of lights, forgive me my transgression, for it is exceedingly great, because I have abandoned the regions of the height and have come to dwell in the regions of the chaos.' "When then Pistis Sophia had said this, she continued again in the thirteenth repentance, saying:

(The thirteenth repentance of Sophia.)

"1. Hearken unto me singing praises unto thee, O Light of lights. Hearken unto me uttering the repentance for the thirteenth æon, the region out of which I have come down, in order that the thirteenth repentance of the thirteenth æon may be accomplished,--those [æons] which I have overstepped and out of which I have come down.

"2. Now, therefore, O Light of lights, hearken unto me singing praises unto thee in the thirteenth æon, my region out of which I have come down.

"3. Save me, O Light, in thy great mystery and forgive my transgression in thy forgiveness.

"4. And give unto me the baptism and forgive my sins and purify me from my transgression.

"5. And my transgression is the lion-faced power, which will never be hidden from thee; for because of it have I gone down.

"6. And I alone among the invisibles, in whose regions I was, have transgressed, and have gone down into the chaos. Moreover I have transgressed, that thy commandment may be accomplished.'

Amelineau; Mead, G.R.S. (2010-10-15). Pistis Sophia (Kindle Locations 1688-1700). Kindle Edition.

## 58. Chapter

(Jesus sendeth forth a light-power to help Sophia.)

And Jesus continued again in the discourse and said unto his disciples: "It came to pass then, when Pistis Sophia had said these words, that the time was fulfilled that she should be led out of the chaos. And of myself, without the First Mystery, I despatched out of myself a light-power, and I sent it down to the chaos, so that it might lead Pistis Sophia forth from the deep regions of

the chaos, and lead [her] to the higher regions of the chaos, until the command should come from the First Mystery that she should be led entirely forth out of the chaos. And my light-power led Pistis Sophia up to the higher regions of the chaos. It came to pass then, when the emanations of Self-willed had noticed that Pistis Sophia was led forth into the higher regions of the chaos, that they also sped after her upwards, desiring to bring her again into the lower regions of the chaos. And my light-power, which I had sent to lead up Sophia out of the chaos, shone exceedingly. It came to pass then, when the emanations of Self-willed pursued Sophia, when she had been led into the higher regions of the chaos, that she again sang praises and cried out unto me, saying:

(Sophia uttereth a song of praise.)

"1. I will sing praises unto thee, O Light, for I desired to come unto thee. I will sing thee praises, O Light, for thou art my deliverer.

"2. Leave me not in the chaos. Save me, O Light of the Height, for it is thou that I have praised.

"3. Thou has sent me thy light through thyself and hast saved me. Thou hast led me to the higher regions of the chaos.

"4. May the emanations of Self-willed which pursue me, sink down into the lower regions of the chaos, and let them not come to the higher regions to see me.

"5. And may great darkness cover them and darker gloom come over them. And let them not see me in the light of thy power, which thou hast sent unto me to save me, so that they may not again get dominion over me.

"6. And let not their resolution which they have formed, to take away my power, take effect for them. And as they have spoken against me, to take from me my light, take rather from them theirs instead of mine.

"7. And they have proposed to take away my whole light and have not been able to take it, for thy light-power was with me.

"8. Because they have taken counsel without thy commandment, O Light, therefore have they not been able to take away my light.

"9. Because I have had faith in the Light, I shall not be afraid; and the Light is my deliverer and I shall not fear.'

Amelineau; Mead, G.R.S. (2010-10-15). Pistis Sophia (Kindle Locations 1707-1725). Kindle Edition.

## 64. Chapter

(Gabriël and Michaël are summoned to help Pistis Sophia.)

The First Mystery again continued and said: "It came to pass, therefore, that the power which had come out of the Height, that is I, in that my Father sent me to save Pistis Sophia out of the chaos, [that] I, therefore, and also the power which did go from me, and the soul which I had received from Sabaōth, the Good,--they drew towards one another and become a single light-stream, which shone very exceedingly. I called down Gabriël and Michaël out of the æons, at the command of my Father, the First Mystery which looketh within, and I gave unto them the light-stream and let them go down into the chaos to help Pistis Sophia and to take the light-powers, which the emanations of Self-willed had taken from her, from them and give them to Pistis Sophia.

"And straightway, when they had brought down the light-stream into the chaos, it shone most exceedingly in the whole of the chaos, and spread itself over all their regions. And when the emanations of Self-willed had seen the great light of that stream, they were terror-stricken one with the other. And that stream drew forth out of them all the light-powers which they had taken from Pistis Sophia, and the emanations of Self-willed could not dare to lay hold of that light-stream in the dark chaos; nor could they lay hold of it with the art of Self-willed, who ruleth over the emanations.

