PISTIS SOPHIA

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PISTIS SOPHIA

A GNOSTIC GOSPEL (WITH EXTRACTS FROM THE BOOKS OF THE SAVIOUR APPENDED) ORIGINALLY TRANSLATED FROM GREEK INTO COPTIC AND NOW FOR THE FIRST TIME ENGLISHED FROM SCHWARTZE'S LATIN VERSION OF THE ONLY KNOWN COPTIC MS. AND CHECKED BY AMÉLINEAU'S FRENCH VERSION WITH AN INTRODUCTION BY G. R. S. MEAD B.A. M.R.A.S.

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INTRODUCTION.

It is with somewhat of the feelings of one setting forth on a forlorn hope that the writer ventures to plunge into the chaos of syncretism generally classified under the vague term Gnosticism. Indeed no subject connected with the history of religion is fraught with greater difficulty, as may be seen from the comparative paucity of general works on Gnosticism from the pens of European scholars. In fact the English reader, outside of a few translations, must content himself with Burton's Bampton Lectures, Mansel's Gnostic Heresies, Norton's History of the Gnostics, King's Gnostics and their Remains, and an article by Salmon.

The documents and general literature of Gnosticism.

Not only did the persecution of the early Gnostics cause the loss of nearly all their documents, but also some of the most important writings of the Fathers, which might have thrown more light on the subject, have disappeared ; among these may be mentioned the Syntagma of Justin, and the Syntagma of Hippolytus.

Our chief authorities among the Fathers are Justin Martyr, Irenæus, Clement of Alexandria, Tertullian, Origen, Hippolytus, Philaster, Epiphanius, Jerome and Theodoret. But as all, with the solitary exception of Hippolytus, quote the Gnostic documents in the briefest possible manner, and devote almost all their space to the refutation of heretical opinions, it is exceedingly difficult to make out from such controversial writings what the real views of the various Gnostic schools were ; and this in spite of the immense labour and acumen which have been brought to the task

by such men as Massuet, Beausobre and Mosheim in the last century, and in the present by Neander, Matter, Baur, Möller, Lipsius and others who will be mentioned later.

(The general literature of the subject consists of the Church Histories of Neander, Baur and Schaff; Neander: Genet. Entw. d. Gnost., Tüb., 1831; Burton: Bampton Lectures on Heresies of the Apost. Age, Oxf., 1830; Möhler: Ursprung d. Gnost., Tüb., 1831; Baur: D. christl. Gnosis, Tüb., 1835; Norton: Hist. of the Gnostics, Bost., 1845; Möller: Gesch. d. Kosmologie, Halle, 1860; Lipsius: D. Gnosticismus, Leip., 1860; Harnack: Zur Quellencritik d. Gesch. d. Gnost., Leip., 1873; Mansel: Gnostic Heresies, Lond., 1875.)

In fact, research into this obscure subject has given rise to one of the most brilliant feats of scholarship on record. This was achieved by R. A. Lipsius, the learned professor of divinity in the university of Jena, in his Quellencritik des Epiphanios (1865). From the accounts of Epiphanius and Philaster he reconstructs to some extent the lost Syntagma of Hippolytus, of which a description is given by Photius. This treatise was founded on certain discourses of Irenæus. By comparing Philaster, Epiphanius, and the Pseudo-Tertullian, he recovers Hippolytus; and by comparing his restored Hippolytus with Irenæus he infers a common authority, probably the lost Syntagma of Justin, or, as I ventured to suggest in my essay on Simon Magus (1892; p. 41), the work from which Justin obtained his information.

This brilliant attempt was owing to the revival of interest in Gnostic studies aroused by a lucky find. In 1842 Minoides Mynas, a learned Greek, sent on a literary mission by the French government, discovered what is said to be a fourteenth century MS. in one of the monasteries on Mount Athos. This purported to be a Refutation of all Heresies in ten books, the first three and a half of which were unfortunately missing. Emmanuel Miller published the first edition of this literary treasure at Oxford in 1851,

erroneously attributing it to Origen. Further research, however, demonstrated beyond a doubt that the author was Hippolytus Romanus, Bishop of Ostia, in the first quarter of the third century. (See Bunsen, Hippolytus and His Age, 1852; Döllinger, Hippolytus und Kallistus, 1853, of which there is an English translation by Plummer; and Wordsworth, St. Hippolytus and the Church of Rome, 1880, 2nd ed.) As this treatise, entitled Philosophumena or the Refutation of all Heresies, is by far the most important work on Gnosticism from the pen of any Church Father, owing to its lengthy quotations from original Gnostic documents, it may be useful to state here that in 1859 Duncker, after Schneidewin's death, edited and published his colleague's excellent text and moderate Latin translation at Göttingen; in 1860 Cruice published a less reliable text and Latin translation at Paris; and that the English reader will find a passable translation by J. H. Macmahon in the Ante-Nicene Christian Library entitled The Writings of Hippolytus, vol. i., 1868.

Curiously enough it was in the same year in which the text of the Philosophumena was published, 1851, that our present document, Pistis Sophia, was first brought into general notice.

Of Gnostic works that have come down to us, undoubtedly the most valuable is the Coptic codex, of which we are treating in the present work. In fact, the only other important relic of the Gnosis which is so far known to have withstood the ravages of time and escaped the destruction of Christian and Mohammedan vandalism, is the Coptic papyrus, known as the Codex Brucianus and preserved in the Bodleian at Oxford, to which reference will be made later on. In the same library there is also another Coptic MS., a small quarto of 236 pages, entitled Treatise on the Mysteries of the Greek Letters, to which an Arabic translation is appended. The author was a priest called Atasius, who, somewhat in the fashion of the Gnostic doctor Marcus, deduces from the form of the letters of the Greek alphabet

and the meaning of their names, the development of the dogmas of creation, providence and redemption, as Dulaurier tells us (op. inf. cit., p. 538). Dulaurier in 1847 promised to publish the text and a French translation of this work, but his labours have never seen the light.

To this may be added, as connected with the magical side of the subject, some Greek Papyri mostly in fragments. Two of the Leyden Papyri of the third century have recently been edited, translated, and commentated upon by A. Dieterich (Abraxas : Studien zur Religionsgeschichte des Spätern Altertums ; Leipzig, 1891) ; the London and Parisian Papyri, of the third or fourth century, have been edited by Wessely ; in 1852 C. W. Goodwin also did some good work on the subject (Fragment of a Græco-Egyptian Work upon Magic from a Papyrus in the British Museum, Cambridge Antiquarian Society, Octavo Series, No. 2 ; Goodwin edited, translated and annotated this fragment). Amélineau (P. S., Intr. iv.) says that Rossi (F.), the Egyptologist of Turin, has published a papyrus containing an invocation similar to those in the Pistis Sophia, but I have not been able to find this work. It is not in I Papyri Copti del Museo Egizio di Torino which Rossi transcribed and translated (Turin, 1887-1892).

There is also a short Hebrew treatise, The Sword of Moses (Cod., Oxford, 1531, 6 ; Cod. Heb., Gaster, 178 ; see Gaster's text and translation, Journal of Royal Asiatic Society, 1896, i. and ii.).

The above magical works, however, are more connected with the superstitions of sorcery than with magic proper, and when attached to Gnosticism characterise its degradation in the hands of the superstitious and ignorant.

We may also mention the Codex Nazaræus, although it is said at earliest to be post-Mohammedan, of which there are no less than four MS. copies, dated respectively 1560, 1632, 1688 and 1730, in the Bibliothèque Nationale alone. This Codex is the scripture of the so-called Sabæans, or Christians of St. John, or Mandaïtes, and is known as

Sidra Adam or The Book of Adam. The text, in a strange Chaldæo-Syriac idiom, was first published at Lund (1815, 1816), by Matth. Norberg, the learned Swede, together with a vocabulary and a Latin translation, in four quarto volumes. There is also a French translation by F. Tempestini in Migne's Dictionnaire des Apocryphes (1856). Compare also the thesis, Stellæ Nasaræorum Æones ex Sacro Gentis Codice, by Olof Svanander, presumably a pupil of Norberg (Lund, 1811).

Finally we may mention the Æthiopic Enochian literature. In 1773 Bruce brought back from Abyssinia three copies of the Æthiopic version of The Book of Enoch. Archbishop Laurence issued a translation in 1821 (2nd ed., 1833; 3rd, 1838), under the title The Book of Enoch. Hoffman published a German translation, Das Buch Henoch (Jena, 1838), Gfrörer a Latin version of no value (Stuggart, 1840); Dillmann a critical text and also a German version (Leipzig, 1851; 2nd ed., 1853); Migne's Dictionnaire des Apocryphes (1856) contains an anonymous French translation; there is also an anonymous reprint of Laurence's translation, with a controversial introduction (London, 1883); and finally Charles recently (1893) published an English translation from Dillmann's text. This year Charles has also published The Book of the Secrets of Enoch (Oxford), a translation from Slavonic, which presents us with a new tradition entirely, namely, the Slavonic Enoch, from a Greek original which he places from B.C. 30 to A.D. 70, the Greek having in its turn a Hebrew background of a still earlier date. In an Appendix is a translation from the Slavonic of a fragment of Melchisedecian literature. For more than 1200 years this version of Enoch has been unknown save in Russia, and in Western Europe was not known to exist even in Russia till 1892.

