The Gnostic Myth of Sophia

Sophia

The gnostic philosophy is summed up in the myth of Sophia. This summary is largely inspired from a spiritual retreat given by Rafael Vargas called The Power of Wisdom, later published as a book. This retreat was a deep study of the apocryphal scripture called The Pistis Sophia, a tremendous esoteric work that takes place after Jesus’ resurrection, when he returns to teach his disciples of what he has experienced in the internal worlds.

Sophia is part of the story as an embodiment of a principle of innocence, but also power and wisdom. Sophia is the divine spark within, our Essence, that has fallen from a place of light (the Absolute), into matter and duality. This story may be familiar to us on some level, as it is a universal story of a fall and redemption, and is the story of each of our soul’s journey.

The Seven Parts of the Gnostic Myth of Sophia

Supreme Divinity

The Gnostics call God the Agnostos Theos, the unknowable God. This supreme divinity is Unmanifested Light, the Void, the Absolute. Everything is within the Absolute, but it is the unknowable mystery, except for the one that is an inhabitant of the Absolute, a paramatasaya.

Emanation and the Pleromatic Fall

Pleroma means completely perfect. Creation, which is manifestation and therefore imperfection, unfolded from the the perfect unmanifest. In Kabbalah it is said that God wanted to become cognizant of his own happiness, so he unfolded into creation as a mirror to know himself.

Pistis Sophia is a part of the Absolute who becomes fascinated by the false light of creation and falls, becoming lost and trapped within matter. Sophia is often depicted with characteristics of lost innocence, such as a young child lost in a harsh world, or even a young women violated and trapped. It is important to understand that Sophia is an emanation of the Christ force, she is part of the cosmic drama of his journey into creation to fulfill his mission of redemption.

The Demiurge Architect

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The demiurge is the anthropomorphized God and gods that build and sustain creation. The demiurge is in charge of all the laws and principles of creation and is a lesser God than the Supreme Divinity beyond all form and laws. That is why the Old Testament God has characteristics of jealousy, wrath, and vengeance, because his religion is of obeying the laws of creation. Only with the Christ, the Savior who is an inhabitant of the Absolute, can we be liberated from the world of the demiurge.

Pneuma in the World

_Pneuma_ means spirit, and also breath. The pneuma in the world is the Essence inside each one of us, and inside every living thing. Our _Essence_ is that Sophia that wants to return to the Absolute, but is distracted and conditioned into matter. _Distraction_ means “to pull in different directions”, and Sophia, our divine Essence is pulled and drawn apart into materialism and has forgotten her birthright of unity.

Duality

Duality is the nature of life, of matter and creation. All things are light and dark, good and evil, yes and no, black and white etc. The consciousness sleeps profoundly within materialism and duality. Therefore the goal of the sincere spiritual aspirant is to go beyond duality, the mind, and all of relatively.

The Savior

The _Salvador Salvandus_, the savior, is the force that helps us. Christ, as a _cosmic force_, an inhabitant of the Absolute, descends into creation to die and be resurrected, so that the light trapped within matter can return, but with the knowledge gained from the experience.

The Return

The return to the Absolute is the purpose of the Gnostic esoteric work. To liberate Sophia with the help and grace of, and communion with, the Christ. The Christ goes through his process of ultimate sacrifice so that we may follow him and bring more love and light into this world. The world is within the Absolute, so to “return” is not an escape to another place, but an incarnation of divine virtues in this world, and an offering of perfected values to bring into the bosom of the Unknowable Divinity.

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