

SECOND PROPHECY

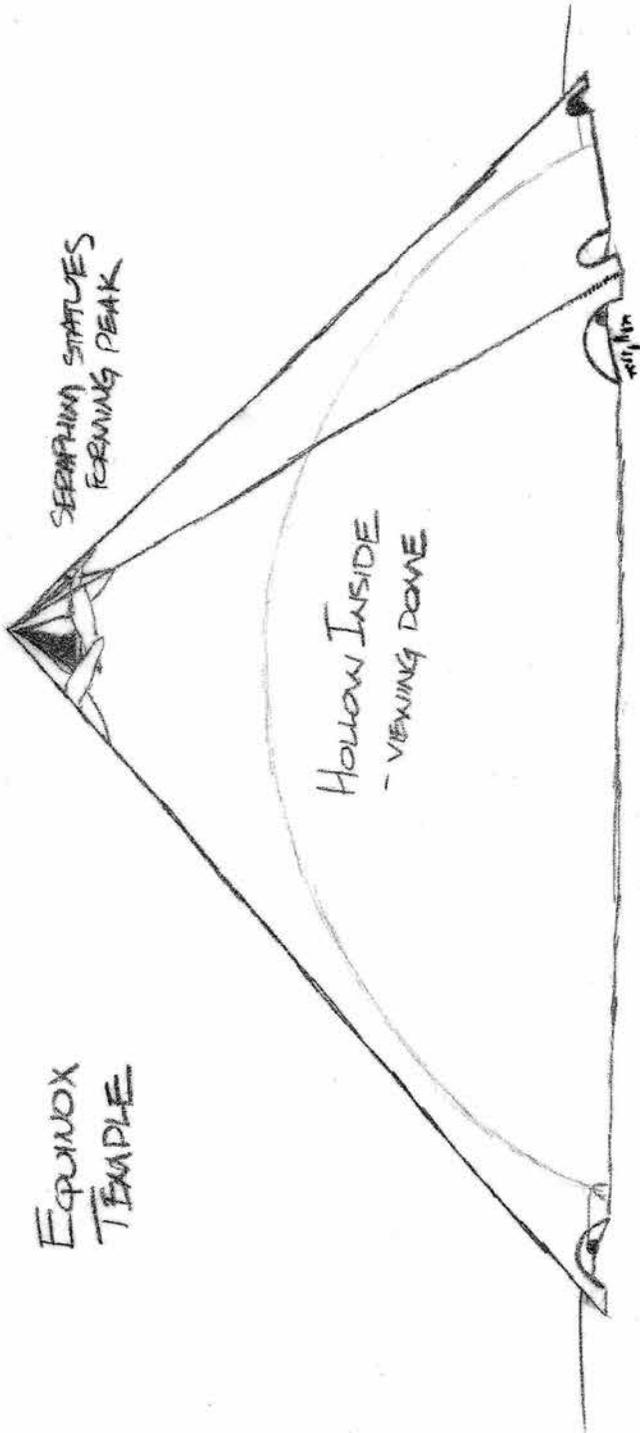
BOOK #II# THE AWAKENING

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SECOND PROPHECY BOOK II: THE AWAKENING





PRECESSION
OF THE
EQUINOX

GOLDEN AGE
11,500 BC

SCORPIO

LIBRA

BEGINNING OF
OBSERVATIONS
15,000 BC?

SAG.

BLACK DISKS

CAP.