Outside of apocryphal scriptures and the world-bibles, these are all the documents connected directly or indirectly with the Gnosis, which, to my knowledge, we possess; and, in spite of the good work that has been done since 1850,

the chaos of Gnosticism still remains to a large extent intractable, refusing to submit to the ordering of even the most praiseworthy and painstaking industry.

Nor is the reason of this ill-success mostly due to the paucity of material, but rather to the intrinsic difficulty of the subject itself, which is not only replete with the most involved mysticism, but also bound up with magic and mystery and occasionally sorcery of every kind. It is, therefore, not a matter of great surprise, when we remember the absolute disbelief of scholarship in magic of any kind, and the distaste of the present age for everything connected with mysticism, to find that no single writer on the subject, except perhaps King in a very feeble fashion, has really grappled with the problem. The point of view of the most liberal-minded scholars with regard to this tabooed subject may be seen from the remarks of Dr. Gaster, who would have magic treated after the fashion of folklore. The translator of The Sword of Moses in the second paragraph of his introduction (loc. sup. cit.) writes: "It is remarkable that we do not possess a good work, or exhaustive study, on the history and development of magic. It is true that we find allusions to it, and sometimes special chapters devoted to the charms and incantations and other superstitious customs prevailing among various nations in books dealing with such nations. But a comprehensive study of magic is still a pious (or impious) wish." And, even were such a task attempted by some venturesome scholar, the result, we may venture to suggest, would at best be merely a guess-work compilation, and of no real value, unless the compiler in addition to his scholarship had not only a belief in but also a knowledge of the art.

To treat of Gnosticism, then, in a really comprehensible manner, requires not only a writer who at least believes in the possibilities of magic, but also a mystic or at least one who is in sympathy with mysticism—a person difficult to find nowadays, when the very names of magic and mysticism evoke nothing but a smile of contempt and

a frown of disapproval from the world of science and letters.

The present Introduction, however, is only concerned with the purely historical and critical side of the subject, and even this is restricted to the consideration of one document.

The method of the best Gnostic doctors.

Though it would be highly presumptuous to endeavour to define Gnosticism without a previous analysis and classification of the various schools, sects and offshoots which have been grouped under this vague heading, we may nevertheless venture to suggest the probable point of view which led the best of the Gnostic doctors, pre-eminently Valentinus, to compile their various treatises. Let us then consider the movement about the year 150 A.D. By that time the original Logia or the Urevangelium of Christianity had disappeared, and the Synoptic Gospels were all set in the framework of the traditional life of the great Master of the Faith. The popular tidal-wave of the new religion had come exclusively from the ocean of Jewish tradition, and was engulfing a more universal view of Christianity in the same flood of intolerance and exclusiveness which had characterised the Hebrew nation throughout the whole of its previous history.

This startling phenomenon was now attracting the attention of minds which were not only skilled in the philosophy of the schools, but also imbued with the eclectic spirit of a universal theosophy and a knowledge of the inner doctrines of the ancient religions. Such men thought that they saw in the Christian Gospel a similarity of doctrine and a universalism which was consanguineous with these inner teachings of the ancient faiths, and set to work to endeavour to check the exclusive and narrowing tendencies which they saw so rapidly developing among the less instructed, who made faith superior to knowledge, even to such an extent as to openly condemn every other form of religion and scoff at all philosophy and education.

It is true that about this time such men arose as Clement of Alexandria and Origen who voiced much more liberal views and laid the foundations of Christian theology, but they were exceptions to the rule.

The Gnostic doctors could not believe that the Jews were the only nation in the past to whom God had revealed himself, and that the scriptures of the nations were to be cast on the dustheap of falsehood and error. And yet they saw that the old order of things had received a rude shock, and that the fierce faith which had been aroused among the people in the personality of Jesus, and the social revolution which was rushing along with leaps and bounds under their very eyes, could never be dammed back again. All they could hope to do was to turn the energy generated into a more universal channel. Accordingly they used the traditional story of Jesus which had roused such mighty enthusiasm, as the framework into which they wove the "wisdom" of the great religions. Believing, as they did, that truth was one, and at no time a respecter of persons or nations; that all the nations had received of that truth in proportion to their needs and capacities, they wove these ideas into the Christian tradition, and compiled gospels and apocalypses of that veiled and mysterious wisdom which had been guarded so carefully in the temples throughout the ages, and into which they believed Jesus had been initiated and was in his turn an initiator. Nor did they so much invent these things out of their own heads as it would appear, but rather compiled them from existing scriptures, many of which have since disappeared. They drew from the wisdom of Egypt, Chaldæa, Babylonia, Assyria, Phœnicia, Æthiopia, the books of Orpheus, Pythagoras and Plato, of the Magi and Zoroaster; and even perhaps in some indirect way from those of the Brâhmans. Their source of information was for the most part the Orient.

Believing as they did, that the orthodox life of Jesus was legendary and allegorical, and finding many other legends current which were not included in the Synoptic account;

devoted to the mystic life, and making light of the historical side of religion, with faith alone in the watchword "now and within," it is evident that their views met with little favour among the orthodox who clung above all things to what they held to be the greatest fact of all history. The ancient wisdom, however, proved far too difficult for popular comprehension, and being also misunderstood even by the followers of the great doctors themselves in many cases, often degenerated into superstition and the wildest of speculations.

But, as we are not attempting to trace the evolution of the movement, but simply presenting one of the better sides of the endeavour, we will proceed to a consideration of the document we are especially interested in, at the same time reminding the reader that in this Introduction only a brief outline of the MS. will be attempted, and all further considerations will be postponed for a further Commentary which the writer has the intention of undertaking.

Description and criticism of the MS.

The only MS. of the Pistis Sophia known to exist was bought by the British Museum from the heirs of Dr. Askew at the end of the last century, and is now catalogued as MS. Add. 5114. The title on the back of the binding is Piste Sophia Coptice, and below is printed Mus. Brit. Jure Emptionis. On the top of the first page of the MS. is the signature A. Askew, M.D. On the first page of the binding is the following note, probably in Woide's hand: "Codex dialecti Superioris Ægypti, quam Sahidicam seu Thebaidicam vocant, cujus titulus exstat pagina 115: Pmeh snaou ǹtomos ǹtpiste Sophia—Tomos secundus fidelis Sapientiæ—Deest pagina 337-344."

The title Piste Sophia is incorrect; nowhere is this form found in the book, and the suggested emendation of Dulaurier and Renan from Pistis Sophia to Piste Sophia "La fidèle Sagesse," has received no support from other scholars.

Where Askew found it or bought it, I cannot discover. It is not mentioned in his biography, and the reference

given by Köstlin (v. i.) is unverifiable. When the Museum bought it is not stated. It was evidently before the great sale of the Askew library which lasted twenty days in 1785, for the Pistis Sophia is not mentioned in the catalogue (Bibliotheca Askeviana Manuscripta, etc., 1785; v. Askew, A., Cat. B.M.). The MS. is written on vellum in Greek uncial letters, and is in the Upper Egyptian dialect, called Thebaidic or Sahidic. It consists of 346 quarto pages written in double column, and for the most part is in an excellent state of preservation; several pages, however, are badly defaced, and a number faint. Perhaps the most competent expert who has yet given a decided opinion as to its date is Woide, whose knowledge of such matters was very extensive, and cannot be easily surpassed. It was by Woide that the New Testament, according to the text of the famous Codex Alexandrinus, was edited, in uncial types cast to imitate those of the MS., in 1786. In an Appendix to this great undertaking, in 1799, he added certain fragments of the New Testament in the Thebaico-Coptic dialect, together with a dissertation on the Coptic version of the New Testament. The date of the Codex Alexandrinus is pretty generally assigned to the fifth century, and with the exception of the Codex Vaticanus and the Codex Sinaiticus, which are sometimes assigned to the fourth century, is the oldest extant MS. of the New Testament. This being the case, it is of interest to read Woide's description and opinion of the MS. of Pistis Sophia, which was lent to this ripe scholar by Dr. Askew and his heirs long enough for him to copy it out from the first word to the last. Woide was, therefore, eminently fitted in every way to form an opinion; in fact, no one of equal fitness seems to have appeared in the field since his time. In Cramer's Beyträge (op. inf. cit., pp. 82 sq.), Woide wrote as follows in 1778: "It [P. S.] is a very old MS. in 4to on parchment in Greek uncial characters, which are *not so round* as those in the Alexandrine MS. in London, and in the Claromontain MS. in Paris [Codex Regius Parisiensis, also an Alexandrine text].

The characters of the MS. [P. S.] are somewhat longer and more angular, so that I take them to be *older* than both the latter MSS., in which the letters eta, theta, omicron, rho and sigma are much rounder. There are no capital letters in the whole book; the letters are all equal, only at the end of the lines there are sometimes smaller letters to bring the word in. There are no other marks of distinction than a full stop or colon. The words are not separated from each other; the paragraphs are not distinguished by breaks, but by full stops. At the beginning of the book, of the second part and of the two appendices, the first letter is not in advance of the line. If the paragraph begins with the line, I have sometimes, though seldom, remarked that the first letter is in advance of the line. If the paragraph begins in the middle of a line sometimes, but not often, the first letter of the following line is somewhat advanced. Here and there also a section is noted on the edge by a mark that looks almost like a Greek zeta, or by a line from the edge to above the word. If the paragraph begins at the beginning of the line, the marks are on the same line; if it begins in the middle of the line, they are at the beginning of the following line. The folios are numbered in Greek letters."