(The light-stream restoreth the light-powers to Sophia.)

"And Gabriël and Michaël led the light-stream over the body of the matter of Pistis Sophia and poured into her all the light-powers which they had taken from her. And the body of her matter became shining throughout, and all the powers also in her, whose light they had taken away, took light and ceased to lack their light, for they got their light which had been taken from them, because the light was given them through me. And Michaël and Gabriël, who ministered and had brought the light-stream into the chaos, will give them the mysteries of the Light; it is they to whom the light-stream was entrusted, which I have given unto them and brought into the chaos. And Michaël and Gabriël have taken no light for themselves from the lights of Sophia, which they had taken from the emanations of Self-willed.

(The light-stream, having accomplished its purpose, departeth from Sophia.)



**Coyolxauhqui (coh-yohl-shau'-kee)** <http://en.wikipedia.org/wiki/Coyolxauhqui>

In Aztec mythology, Coyolxauhqui, "Face painted with Bells") was a daughter of Coatlicue and Mixcoatl and is the leader of the Centzon Huitznahuas, the star gods. Coyolxauhqui was a powerful magician and led her siblings in an attack on their mother, Coatlicue, because Coatlicue had become pregnant.

The pregnancy of Coatlicue, the maternal Earth deity, made her other children embarrassed, including her oldest daughter, Coyolxauhqui. As she swept the temple, a few hummingbird feathers fell into her bosom. Coatlicue's child, Huitzilopochtli, sprang from her womb in full war armor and killed Coyolxauhqui, along with their 400 brothers and sisters. He cut off her limbs, then tossed her head into the sky where it became the moon, so that his mother would be comforted in seeing her daughter in the sky every night.

A large shield-shaped stone relief reflecting this story was found at the base of the stairs of the Templo Mayor. On this disk, Coyolxauhqui is shown spread out on her side, with her head, arms and legs chopped away from her body. The orbiting full moon in the stone carving reflects her position as the moon goddess. She is distinguished by bells of eagle down in her hair, a bell symbol on her cheek, and an ear tab showing the Mexica year sign. As with images of her mother, she is shown with a skull tied to her belt. Scholars also believe that the decapitation and destruction of Coyolxauhqui is reflected in the pattern of warrior ritual sacrifice. First, captives' hearts were cut out. Then they were decapitated and had their limbs chopped off. Finally, their bodies were cast from the temple to lie, perhaps, on the great Coyolxauhqui stone.

Coyolxauhqui's celestial associations are not limited to the moon. Other scholars believe that she should be understood as the Goddess of the Milky Way, or be associated with patterns of stars associated with Huitzilopochtli.

To understand Coyolxauhqui we can look at Pistis Sophia. Both individual draw their cognitive powers from the constellations of Pisces and Adromeda. Both of them experienced destruction because their Lion-face Self-will was challenged. Both of them looked to the Light of Lights represented by the Sun and having the Power of Universal Truth. When Coyolxauhqui acknowledges the lunacy of her head, she overcomes death and ascends to the top of the Tree of Life, or the Happy Hunting Grounds in the height of Heights, from which she had descended.

## 64. Chapter (continued)

"It came to pass then, when the light-stream had ingathered into Pistis Sophia all her light-powers, which it had taken from the emanations of Self-willed, that she became shining throughout; and the light-powers also in Pistis Sophia, which the emanations of Self-willed had not taken, became joyful again and filled themselves with light. And the lights which were poured into Pistis Sophia, quickened the body of her matter, in which no light was present, and which was on the point of perishing or perished. And they raised up all her powers which were on the point of being dissolved. And they took unto themselves a light-power and became again as they were before, and they increased again in their sense of the Light. And all the light-powers of Sophia knew themselves mutually through my light-stream and were saved through the light of that stream. And my light-stream, when it had taken away the lights from the emanations of Self-willed, which they had taken away from Pistis Sophia, poured them into Pistis Sophia, and turned itself about and went up out of the chaos."

When then the First Mystery said this to the disciples, that it had befallen Pistis Sophia in the chaos, he answered and said unto them: "Understand ye in what manner I discourse with you?"

Amelineau; Mead, G.R.S. (2010-10-15). Pistis Sophia (Kindle Locations 1864-1889). Kindle Edition.



When the body of Coyolxauhqui is reassembled we are given the incredible gift that is the Lunacy of Intuition. It sees in the darkness before the Light of the Sun rises and it represents prescient consciousness. The dances for joy after restoring her broken righteousness, as represented by the arm wrapped around the skull of her Mother's heritage. The bondage is equivalent to the Original Sin in the Western Cultures. This is the same baptism that cleanses the soul of Pistis Sophia and all people who can find freedom from the mistakes of their ancestors without denial of the souls of the ancestors. It is this quality that ensures Life After Death.