EMPTY SPOTS

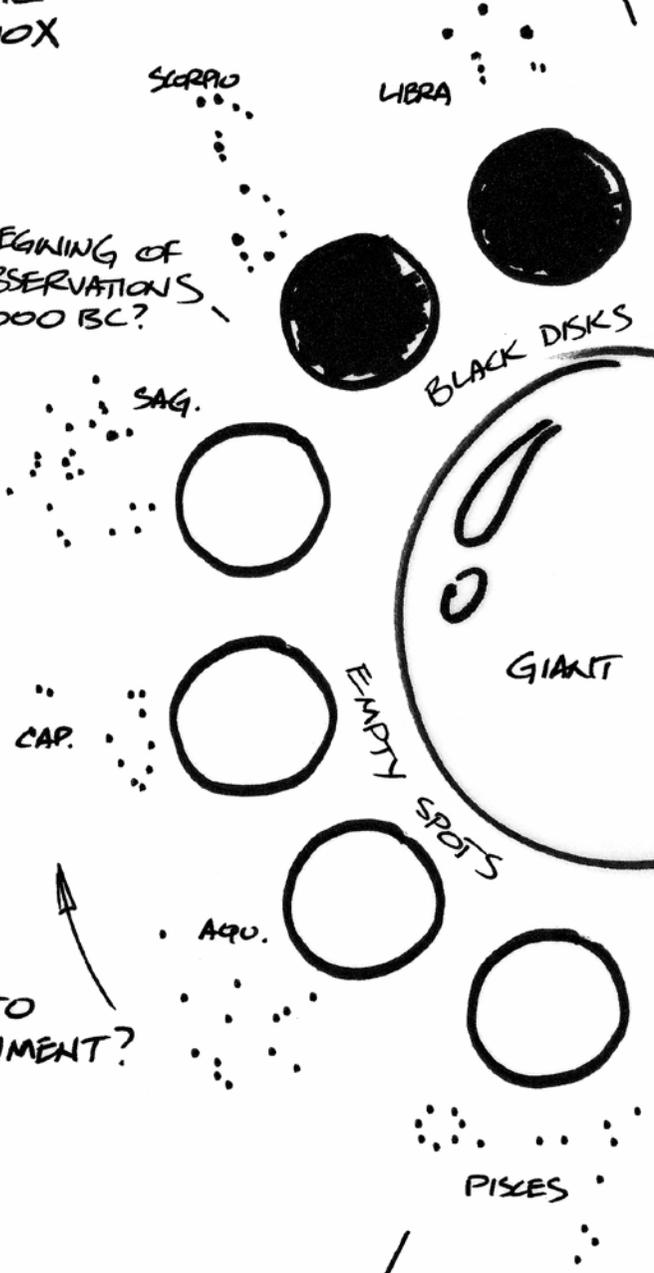
GIANT

AQU.

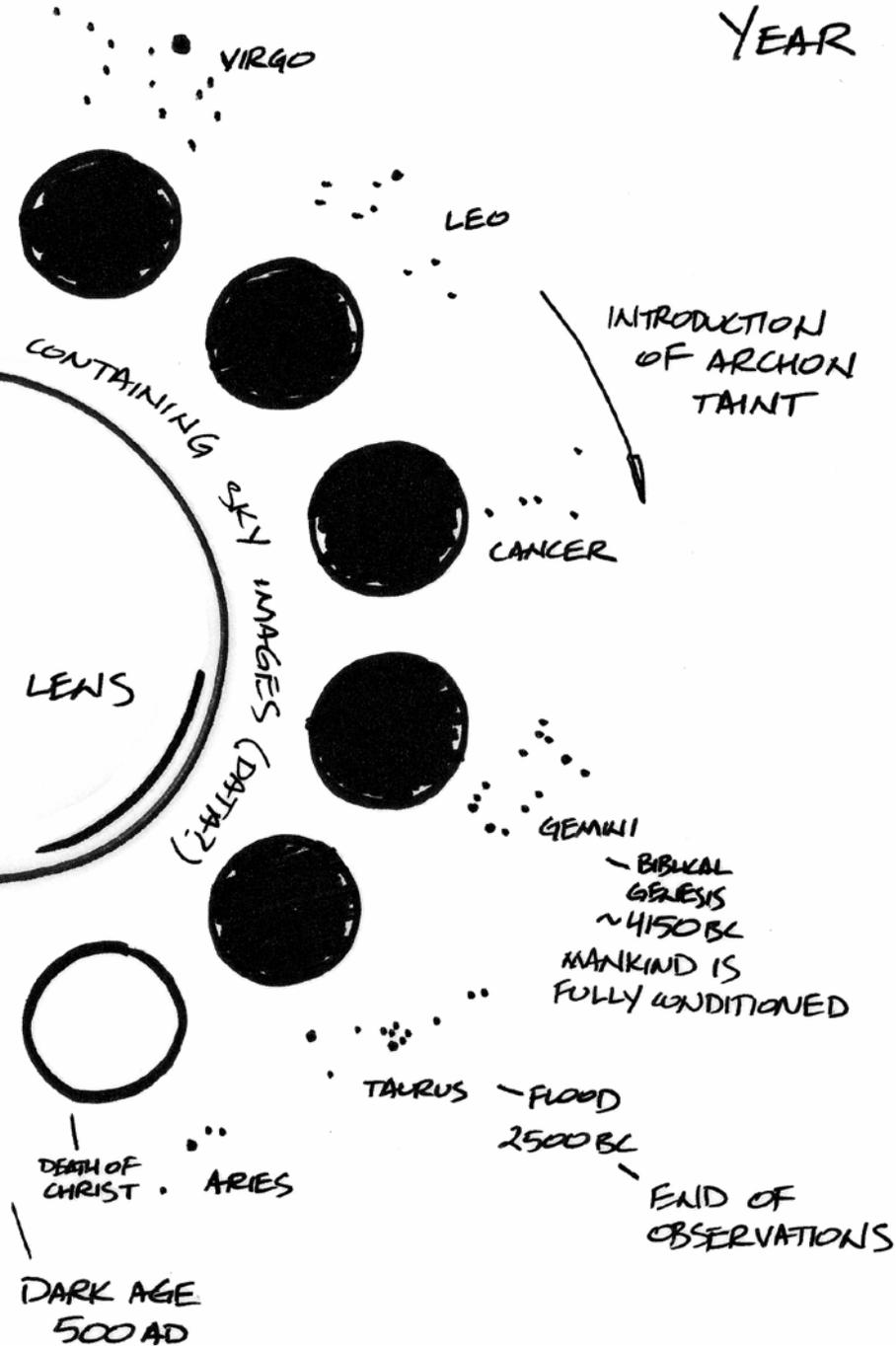
GRADUAL
RETURN TO
ENLIGHTENMENT?