Thus we see that Woide places the date of the MS. at latest about the latter end of the fourth century. It is also quite evident that the whole MS. from first to last is by the same hand, and that it is a copy of another MS. There are also a few corrections at the top or bottom of the columns by a hand of the same date. An inspection of its contents reveals the further indisputable fact that the Coptic text was not only a translation from a Greek original, but that it has preserved an enormous quantity of the original Greek terms without any attempt at translation. This may at once be seen from Schwartze's Latin version, in which he has also preserved these innumerable Greek words without translation.

The whole style of the work, moreover, is foreign to

the Coptic idiom, as may be seen from Amélineau's Introduction to his French version (p. x), where he writes: "Whoever has any knowledge of the Coptic language knows that this idiom is foreign to long sentences; that it is a tongue eminently analytic and by no means synthetic; that its sentences are composed of small clauses exceedingly precise, and almost independent of each other. Of course all Coptic authors are not equally easy, some of them are even exceedingly difficult to understand; but this much is certain, that never under any circumstances in Coptic do we come across those periods with complicated incidental sentences, of three or four different clauses, whose elements are synthetically united together so that the sense of the entire sentence cannot be grasped before we arrive at the last clause. Nevertheless, this is just what the reader meets with in this work. The sentences are so entangled with incidental and complicated propositions, that often, indeed very often, the Coptic translator has lost the thread, so to say, and made main propositions out of incidental clauses, so that we find the continuation of the first proposition three or four pages further on. This peculiarity is not calculated to facilitate the translation of a work, the ideas in which are in themselves very difficult to comprehend; the one thing that it conclusively proves is that the book was originally written in a learned language; that consequently none of the idioms spoken in the Orient could have been the original language in which the work in question was conceived and written; that we must accordingly choose between Greek and Latin; that only one of these languages at this period, the second century [the date assigned to the original by Amélineau], is at all likely in Egypt, namely, Greek."

Amélineau makes rather too much of the abstruse nature of the subject; for, though many passages are transcendentally mystical, nevertheless the whole is conceived in a narrative or descriptive style. There is no attempt at philosophical argument, no involved logical propositions;

there may also be another reason, as we shall suggest later on, for the "losing of the thread." Nevertheless the main argument of this learned Coptic scholar is unanswerable.

General analysis of contents.

And not only is it evident that we are dealing with a translation into Coptic from Greek, but also that we are not dealing with a single work, but at least with two treatises, fragments of one of which have been in two places inserted in the body of the main treatise, and a larger fragment appended at the end of the MS. The main narrative also is broken by several important lacunæ, due in one case to the loss of several leaves of the MS., and generally to the carelessness of the scribe; the MS. is, moreover, evidently incomplete.

A general analysis of the contents reveals the following general outline of contents, the references being to the pagination of the MS. adopted in Schwartze's text, which is retained between brackets in the present translation.

Pistis Sophia, Book I.	1-124
Pistis Sophia, Book II.	126-357
From the Books of the Saviour . .	357-390

There is, however, no title to Book I., nor does there seem to be any reason why the title "The Second Book of Pistis Sophia" should be inserted where it is, right in the middle of the narrative.

Book II. ends halfway down page 357, and the whole subject abruptly changes with the heading, "Extract from the Books of the Saviour."

In addition to these three main divisions of the MS., two pages (253-254), with the same heading, "Extract from the Books of the Saviour," are inserted at haphazard in the middle of Book II. They have no reference to what goes before or what follows; nor are they quite of the same nature as the lengthier Extract at the end of the MS.

There is, moreover, a note which occupies the last column of Book I., and which has not the slightest reference to the rest of the narrative; why it is inserted in this place is a

mystery. It was probably copied in by mistake, or the Coptic translator for some reason or other added a note from some other book, most probably one of the Books of the Saviour.

At the end of the MS., and after the conclusion of the narrative, there is an extra leaf which has only the left-hand column partially filled with writing. The subject is here again completely changed, and leads us to suppose that some leaves are missing before it.

Finally, at page 379 eight pages or four leaves of the MS. have disappeared.

A general view of the nature of the subjects treated of may be seen from the contents table, which consists of the indented summaries I have added to the text.

The date and authorship of the Greek original.

The question that next arises is what was the original Greek work from which the Coptic translation of the Pistis Sophia was made. I am convinced that the original was no other than the famous Apocalypse of Sophia, composed by Valentinus, the most learned doctor of the Gnosis, who lived for thirty years in Egypt in the latter half of the second century, and was also a master of the Greek language, in which he wrote his treatises. But the further consideration of this point must be postponed for the Commentary I propose to write, and in which a comparison between the Pistis Sophia and the rest of the fragments of the writings of Valentinus which have come down to us, will be attempted. It is sufficient to state here that this view is supported by Woide, Jablonski, La Croze, Scholtze, Dulaurier, Schwartze, Renan, Revaillant, Usener, and Amélineau, the last of whom, in his Essay on Egyptian Gnosticism and in the introduction to his translation of the Pistis Sophia, has dealt at length with the matter. The guarded opinion of Harnack also allows for the date of Valentinus. In his essay on the subject in 1891 (op. inf. cit., pp. 95 sq.), the famous Biblical critic gives the terminus a quo as 140, and the terminus ad quem as 302. He bases the earliest limit on the fact

that the Gospels and Pauline Epistles are regarded in the text as Holy Scripture, and even a passage from the Epistle to the Romans is quoted by the author as a saying of Jesus by the mouth of Paul. Now, the Pauline writings were never spoken of as Holy Scripture before the time of Antoninus Pius (138). The latest limit is arrived at by the passage about persecution on page 277, which leads Harnack to conjecture that the author was writing at a time when the Christians were still *lawfully* persecuted; but on the other hand the author does not seem to have written in a persecution he had gone through. Thus Harnack eliminates the persecution of Maximin and arrives at the 302 limit. But all this is very unsatisfactory; and deductions made from internal evidence, though an essential part of the higher criticism, are in this case based on too slender premises. The method of Amélineau, who compares the known fragments of Valentinus with the text of Pistis Sophia, is the only really satisfactory test.

The Books of the Saviour.

But what of the fragments from the Books of the Saviour which have been inserted in and added to the text of the Pistis Sophia proper? On pages 246 and 354 mention is made of certain Books of Ieou, which Jesus promises to give to his disciples when he has finished the teaching on which he is engaged. In the first case, a few pages later on (253) the first short extract is inserted in the text, and in the second, almost immediately after, the Pistis Sophia treatise is concluded (page 357), and we find the rest of the MS. devoted to a far longer extract from the Books of the Saviour. These extracts bear a remarkable similarity to the contents of the Coptic Papyrus, which the famous Scottish traveller Bruce brought to England in 1769 from Upper Egypt, and bequeathed to the care of the Bodleian Library. This Papyrus consists of 78 leaves, each containing from 27 to 34 lines, 29 centimetres high by 17 wide, not in roll but in book form. It is written in Greek characters and is in the Thebaico-Coptic dialect like the Pistis Sophia.

Some twenty leaves at least are missing, and even when Bruce found it it was in a very dilapidated condition. It was further injured by neglect and damp in the Bodleian, when Woide found it and carefully copied it. Woide considered that it was the Egyptian form of the Pistis Sophia written by Valentinus in Coptic. It is, however, evidently a translation like the Pistis Sophia from the Greek, and like the Pistis Sophia is crammed full of the Greek original technical terms. Schwartze also copied it. In 1891 Amélineau published a text and a French translation at Paris, and in 1892 Schmidt published a text and a German translation at Leipzig.

Schmidt has sorted out this puzzling chaos of leaves with the following results :

The Codex consists of two treatises quite distinct in matter and character. The first is divided into two parts, the two Books of Ieou, under the general title, The Book of the Great Logos according to the Mystery [? of Ieou]. The second treatise has no title, and is followed by a long Hymn to the Gnosis, also without title. The First Book of Ieou opens with the title, " This is the Book of the Knowledge of the Invisible God."

One thing is abundantly clear on every page, namely, that we are dealing with a MS. which contains the ideas of the same school as that to which the Pistis Sophia and the Books of the Saviour belong. In fact, the longer Extract from the Books of the Saviour practically gives the same account of the three baptisms as that found in far greater fulness in the Codex Brucianus.

Whether or not the Extracts from the Books of the Saviour appended to the MS. of the Pistis Sophia belong to the missing portions of the Codex Brucianus, or whether the translator from the Greek abridged some portion of the Books of Ieou to give his readers an idea of these books to which the text of the Pistis Sophia had just made reference, it is impossible to say ; this much is certain, that the Books of the Saviour and the treatises of

the Codex Brucianus are united by the closest ties of consanguinity, and that a commentator on the one must be intimately acquainted with the contents of the other.

The frequent mention of the name Melchisedec throughout the text of the Pistis Sophia reminds us of the fragment of Melchisedecian literature translated by Charles (v. s.), and its close connection with the Enochian literature, and points perhaps to one of the sources of the Greek original of the Books of the Saviour, and also of Pistis Sophia.