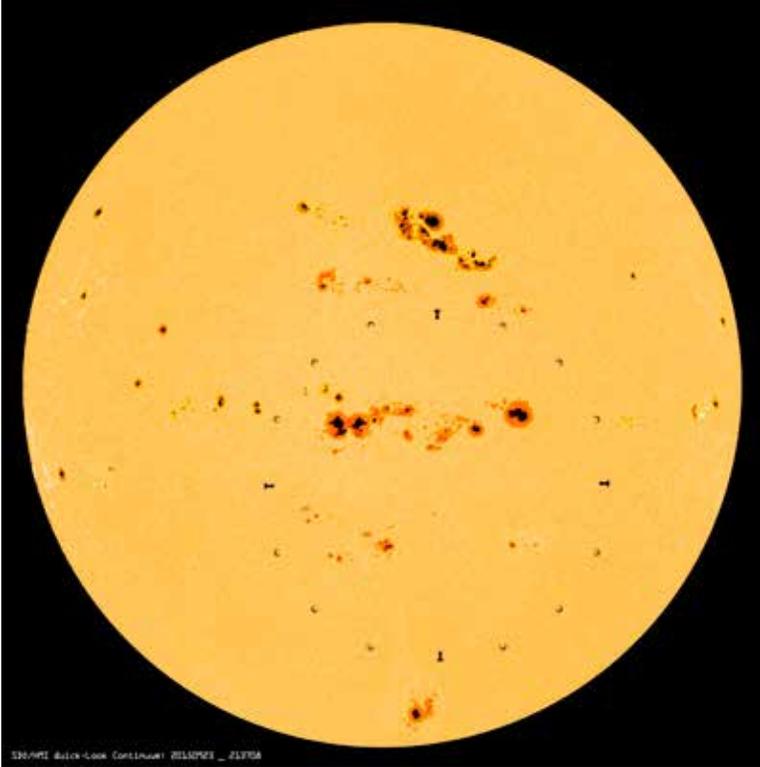
PISCES

2000AD.