The disconnected column at the end of Book I. undoubtedly belongs to the same collection of writings as the Books of the Saviour, and also the two pages (253, 254) inserted in the middle of Book II. Finally the odd column at the end of the MS. may either come from the same source or be an unaided effort of the translator or scribe.

The probable history of the treatise.

Let us now run over the probable history of our treatise, and suggest the accidents which may have befallen it before it reached the hands of Antony Askew.

The original Greek treatise of the Pistis Sophia was compiled by Valentinus in the latter half of the second century, perhaps in Alexandria. By "compiled" I mean that the Apocalypse of Sophia, or whatever its title may have been, was not invented from first to last by Valentinus. The traditional framework of the narrative, the selection of texts and passages from other scriptures, Hebrew, Christian, Egyptian, Chaldæan, Æthiopic, etc., or whatever they may have been, and the adaptation of nomenclature, were his share of the task; but it is evident that in many places he was translating or paraphrasing himself, and that he had great difficulty in turning some of the Oriental terms into Greek, the original of the name Pistis Sophia being not the least difficult of such and finally being left in its present barbaric and un-Greek form.

Of this original of Valentinus doubtless several copies

were made, and mistakes may have crept in. One of these copies was carried up the Nile and translated into the vernacular, Greek being but little understood so high up the river. The translator was evidently not a very accurate person, as may be seen from his casual insertion of scraps from other books; moreover, his knowledge of the subject was so superficial that he had to leave many terms in the original, and doubtless made guesses at others. It is also probable that he added some things and subtracted others on the score of orthodoxy, as may be seen by an inspection of the rest of the fragments of Valentinus. The wearisome length of the Psalms, for instance, which Pistis Sophia recites in her repentances, followed by the shorter excerpts from the Salomonic Odes, leads one to suppose that Valentinus quoted only a few striking verses from each Psalm; and that the more orthodox translator, with that love of wearisome repetition so characteristic of monkish piety, added the other less apposite verses, with which he was very familiar, while he was compelled to leave the Salomonic Odes as they stood owing to his lack of acquaintance with the originals.

Moreover, the translator must have either translated, or possessed a translation of, The Books of the Saviour and The Books of Ieou. These were also most probably a compilation of Valentinus, or perhaps The Books of the Saviour were a compilation of Valentinus from the older Books of Ieou, which may have belonged to the Æthiopic Enochian literature, for they are stated in the Pistis Sophia (pages 246 and 354) to have been written down in Paradise by Enoch, and preserved from the Flood.

The MS. of the Coptic translator was copied towards the end of the fourth century by some ignorant copyist, who made many mistakes of orthography. It was copied by one man, as a task, and hurriedly executed; and I should suggest that two copies were then made and occasionally a page of one copy substituted for a page of the other; and, as the pages were not quite exact to a word or phrase,

we thus may account for some puzzling repetitions and for equally puzzling lacunæ.

What was the history of the MS. after that date is almost impossible even to conjecture. Its history must, however, have been exciting enough for it to have escaped the hands of fanatics both Christian and Mohammedan. It was during this period also that some of the pages, as we have seen, were lost. May we not also hope that Abyssinia and Upper Egypt may still preserve some MSS. that may throw further light on this obscure but most interesting subject? In fact, I was told in 1891 by Achinoff, chief of the Free Cossacks, a resident in the country, that the monasteries of Abyssinia do actually contain a mass of very ancient MSS. which would be of exceeding great value to the scholarship of Europe.

The translator's apologia.

In presenting the following translation to the English-reading public, I may say that I should not have ventured on such an undertaking if any Coptic scholar had undertaken the task, or I had heard that such a task was contemplated. In a matter of such difficulty every possible liability to error should be eliminated, and it stands to reason that the translation of a translation must needs be but an apology for a first-hand version. Nevertheless I am not without predecessors. The Coptic MS. itself is in the first place a translation, so that even Coptic scholars must give us the translation of a translation. I am persuaded also that the anonymous and imperfect French translation in the Appendix to Migne's Dictionnaire des Apocryphes (vol. i.) is made from Schwartze's Latin version and not from the Coptic text. C. W. King in his Gnostics and their Remains has also translated a number of pages of the Pistis Sophia from Schwartze. Some three or four years ago Mr. Nutt, King's publisher, sent out a notice for the publication of the whole of King's translation, but the project fell through. Last year I offered to edit this translation of King's, but was informed that the literary legatee of the deceased scholar was of

the opinion that it would be unfair to his memory to publish a MS. that was in so incomplete a condition.

In 1890 I had already translated Schwartze's Latin version into English and published pages 1 to 252, with a commentary, notes, etc., in magazine form from April, 1890, to April, 1891. But I hesitated to put it forward in book form, and should not have done so, but for the appearance of Amélineau's French version in 1895. I then retranslated the whole book again and checked it by Amélineau's version. I was further induced to venture on this undertaking, because the narrative, though dealing with mystical and therefore obscure subjects, is in itself exceedingly simple, and therefore mistakes cannot so readily creep in as into a difficult philosophical work. I, therefore, present my translation with all hesitation, but at the same time think that the English public, which is steadily increasing its interest in mysticism and allied subjects, will be better satisfied with half a loaf than with no bread.

The work that has been previously done.

In conclusion it only remains for me to append a brief summary of the work that has already been done on the subject. This may best be seen by treating it from a chronological point of view. In addition to a few scattered articles in magazines which are not of the first importance, the chief contributions to the subject are :

a. 1770. Article in Brittische Theol. Magazin; see Köstlin infra.

b. 1773. Woide (C. A.). Article in Journal de Savants.

c. 1778. Woide. Article in J. A. Cramer's Beyträge zur Beföderung theologischer und andrer wichtigen Kenntnisse (Kiel u. Hamburg), pp. 82 sq.

d. 1799. Woide. Appendix ad Editionem Novi Testamenti Græci e Codice MS. Alexandrino a Carolo Godfredo Woide Descripti, in qua continentur Fragmenta Novi Testamenti juxta interpretationem Dialecti Superioris Ægypti quæ Thebaidica vel Sahidica appellatur e Codicibus Oxoniensibus maxima ex parte Desumpta, cum Dissertatione de Versione

Bibliorum Ægyptiaca quibus subjictur Codicis Vaticani Collatio (Oxonii)—p. 137.

Woide not only carefully copied the whole of the MS. but also the Codex Brucianus at Oxford. He gives the date of the MS. as about the fourth century, and considers the writer to have been Valentinus. He, however, published no work on the subject.

e. 1812. Münter (F.). Odæ Gnosticæ Salomoni Tributæ, Thebaice et Latine, Prefatione et Adnotationibus Philologicis Illustratæ (Hafniæ).

Bishop Münter, a learned Dane, probably got his text from Woide's copy; his brief pamphlet is of no particular importance, nevertheless it was solely upon these few brief selections, the seven Odes of Solomon, that, with the exception of Dulaurier, scholars formed their opinion of the Pistis Sophia up to the time of the publication of Schwartze's work in 1851. Münter believes that the original treatise belongs to the second century.

f. 1843. Matter (J.). Histoire Critique du Gnosticisme et de son Influence zur les Sectes religieuses et philosophiques des six premiers Siècles de l'Ère chrétienne (Paris) —2nd ed. ii. 41 sq., 350 sq. The first edition appeared in 1828 and contains no reference to P. S. In Dörner's German translation the references are, ii. 69 sq. and 163 sq.

Matter rejects the idea of Valentinus, but he had no acquaintance whatever with the text and bases himself entirely on Woide. He states that the MS. can scarcely be prior to the fourth century, and (p. 352) places the date of the original treatise between the end of the second and the end of the fifth. He gives no opinion as to the school to which it belongs.

g. 1838. Dulaurier (É). Article in the Moniteur (27th Sept.).

h. 1847. Dulaurier. Article in the Journal Asiatique, Quatrième Série, Tome ix., juin, pp. 534-548; entitled "Notice

sur le Manuscript copte-thébain, intitulé La Fidèle Sagesse; et sur la Publication projetée du Texte et de la Traduction française de ce Manuscript."

On page 542 Dulaurier tells us that he had made a French translation from the Coptic in the following words: "The translation of the Pistis Sophia and the glossary which forms a complement to it are finished, and will be sent to the printers, when I have convinced myself that I have fulfilled the requirements that this task imposes, taking into consideration the present state of science and my own capabilities. The MS. from which I have made my translation is a copy which I have taken from the original, during my stay in England in 1838-1840, when I was charged by MM. de Salvandy and Villemain, successive ministers of public instruction, with the commission of proceeding to London to study this curious monument." Dulaurier, however, did not publish his labours, nor have I as yet come across any record of the fate of his MSS. He ascribes the treatise to Valentinus.

i. 1851. Schwartze (M. G.). Pistis Sophia, Opus Gnosticum Valentino adjudicatum, e Codice Manuscripto Coptico Londinensi descriptum, Latine vertit M. G. Schwartze, edidit J. H. Petermann (Berolini).

Schwartze died at an early age before the completion of his labours on the Pistis Sophia, and the MS. translation he left behind contained a number of blanks and passages which he intended to fill up and correct. Petermann has confined himself in his notes strictly to verbal corrections and suggestions as to variæ lectiones. The consequence is that we have a translation without the notes of the translator, and without a word of introduction. Petermann says the task of editing was so severe that he frequently suffered from fits of giddiness. Schwartze copied out the whole of the Coptic MS. of Pistis Sophia and also the Oxford Codex Brucianus. He considers the original treatise,

as we see from the title of his work, to be written by the hand of Valentinus; but Petermann is of the opinion that it is the work of an Ophite, and promises to set forth his reasons at length in a treatise, which has unfortunately never seen the light. Köstlin and Schmidt also hold this view, and as far as the Extracts from the Books of the Saviour are concerned, I see no reason why there should not be some truth in the idea. For we may connect these Books closely with the Books of Ieou, and the latter connect us at once with the Enochian literature. The Ophites were pre-Valentinian and mostly Syrian. They were the first to take the distinct name of Gnostics. Some of their books were translated into Greek. This fits in with the hypothesis put forth above that Valentinus compiled the Books of the Saviour from a prior set of Gnostic writings. The Melchisedecian ideas would also come through the Syrian Gnosis, and be cognate to the Enochian tradition. A review of Schwartze's work appeared in the Journal des Savants of 1852 (p. 333).

j. 1852. Bunsen (C. C. J.). Hippolytus und seine Zeit, Anfänge und Aussichten des Christenthums und der Menschheit (Leipzig), i. 47, 48. Hippolytus and his Age (London, 1852), i. 61, 62.

"Great, therefore, were my hopes in 1842, that the ancient Coptic manuscript of the British Museum, inscribed Sophia, might be a translation, or at least an extract, from that lost text-book of Gnosticism [the work quoted by Hippolytus, sub Valent.]: but unfortunately the accurate and trustworthy labours of that patient and conscientious Coptic scholar, Dr. Schwartze, so early taken away from us, have proved to me (for I have seen and perused his manuscript, which I hope will soon appear), that this Coptic treatise is a most worthless (I trust, purely Coptic) offshoot of the Marcosian heresy, of the latest and stupidest mysticism about letters, sounds, and words." Bunsen stands absolutely alone in this opinion, and we doubt whether he could have read Schwartze's MS. with any care.

k. 1853. Baur (F. C.). Das Christenthum und die christliche Kirche der drei ersten Jahrhunderte (Tübingen)—notes on pp. 185, 186, and 205, 206.

Baur evidently added these notes at the last moment before publication. On page 206 n., he leans to the idea of an Ophite origin.

l. 1854. Köstlin (K. R.). Two articles in Baur and Zeller's Theologische Jahrbücher (Tübingen), xiii. 1-104 and 137-196; entitled "Das gnostische System des Buches Pistis Sophia."

Köstlin was the first to make an exhaustive analysis of the contents of the treatise, and his labours are used by Lipsius in his article in Smith and Wace's Dictionary of Christian Biography. He assigns its date to the first half of the third century, and assumes that it is of Ophite origin.

In a note to page 1, Köstlin writes:

"The MS. from which the work is published belongs to the collection of MSS. collected by Dr. Askew of London during his travels in Italy and Greece, of which the British Theological Magazine (das Brittische theol. Magazin) for the year 1770 (vol. i. part 4, p. 223) gives more particulars."

There is no such magazine in the catalogue of the British Museum. The Theological Repository for 1770 contains no information on the subject; and no permutation of names solves the mystery. There were very few magazines published at that early date, so that the choice is limited.

m. 1856. An anonymous translation in Migne's Dictionnaire des Apocryphes, tom. i. app. part ii. coll. 1181-1286; this tome forms vol. xxiii. of his third Encyclopédie Théologique.

The translation is a sorry piece of work, more frequently a mere paraphrase from Schwartze's version than a translation; there are also frequent omissions, sometimes as

many as 40 pagesof the Coptic Codex; *e.g.*, pp. 18, 19, 36 sq., 50, 51, 72, 73, 86-90, 108-135, 139, 157-160, 162, 171, 179, 180, 184-186, 221-243, 245-255, 281-320, 324-342. These are some of the omissions; but there are many more. It is, therefore, entirely useless to the student. The anonymous writer vaguely suggests a late date for the treatise because of the complicated nature of the system.

n. 1860. Lipsius (R. A.). Article "Gnosticismus" in Ersch and Gruber's Encyclopaedie, separately published at Leipzig, 1860, pp. 95 sq. and 157 sq.; also Article "Pistis Sophia" in Smith and Wace's Dictionary of Christian Biography (London), vol. iv., 1887.

Lipsius considers Pistis Sophia an Egypto-Ophite treatise, and with Köstlin assigns its date to the first half of the third century.

o. 1877. Jacobi. Article "Gnosis" in Herzog's Theolog. Real Encyclopädie (Leipzig); 2nd ed., 1888; Translation, New York; 1882, 1883.

Jacobi believes in an Ophite origin.

p. 1875-1883. The Palæographical Society, Facsimiles of MSS. and Inscriptions, Oriental Series, ed. by William Wright (London).

Plate xlii. The editor, or whoever is responsible for the letter-press, says that the original is later than Valentinus, and places the MS. in the seventh century. There is a careful analysis of the text from the technical standpoint, and the facsimile is of f. 11 a.

q. 1887. King (C. W.). The Gnostics and their Remains, Ancient and Mediæval (London), 2nd ed. The first ed. appeared in 1864, but contains no reference to P. S.

King regards the Pistis Sophia as the most precious relic of Gnosticism. Besides many references scattered throughout the volume, there are translations from

Schwartze of pages 227-239, 242-244, 247-248, 255-259, 261-263, 282-292, 298-308, 341, 342, 358, 375 of the Codex. King, who was more of a numismatologist and antiquarian than a critic, does not venture an opinion either on the date or author.

r. 1887. Amélineau (E.). Essai sur le Gnosticisme égyptien, ses Développements et son Origine égyptienne, in the Annals du Musée Guimet (Paris), tom. xiv. Cf. especially the third part for system of Valentinus and Pistis Sophia, pp. 166-322.

s. 1880. Amélineau. Article "Les Traités gnostiques d'Oxford; Étude critique," in the Revue de l'Histoire des Religions (Paris, edited by Réville), an essay of 72 pp., 8vo.

t. 1891. Amélineau. Notice sur les Papyrus gnostique Bruce, Texte et Traduction (Paris), 305 pp., 4to.

u. 1895. Amélineau. Pistis Sophia, Ouvrage gnostique de Valentin, traduit du copte en français, avec une Introduction (Paris), pp. xxxii. and 204, 8vo.

Amélineau goes thoroughly into the Valentinian origin of the treatise, but leans almost exclusively to an Egyptian origin of the ideas. The MS. itself, however, he places very late, writing on page xi. of his Introduction as follows: "After an examination of the enormous faults which the scribe has committed, I cannot attribute to the MS. which has preserved the Pistis Sophia to us, a date later than the ninth or tenth century, and that too the minimum. For this I have several reasons. Firstly, the MS. is written on parchment, and parchment was hardly ever commonly used in Egypt before the sixth or seventh century. Secondly, the writing, which is uncial, though passable in the first pages of the MS., becomes bastard in a large number of leaves, when the scribe's hand is fatigued; no longer is it the beautiful writing of the Egyptian scribes of the great periods, but slack, inconsistent, almost round and hurried. Thirdly, the faults of orthography in the use of Greek words

evidently show that the scribe belonged to a period when Greek was almost no longer known."

In a footnote Amélineau says that he is perfectly aware that this opinion of his will "raise a tempest," and begs for a suspension of judgment till he has published his reasons as to the late use of parchment, at greater length. Now it was Ptolemy II. (Philadelphus), King of Egypt from 283-247 B.C., who forbade the exportation of papyrus from Egypt, and forced the rival bibliophiles at Pergamus to copy their books on parchment. The library of Pergamus was bequeathed to the Senate of Rome, and Antony handed it over to Cleopatra somewhere about 35 B.C.; this library, consisting for the most part of parchment rolls and books, was placed in the new Brucheiôn at Alexandria, to replace the old Library which was totally destroyed by the fire of Cæsar's fleet in 47. Parchment, then, was common enough as a book-fabric in Alexandria, at least 600 years before Amélineau's limit.

An examination of the MS. does not entirely substantiate the strictures of Amélineau on the careless writing of the scribe; the writing though hurried is fairly consistent, while the first dozen pages are most admirably written. The faults of spelling only prove that this particular scribe did not know Geeek, a likely enough thing if the copy was made in Upper Egypt and not at Alexandria. I am, therefore, far from convinced by any one of the reasons Amélineau brings forward.

v. 1891. Harnack (A.). Über das gnostische Buch Pistis Sophia (Leipzig).

I have already given Harnack's views on the date; he attributes the authorship to a modified Ophite origin. He suggests that Book I. only is properly Pistis Sophia; Book II. should be called the Questions of Mary (p. 94).

w. 1892. Schmidt (C.). Gnostische Schriften in koptischer Sprache aus dem Codex Brucianus, herausgegegeben, übersetzt und bearbeitet, pp. 680, 8vo; in von

Gebhardt and Harnack's Texte und Untersuchungen zur Geschichte der alt christlichen Literatur (Leipzig), viii. Band.

Schmidt agrees with Harnack as to date, and thinks that the Pistis Sophia may be attributed to an Ophite school. In the works of the three writers referred to above there is a mass of information with regard to the Pistis Sophia, but as only the date and to some extent the authorship are being dealt with in this Introduction, the further consideration of their views must be postponed until a Commentary to form a complement to the present translation is attempted.