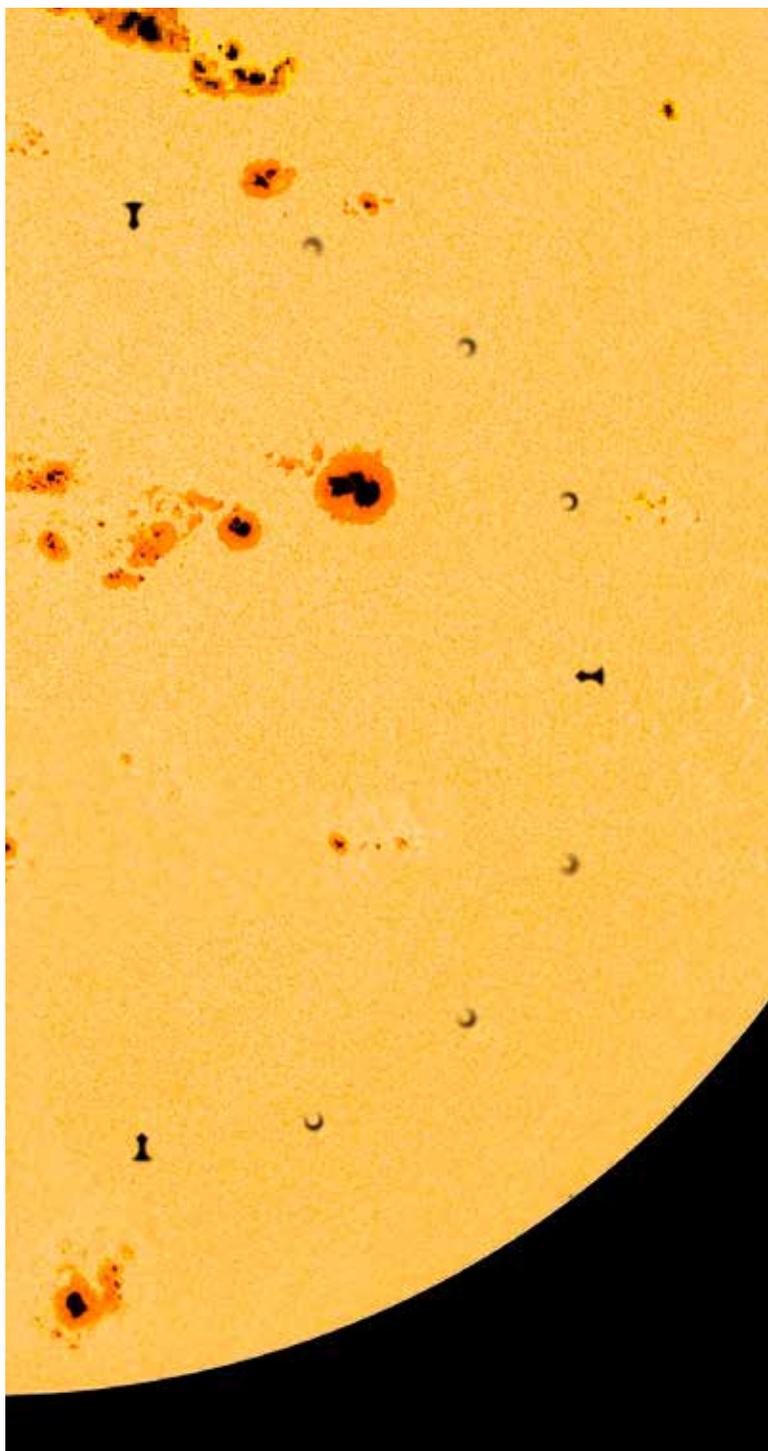


AKA. THE GREAT YEAR





Final configuration before the grid went down



FORBIDDEN SCRIPTURES

THE NAG Hammadi library is a collection of Gnostic texts discovered near the Upper Egyptian town of Nag Hammadi in 1945. Twelve leather-bound papyrus codices buried in a sealed jar were found by a local farmer named Muhammed al-Samman. The writings in these codices comprised fifty-two mostly Gnostic treatises, but they also include three works belonging to the Corpus Hermeticum and a partial translation/alteration of Plato's Republic. In his introduction to *The Nag Hammadi Library in English*, James Robinson suggests that these codices may have belonged to a nearby Pachomian monastery, and were buried after Saint Athanasius condemned the use of non-canonical books in his Festal Letter of 367 A.D. The discovery of these texts significantly influenced modern scholarship into early Christianity and Gnosticism. ~ Wikipedia

Why were these texts buried-and why have they remained virtually unknown for nearly 2,000 years? Their suppression as banned documents, and their burial on the cliff at Nag Hammadi, it turns out, were both part of a struggle critical for the formation of early Christianity. The Nag Hammadi texts, and others like them, which circulated at the beginning of the Christian era, were denounced as heresy by orthodox Christians in the middle of the second century. We have long known that many early followers of Christ were condemned by other Christians as heretics, but nearly all we knew about them came from what their opponents wrote attacking them.