[THE FIRST BOOK OF PISTIS SOPHIA.]

(1) It came to pass, when Jesus had risen from the dead, that he passed eleven years speaking with his disciples, and instructing them up to the regions of the first statutes only, and up to the regions of the first mystery, the mystery within the veil, within the first statute, which is the four and twentieth mystery, and below those which are in the second space of the first mystery, which is before all mysteries—the father in the likeness of a dove.

Jesus hitherto instructeth his disciples only up to the region of the first mystery.

And Jesus said to his disciples: "I am come from that first mystery, which is also the last mystery, the four and twentieth mystery." For his disciples knew not that mystery, nor did they understand that there was anything within that mystery; but they thought that that mystery indeed was the chief of the pleroma, and the head of all that exists; and they thought it was the end of all ends, for Jesus had said to them concerning

What the first mystery surroundeth.

that mystery: "It surroundeth the first statute, (2) and the five impressions, and the great light, and the five supporters, and even the whole treasure of light."

The regions of the great invisible.

Moreover, Jesus had not told his disciples the whole distribution of all the regions of the great invisible, and of the three triple powers, and of the four and twenty invisibles, with all their regions, their æons, and their orders, according to the manner of their distribution, for they are the emanations of the great invisible; nor of their ungenerated, self-generated, and generated, their light-givers and unpaired, their rulers and authorities, their lords and archangels, their angels and decans, their workmen and all the habitations of their spheres, and all the orders of each one of them.

The treasure of light.

Nor had Jesus told his disciples the whole distribution of the emanations of the treasure, nor their orders, according to which they are distributed; nor had he told them their saviours, according to the orders of each as they are; nor had he told them what are the guardians which are beside each [gate] of the treasure of light; nor had he told them the region of the saviour of the twins, (3) who is the child of the child; nor had he told them the regions of the three amens, in what regions they are distributed; nor had he told them in

what region are the five trees, or the seven amens, which are also the seven voices, what is their region, according to the manner of their distribution.

Nor had Jesus told his disciples of what type are the five supporters, or from what region they were brought forth; nor had he told them how the great light had emanated, or from what region it had been brought forth; nor had he told them of the five impressions, nor of the first statute, from what region they had been brought forth; but he simply spoke of them, and taught them that they existed, without speaking of their emanation and the order of their regions. And this is why they did not know that there were other regions within that mystery. The light-world.

Nor had he told his disciples: "I pass through such or such a region until I enter that mystery, or [when] I leave it"; but, in instructing them, he merely said: "I have come from that mystery." And this is why they thought concerning that mystery, that it was the end of ends, (4) and that it was the chief of the pleroma, and even that it was the pleroma itself. For Jesus said to his disciples: "It is that mystery which surroundeth all the pleromas of which I have spoken, from the day on which I first met with you even unto this day." And this is, there-

fore, why the disciples thought there was nothing within that mystery.

Jesus and his disciples are seated on the Mount of Olives.

It came to pass, therefore, that the disciples were sitting together on the Mount of Olives, speaking of these things, rejoicing with great joy, and being exceeding glad and saying one to another: "Blessed are we before all men who are on the earth, for the saviour hath revealed this unto us, and we have received all fulness and all perfection." And while they were saying these things the one to the other, Jesus sat a little removed from them.

A great light-stream descendeth on Jesus.

It came to pass, therefore, on the fifteenth day of the month of Tobe, the day of the full moon, on that day, when the sun had risen in its going, that there came forth after it a great stream of light shining exceedingly; there was no measure to the light with which it was surrounded, for it came forth from the light of lights, and it came forth from the last mystery, (5) that is to say, the four and twentieth mystery, from the interiors to the exteriors which are in the orders of the second space of the first mystery. And this stream of light poured over Jesus, and surrounded him entirely. He was seated apart from his disciples, and was shining exceedingly; there was no measure to the light in which he was.

But the disciples saw not Jesus because of the great light in which he was, or which proceeded from him; for their eyes were blinded by the great light in which he was. They saw the light only, shooting forth great rays of light. And the rays of light were not equal together, but the light was of every kind, and of every type, from the lower to the higher part thereof; each [ray] more admirable than its fellow, in infinite manner, in a great glory of immeasurable light, which stretched from the earth to the heavens. And when the disciples saw the light, they were in great fear and great confusion.

It surroundeth him entirely.

(6) It came to pass, therefore, when this stream of light had come upon Jesus, and had gradually surrounded him, that Jesus was borne upward or soared aloft, shining exceedingly in an immeasurable light. And the disciples gazed after him, none of them speaking, until he had entered into the heaven. They were all in great silence. These things then came to pass on the fifteenth day of the moon, the day on which it is full in the month of Tobe.

Jesus ascendeth into heaven.

It came to pass, when Jesus had ascended into heaven, after the third hour, that all the powers of the heavens were confused, and all were thrown one on another in turn, they and all

their æons, all their regions, and all their orders, and the whole earth was shaken, and all the inhabitants thereof. And confusion was upon all men in the world, and also upon the disciples, and all thought that the world would surely be destroyed.

The confusion of the powers and the great earthquake.

And all the powers which are in the heavens did not cease to be in confusion, they and the whole world, and all were shaken the one on the other in turn, from the third hour of the fifteenth day of the moon of Tobe, until the ninth hour of the morrow.

And all the angels with their archangels, and all the powers of the height, (7) all sang from the interior of the interiors, so that the whole world heard their voice; they ceased not till the ninth hour of the morrow. But the disciples sat together in fear, and were in the greatest possible distress. They feared because of the great earthquake which was taking place, and they wept together, saying: "What will be? Surely the saviour will not destroy all the regions?" Thus saying, they wept together.

The dismay of the disciples.

On the ninth hour of the morrow, the heavens were opened, and they saw Jesus descending, shining exceedingly; there was no measure to the light which surrounded

Jesus descendeth again.

him, for he shone more brightly than when he had ascended to the heavens, so that it is impossible for any in this world to describe the light in which he was. He shot forth rays shining exceedingly; his rays were without measure, nor were his rays of light equal together, but they were of every figure and of every type, some being more admirable than the others in infinite manner. And they were all pure light in every part at the same time. It was of three degrees, one surpassing the other in infinite manner. The second, which was in the midst, excelled the first which was below it, and the third, the most admirable of all, surpassed the two below *it*. The first glory was placed below all, like to the light which came upon Jesus (8) before he ascended into the heavens, and was very regular as to its own light. And the three degrees of light were of every variety of light and type, each excelling the others in infinite manner.

The nature of his glory.

It came to pass, when the disciples had seen these things, that they feared exceedingly, and were troubled. But Jesus, the compassionate and merciful-minded, when he saw that his disciples were troubled with great confusion, spake unto them, saying: "Take courage. It is I, be not afraid."

Jesus addresseth them.

It came to pass, when the disciples heard

these words, that they said: "Master, if it be thou, withdraw thy glorious light that we may be able to stand, so that our eyes be not blinded. We have been dismayed, and the whole world hath been dismayed, by the greatness of the light which is in thee."

He draweth his light unto himself.

Then Jesus drew to himself the glory of his light; and when this was done, all the disciples took courage and came to Jesus, and cast themselves together at his feet and worshipped him, rejoicing with great joy. They said unto him: "Master, whither didst thou go? or on what ministry wentest thou? or wherefore are all these confusions and shakings which have taken place?"

He promiseth to tell them all things.

Then Jesus, the compassionate, said unto them: "Rejoice and be glad from this hour, for I have gone to the regions whence I came forth. (9) From this day forth, therefore, will I speak with you freely, from the beginning of the truth unto the completion thereof; and I will speak to you face to face without parable. From this hour will I hide nothing from you of the things which pertain to the height, and of those of the region of truth; for authority hath been given me by the ineffable and by the first mystery of all mysteries to speak to you, from the beginning to the end, from the interiors to the exteriors,

and from the exteriors to the interiors. Hearken, therefore, that I may tell you all things.

"It came to pass, as I was sitting a little removed from you on the Mount of Olives, meditating on the duties of the ministry for which I was sent, which they said was completed, and [how] the last mystery had not yet sent me my vesture—it is the four and twentieth mystery from the interiors to the exteriors, of those which are in the second space of the first mystery, in the orders of that space—it came to pass, therefore, when I understood that the duty of the ministry for which I had come was fulfilled, and that that mystery had not yet sent me my vesture, which I had placed in it, until its time should be fulfilled—I was meditating on this on the Mount of Olives, a little removed from you—it came to pass, when the sun rose in the place of its rising, that then through the first mystery, which was from the beginning, on account of which the universe hath been created, (10) from which also now I am come, now and not formerly before they had crucified me; it came to pass, by order of that mystery, that this vesture of light was sent me, which he had given me from the beginning, and which I had placed in the last mystery, which is the four and

How the vesture of light was sent unto him.

twentieth mystery, from the interior of those which are in the orders of the second space of the first mystery. This is the vesture, then, which I had left in the last mystery, until the time should be fulfilled when I should take it again; and should begin to speak to the human race, and reveal to them all things from the beginning of the truth to its completion, and speak to them from the interiors of the interiors to the exteriors of the exteriors, and from the exteriors of the exteriors to the interiors of the interiors. Rejoice, therefore, and be glad and rejoice more than greatly, for it is to you that it hath been given, that I first speak from the beginning of the truth to its completion.

Of the souls of the disciples and their incarnation.

"For this cause have I chosen you from the beginning through the first mystery. Rejoice, therefore, and be glad, in that when I came into the world, (11) from the beginning, I brought with me twelve powers, as I told you from the beginning. I took them from the hands of the twelve saviours of the treasure of light, according to the command of the first mystery. These powers, therefore, I cast into the wombs of your mothers, when I came into the world, and they are those which are in your bodies this day. For these powers have been given unto you before the whole world, for it is ye who are to

save the whole world, and that ye may be able to bear the threat of the rulers of the world, and the calamities of the world, and their dangers, and all the persecutions which the rulers of the height must bring upon you. Many times have I said unto you, the power which is in you, I have brought it from the twelve saviours which are in the treasure of light. For which cause I said unto you from the beginning that ye were not of this world. And I also am not of this world, for all men who are of this world have taken their soul from the rulers of the æons. But the power which is in you is from me. Ye are souls which pertain to the height, which I have brought from the twelve saviours of the treasure of light, and which I have received as a share of my power, which I received from the beginning. (12) And when I set forth to come into this world, I passed through the midst of the rulers of the sphere; I assumed the likeness of the angel Gabriel, in order that the rulers of the æons might not recognise me, but think that I was the angel Gabriel.

"It came to pass, when I had passed through the midst of the rulers of the æons, that I looked down on the world of men, by order of the first mystery; I found Elizabeth, mother of John the Baptist,

Of the incarnation of John the Baptist.

before she had conceived him; I cast into her a power which I had received from the hand of the little Iaô, the good, who is in the midst, that he might preach before me and prepare my way, and baptise in the water of the remission of sins. This power, then, is in the body of John.

That John was Elias in a former birth.

"Moreover, in the region of the soul of the rulers, destined to receive it, I found the soul of the prophet Elias, in the æons of the sphere, and I took him, and receiving his soul also, I brought it to the virgin of light, and she gave it to her receivers; they brought it to the sphere of the rulers, and cast it into the womb of Elizabeth. Wherefore the power of the little Iaô, who is in the midst, and the soul of Elias the prophet, are united with the body of John the Baptist. (13) For this cause have ye been in doubt aforetime, when I said unto you, 'John said, I am not the Christ'; and ye said unto me, 'It is written in the Scripture, that when the Christ shall come, Elias will come before him, and prepare his way.' And I, when ye had said this unto me, replied unto you, 'Elias verily is come, and hath prepared all things, according as it is written; and they have done unto him whatsoever they would.' And when I perceived that ye did not understand that I had spoken con-

cerning the soul of Elias united with John the Baptist, I answered you openly and face to face with the words, 'If ye will receive it, John the Baptist is Elias who, I said, was for to come.'"

And Jesus continued his conversation, and said: "It came to pass, after these things, that I looked down again into the world of men; I found Mary, who is called my mother, after the material body; I spoke to her also in the form of Gabriel; and when she had betaken herself into the height towards me, I implanted in her the first power which I had received from the hands of Barbêlô, that is to say, the body which I bore in the height, and instead of the soul, I implanted in her the power which I had received from the hands of the great Sabaôth, the good, (14) who is in the region of the right.

Of his own incarnation through Mary.

"And the twelve powers of the twelve saviours of the treasure of light, which I had received from the twelve ministers of the midst, I cast into the sphere of the rulers; and the decans of the rulers, with their workmen, thought that they were the souls of the rulers; and the workmen brought them, and I bound them into the bodies of your mothers. And when your time was full, ye were brought forth into the world, no soul of the rulers being in you. Ye have received

More concerning the light-powers in the disciples.

your portion from the power which the last supporter breathed into the mixture, which [power] was blended with all the invisibles and rulers, and all the æons. Once only was it blended with the world of destruction, which is the mixture. This [power] I brought out from myself from the beginning; I cast it into the first statute, and the first statute cast a portion thereof into the great light, and the great light cast a portion of that which it received into the five supporters, and the last supporter took a portion of that which it received, and cast it into the mixture. (15) And this [power] dwelleth in all those who dwell in the mixture, in the manner in which I have just told you."

Why they should rejoice that the time of his investiture had come.

When Jesus, therefore, had said these things to his disciples on the Mount of Olives, he continued in his conversation to his disciples, and said: "Rejoice, and be glad, and add joy to joy, for the times are fulfilled for me to put on my vesture, which hath been prepared for me from the beginning; the same which I laid up in the last mystery, until the time of its completion. The time of its completion is the time when I shall receive commandment from the first mystery to speak to you from the beginning of the truth to the end thereof, and from the interiors of the interiors, for the

world is to be saved by you. Rejoice, therefore, and be glad, for ye are more blessed than all men who are on the earth, for it is ye who shall save the whole world."

It came to pass, when Jesus had finished speaking these things to his disciples, that he again continued in his conversation, and said unto them: "Lo, I have put on my vesture, and all power hath been given me by the first mystery. Yet a little while and I will tell you the mystery of the pleroma and the pleroma of the pleroma; I will conceal nothing from you from this hour, but in perfectness will I perfect you in the whole pleroma, and all perfection, and every mystery, (16) which things, indeed, are the perfection of all perfections, the pleroma of all pleromas, and the gnosis of all gnoses, which are in my vesture. I will tell you all mysteries from the exterior of the exteriors, to the interior of the interiors. Hearken, I will tell you all things which have befallen me.

"It came to pass, when the sun had risen in the regions of the east, that a great stream of light descended in which was my vesture, the same which I had laid up in the four and twentieth mystery, as I have said unto you. And I found a mystery in my vesture, written in these five words which pertain to the height,

The mystery of the five words on the vesture.

zama zama ôzza rachama ôzai. And this is the interpretation thereof:

The interpretation thereof.

"The mystery which is beyond the world, that whereby all things exist: It is all evolution and all involution; it projected all emanations and all things therein. Because of it all mysteries exist and all their regions.

"'Come unto us, for we are thy fellow-members. We are all one with thee. We are one and the same, and thou art one and the same. This is the first mystery, (17) which hath existed from the beginning in the ineffable, before it came forth; and the name thereof is all of us. Now, therefore, we all live together for thee at the last limit, which also is the last mystery from the interior. That also is a part of us. Now, therefore, we have sent thee thy vesture, which, indeed, is thine from the beginning, which thou didst leave in the last limit, which also is the last mystery from the interiors, until its time should be fulfilled, according to the commandment of the first mystery. Lo, its time being fulfilled, I will give it thee.

The three robes of light.

"'Come unto us for we all stand near to clothe thee with the first mystery and all his glory, by commandment of the same, in that the first mystery gave us two vestures to clothe thee, besides the one we have sent

thee, since thou art worthy of them, and art prior to us, and came into being before us. For this cause, therefore, the first mystery hath sent for thee through us the mystery of all his glory, two vestures.

"'The first hath in it the whole glory of all the names of all the mysteries, and of all the emanations of the orders of the spaces of the ineffable. The first vesture.

(18) "'And the second vesture hath in it the whole glory of the name of all the mysteries, and of all the emanations which are in the orders of the two spaces of the first mystery. The second vesture.

"'And in this [third] vesture, which we have now sent thee, is the glory of the name of the mystery, the revealer, which also is the first statute, and the mystery of the five impressions, and the mystery of the great legate of the ineffable, which is this great light, and also the mystery of the five leaders, which are the five supporters. There is also in the vesture the glory of the name of all the orders of the emanations of the treasure of light, with their saviours and the orders of their orders, to wit, the seven amens, which are the seven voices, and the five trees and the three amens, and the saviour of the twins, which is the child of the child; and The third vesture.

also the mystery of the nine guardians of the three gates of the treasure of light. There is also therein all the glory of every name which is on the right, and of all those which are in the midst. Moreover, there is also therein all the glory of the great invisible, (19) that is to say, of the great forefather, and all the mystery of the three triple powers, and the mystery of their whole region, and also the mystery of all their invisibles and of all those who are in the thirteenth æon, and the name of the twelve æons, with all their rulers, all their archangels, all their angels, and all who are in the twelve æons, and every mystery of the name of all those who are in the [sphere of] fate, and in all the heavens, and the whole mystery of the name of those in the spheres and their firmaments, and all that they contain, and their regions.

"'Lo, therefore, we have sent thee this vesture, without any knowing it from the first statute downwards, because the glory of its light was hidden in it [the first statute], and the spheres with all their regions from the first statute downwards [knew it not]. Make haste, therefore, clothe thyself with this vesture. Come unto us; for ever, until the time appointed by the ineffable was fulfilled, have we been in need of thee, to clothe thee with two of the vestures, by order of the

The day of "Come unto us."

first mystery. (20) Lo, then, the time is fulfilled. Come, therefore, to us quickly, that we may put them on thee, until thou hast accomplished the full ministry of the perfections of the first mystery, the ministry appointed for thee by the ineffable. Come, therefore, to us quickly, in order that we may clothe thee, according to the commandment of the first mystery; for yet a little while, a very little while, and thou shalt come to us, and shalt leave the world. Come, therefore, quickly, that thou mayest receive the whole glory, the glory of the first mystery.'

"It came to pass, therefore, when I saw the whole mystery of those words in the vesture which had been sent me, that I at once clothed myself therewith. I became exceedingly radiant, and soared into the height. Jesus putteth on his vesture.