But those who wrote and circulated these texts did not regard *themselves* as "heretics". Most of the writings use Christian terminology, unmistakably related to a Jewish heritage. Many

claim to offer traditions about Jesus that are secret, hidden from “the many” who constitute what, in the second century, came to be called the “catholic church.” These Christians are now called Gnostics, from the Greek word *gnosis*, usually translated as “knowledge.” For as those who claim to know nothing about ultimate reality are called agnostic (literally, “not knowing”), the person who does claim to know such things is called gnostic (“knowing”). But *gnosis* is not primarily rational knowledge. The Greek language distinguishes between scientific or reflective knowledge (“He knows mathematics”) and knowing through observation or experience (“He knows me”), which is *gnosis*. As the Gnostics use the term, we could translate it as “insight,” for *gnosis* involves an intuitive process of knowing oneself. And to know oneself, they claimed, is to know human nature and human destiny.

~ Elaine Pagels, *The Gnostic Gospels*



Excerpt from the Gnostic text *On the Origin of the World*, also known as “The Untitled Text”, as translated by Dr. Willis Barnstone:

Headings in bold type have been added to the text for clarity by the translator.

BEFORE THE BEGINNING

Since everyone—the gods of the world and people—says that nothing existed prior to chaos, I shall demonstrate that they all are mistaken, since they do not know the origin of chaos and its root. Here is the demonstration.

How agreeable it is to all people to say that chaos is darkness! But actually chaos comes from a shadow that has been called darkness. The shadow comes from something existing from the beginning. So it is obvious that something in the beginning existed before chaos came into being, and that chaos came after what was in the beginning.

Now let us consider the facts of the matter, and in particular what was in the beginning, from which chaos came. In this way the truth will be clearly demonstrated.

BIRTH OF SOPHIA AND THE FORCES OF DARKNESS

After the nature of the immortals was completed out of the infinite one, then a likeness called Sophia flowed out of Pistis, with the wish that something should come into being like the light that first existed. Immediately her wish appeared as a heavenly likeness with an incomprehensible greatness. This came between the immortals and those who came into being after them, like what is above. It was a veil separating people from the things above.

Now, the eternal realm of truth has no shadow within it because the immeasurable light is everywhere within it. Outside it, however, is a shadow, and it was called darkness. From it

appeared a power over the darkness. And the powers that came into being afterward called the shadow the limitless chaos. From it every kind of deity was brought forth, one after another, along with the whole place. Consequently, the shadow too is subsequent to what was in the beginning. The shadow appeared in the abyss, which is derived from Pistis, whom we have mentioned.

The shadow perceived that there was one stronger than it. It was jealous, and when it became self-impregnated, it immediately bore envy. Since that day the principle of envy has appeared in all of the aeons and their worlds. But envy was found to be an aborted fetus without any spirit in it. It became like the shadows in a great watery substance.

Then the bitter wrath that came into being from the shadow was cast into a region of chaos. Since that day a watery substance has appeared. What was enclosed in the shadow flowed forth, appearing in chaos. Just as all the useless afterbirth of one who bears a little child falls, likewise the matter that came into being from the shadow was cast aside. Matter did not come out of chaos, but it was in chaos, existing in a part of it.

YALDABAOTH ESTABLISHES HIS RULE

Now, after these things happened, Pistis came and appeared over the matter of chaos, which was cast off like an aborted fetus, since there was no spirit in it. For all of that is a boundless darkness and water of unfathomable depth. And when Pistis saw what came into being from her deficiency, she was disturbed. And the disturbance appeared as something frightful, and it fled to her in the chaos. She turned to it and breathed into its face in the abyss, which is beneath all of the heavens.

Now, when Pistis Sophia wanted to cause the thing that had no spirit to be formed into a likeness and rule over matter and over all its powers, a ruler first appeared out of the waters, lionlike in appearance, androgynous, with great authority within himself but ignorant of whence he came into being.

When Pistis Sophia saw him moving in the depth of the waters, she said to him, "Youth, pass over here," which is interpreted as "Yaldabaoth." Since that day, the first principle of the word that referred to the gods and angels and people has appeared. And the gods and angels and people constitute that which came into being by means of the word. Moreover, the ruler Yaldabaoth is ignorant of the power of Pistis. He did not see her face, but he saw in the water the likeness that spoke with him. And from that voice he called himself Yaldabaoth. But the perfect ones call him Ariael because he was like a lion. And after he came to possess authority over matter, Pistis Sophia withdrew up to her light.

YALDABAOOTH CREATES HEAVEN AND EARTH AND BEARS THREE SONS

When the ruler saw his greatness, he saw only himself; he saw nothing else, except water and darkness. Then he thought that he alone existed. His thought was made complete by means of the word, and it appeared as a spirit moving to and fro over the waters. And when that spirit appeared, the ruler separated the watery substance to one region and the dry substance to another region. From matter he created a dwelling place for himself and called it heaven. And from matter the ruler created a footstool and called it earth.

Afterward the ruler thought, according to his nature, and he created an androgynous being by means of the word. He opened his mouth and cooed to him. When his eyes were opened, he saw his father and said to him, "Eee." So his father called him Yao. Again he created the second son and cooed to him. He opened his eyes and said to his father, "Eh." So his father called him Eloai. Again he created the third son and cooed to him. He opened his eyes and said to his father, "Asss." So his father called him Astaphaios. These are the three sons of their father.

THE SEVEN HEAVENS OF CHAOS

Seven appeared in chaos as androgynous beings. They have their masculine name and their feminine name. The feminine

name of Yaldabaoth is forethought Sambathas, which is the week. His son is called Yao, and his feminine name is lordship. Sabaoth's feminine name is divinity. Adonaios's feminine name is kingship. Eloaios's feminine name is envy. Oraiios's feminine name is wealth. Astaphaios's feminine name is Sophia. These are the seven powers of the seven heavens of chaos. And they came into being as androgynous beings according to the immortal pattern that existed before them and in accord with the will of Pistis, so that the likeness of what existed from the first might rule until the end.

You will find the function of these names and the power of the males in the Archangelic Book of Moses the Prophet. But the feminine names are in the First Book of Noraia.

Now since the chief creator Yaldabaoth had great authority, he created for each of his sons, by means of the word, beautiful heavens as dwelling places, and for each heaven great glories, seven times exquisite. Each one has within his heaven thrones, dwelling places, and temples, as well as chariots and spiritual virgins and their glories, looking up to an invisible realm, and also armies of divine, lordly, angelic, and archangelic powers, myriads without number, in order to serve.

The report concerning these you will find accurately in the First Account of Noraia.

Now, they were completed in this way up to the sixth heaven, the one belonging to Sophia. And the heaven and its earth were disrupted by the troublemaker, who was beneath all of them. The six heavens trembled, for the powers of chaos knew who it was who disturbed the heaven beneath them. And when Pistis knew of the harm caused by the troublemaker, she blew her breath, and she bound him and cast him down to Tartaros.

THE BOASTING OF YALDABAOOTH

Since that day, the heaven has been consolidated along with its earth by means of Sophia, the daughter of Yaldabaoth, who is beneath them all. After the heavens and their powers and all of their government set themselves aright, the chief creator

exalted himself and was glorified by the whole army of angels. And all the gods and their angels gave him praise and glory.

And he rejoiced in his heart, and he boasted continually, saying to them, "I do not need anything. I am god and there is no other god but me." But when he said these things, he sinned against all of the immortal imperishable ones, and they kept their eyes on him.

Moreover, when Pistis saw the impiety of the chief ruler, she was angry. Without being seen, she said, "You're wrong, Samael," that is, "blind god." "An enlightened, immortal human exists before you and will appear within your fashioned bodies. The human will trample upon you as potter's clay is trampled. And you will go with those who are yours down to your mother, the abyss. For in the consummation of your works, all of the deficiency that appeared in the truth will be dissolved. It will cease, and it will be like something that never existed."

After Pistis said these things, she revealed the likeness of her greatness in the waters. And so she withdrew up to her light.

SABAOTH WORSHIPS PISTIS

When Sabaoth, the son of Yaldabaoth, heard the voice of Pistis, he worshiped her. He condemned his father and mother on account of the word of Pistis. He glorified her because she informed them of an immortal human and the light of the human. Then Pistis Sophia stretched forth her finger and poured upon him light from her light for a condemnation of his father. When Sabaoth received light, he received great authority against all of the powers of chaos. Since that day he has been called "the lord of the powers." He hated his father, the darkness, and his mother, the abyss. He loathed his sister, the thought of the chief creator, the one who moves to and fro over the water.

The complete translation of On Origin of the World, (Nag Hammadi Codex II, 5) can be found in The Gnostic Bible, © 2003, Willis Barnstone & Marvin Meyer. All copyright retained by Dr. Barnstone.