"I drew nigh to the gate of the firmament, shining exceedingly; there was no measure to the light in which I was. The gates of the firmament were shaken one above the other in turn, and all were thrown open together. He entereth the firmament.

"And all the rulers, all the powers, and all the angels therein, were at once thrown into confusion because of the great light which was in me. They gazed at the vesture of light with which I was clothed, and which was brilliantly

shining; they saw the mystery which contained their names; they feared exceedingly; (21) and all the bonds with which they were bound were loosed; each left his rank, and they bowed down before me, and worshipped me, saying, 'How hath the lord of the pleroma changed us without our knowing?' And they sang together to the interior of the interiors, but me they saw not; but they saw only the light, and they were in great fear, and were exceedingly troubled, and sent forth their song to the interior of the interiors.

The powers of the firmament are amazed, and fall down and worship him.

"And having left that region behind me, I came unto the first sphere, shining exceedingly, far more brightly than I shone in the firmament, forty and nine times. It came to pass, therefore, when I had come to the gate of the first sphere, that its gates were shaken, and opened of themselves all together.

He entereth the first sphere.

"I entered into the mansions of that sphere, shining exceedingly; there was no measure to the light that was in me. And all the rulers, with all those who were in that sphere, were in confusion one with another; they saw the great light that was in me, and they gazed upon my vesture; they saw in it the mystery of their name, and were more and more distressed. And they were in great fear, saying, 'How hath the

The powers of the first sphere are amazed, and fall down and worship him.

lord of the pleroma changed us without our knowing?' (22) And all their bonds were unloosed, as well as their regions and their orders; and each abandoned his order, they bowed themselves all together, they worshipped before me or before my vesture, and they all sang together to the interior of the interiors, being in great fear and great confusion.

He entereth the second sphere.

"And having left that region behind me, I came unto the second sphere, which is the fate. All its gates were thrown into confusion, and opened one after another in turn; and I entered into the mansions of the fate, shining exceedingly; there was no measure to the light that was in me, for I shone in the fate more than in the sphere forty and nine times.

The powers of the second sphere are amazed, and fall down and worship him.

"And all the rulers and all those who were in the fate were thrown into confusion; they fell on one another, they were in exceeding great fear on seeing the great light that was in me. They gazed on my shining vesture, they saw the mystery of their names on my vesture, and were more and more confused, and were in great fear, saying, 'How hath the lord of the pleroma changed us without our knowing?' And all the bonds of their regions, of their orders, and of their mansions were unloosed; they drew

nigh all together, they bowed themselves, they worshipped before me, and sang all together to the interior of the interiors, (23) being in great fear and great confusion.

He entereth the æons.

"And having left that region behind me, I ascended to the great æons of the rulers, I drew nigh to their veils and their gates, shining exceedingly; there was no measure to the light which was in me. It came to pass when I came unto the twelve æons, that their veils and their gates were shaken one on another; their veils were drawn aside of their own accord, and their gates opened of themselves. And I entered into the æons, shining exceedingly; there was no measure to the light that was in me, which was brighter than the light with which I shone in the regions of the fate, forty and nine times.

The powers of the æons are amazed, and fall down and worship him.

"And all the angels of the æons, their archangels, their rulers, their gods, their lords, their authorities, their tyrants, their powers, their sparks, their light-givers, their unpaired, their invisibles, their forefathers, and their triple powers, saw me, shining exceedingly; there was no measure to the light which was in me. They were thrown into confusion the one on the other; great fear fell upon them when they saw the great light that was in me. And their great

confusion (24) and great fear reached to the region of the great invisible forefather, and of the three great triple powers. Because of the great fear of their confusion, the great forefather himself, and the three triple powers, began to run hither and thither in their region, and they could not close all their regions because of the great fear in which they were. They threw into confusion all their æons together, with all their spheres and orderings, fearing and being greatly troubled because of the great light that was in me—far different from what it was when I was on the earth of human kind, when my shining vesture came upon me, for the earth could not have borne the light such as it was in reality, else would the world be resolved and all upon it at the same time. But the light which was in me in the twelve æons was . . . myriad, and seven thousand and eight hundred times greater than when I was in the world among you.

Adamas and the tyrants fight against the light.

"It came to pass, therefore, when all those who are in the twelve æons had seen the great light which was in me, that they were all thrown into confusion one on another, and ran from one side to the other in the æons; and all the æons, with all their regions and all their ordering, were shaken on account of the great fear

which came upon them, (25) because they knew not the mystery which had taken place. And Adamas, the great tyrant, and all the tyrants which are in all the æons, began to fight in vain against the light, and they knew not with what they fought, for they saw nothing beyond the exceeding great light. It came to pass, when they fought against the light, that they expended their strength one against the other, they fell down in the æons, they became as the inhabitants of the earth who are dead, and who have no breath in them.

He taketh from them a third of their power.

"And I took from all of them a third of their power, in order that they should no more prevail in their evil doings; and in order that, if the men who are in the world should invoke them in their mysteries which the transgressing angels brought down from above—that is to say, their magic rites—in order that, therefore, if they should be invoked in evil practices, they should not accomplish them.

He changeth the motion of their spheres.

"And the fate and sphere of which they are the lords I changed, and I brought it to pass that for six months they should turn to the left and accomplish their influences, and for six months turn to the right and accomplish their influences. For by order of the first statute, and

by order of the first mystery, (26) Ieou, the overseer of the light, had placed them facing the left for all time, accomplishing their influences and actions. It came to pass, therefore, that when I had entered into their regions, they rebelled and fought against the light. I took from them the third part of their power, in order that they should not accomplish their evil actions. And the fate and sphere over which they rule I changed, and set them facing the left for six months, accomplishing their influences, and set them to turn six months to the right, accomplishing their influences."

And when he had spoken these things unto his disciples, he said unto them: "He that hath ears to hear, let him hear."

It came to pass, when Mary had heard the words which the saviour said, that she gazed, as one inspired, into the air for the space of an hour. She said unto him: "Master, give commandment unto me to speak freely."

Mary asketh and receiveth permission to speak.

And Jesus, the compassionate, answered and said unto Mary: "Speak freely, Mary, thou blessed one, whom I will perfect in all the mysteries of the dwellers on high, thou, whose heart is right for the kingdom of the heavens more than all thy brethren."

Then said Mary to the saviour: "Master,

the word that thou hast spoken, to wit, (27) 'he that hath ears to hear, let him hear,' thou hast said it unto us, in order that we may understand the word which thou hast spoken. Give ear, therefore, O Master, that I may speak freely.

Mary interpreteth the same from the words of Isaiah.

"The word which thou hast spoken, to wit, 'I changed their fate and their spheres over which they rule, in order that, if the race of men should invoke them, in the mysteries which the transgressing angels taught them for the accomplishing of their evil deeds, and all that is unlawful in the mystery of their magic'—in order [then], that they might no more from this hour accomplish their impious works, (for thou hast taken from them their power, and their ordainers of the hour, and diviners, and those who teach the men of the world all that shall come to pass,) in order that they should no more from this hour have a mind for teaching them what will come to pass, (for thou hast changed their revolution, and thou hast made them turn to the left for six months, accomplishing their influences, and thou hast made them face to the right for the six remaining months, accomplishing their influences)—concerning this word, O Master, the power which was in Isaiah, the prophet, spake as follows, and delivered it in a

spiritual parable, at the time when he spake of the vision of Egypt, saying, 'Where, then, O Egypt, where are thy diviners and ordainers of the hour, (28) and those whom they evoke from the earth, and those whom they evoke from themselves? Let them show thee from this hour the deeds which the lord Sabaôth shall do!'

"Thus then the power which was in Isaiah, the prophet, prophesied before thy coming; it prophesied concerning thee that thou shouldst take away the power of the rulers of the æons; that thou shouldst change their sphere and their fate, in order that they might know nothing from henceforth. This is why it said, 'Ye shall know nothing of that which the lord Sabaôth shall do'; that is to say, none of the rulers shall know what thou wilt do unto them henceforth from this hour; that is to say, with 'Egypt,' for they are the inefficacious matter. The power, therefore, which was in the prophet Isaiah, prophesied concerning thee aforetime, saying, 'Henceforth, from this hour, ye shall not know what the lord Sabaôth shall do unto them,' because of the light-power which thou didst receive from the hand of Sabaôth, the good, who is in the region of the right, the power which is in thy material body to-day. For this cause, therefore, O Jesus, my master, thou

hast said unto us, 'He that hath ears to hear, let him hear,' since thou wouldst know whose heart is earnestly set on the kingdom of the heavens."

It came to pass, when Mary had finished saying these things, that Jesus said unto her: "Well said, Mary, since thou art blessed before all women who are on the earth, (29) for thou shalt be the pleroma of all pleromas, and the perfection of all perfections."

Jesus commendeth Mary. She further questioneth him on the changing of the spheres.

When Mary heard the saviour speak these words, she rejoiced greatly, and came to Jesus, and bowed herself before him, and worshipped his feet, and said unto him: "Master, give ear unto me, that I may question thee on this matter, before that thou tellest us the regions whither thou hast gone."

And Jesus answered and said unto Mary: "Speak freely, and fear not. All things thou seekest, I will reveal unto thee."

Mary said: "Will all men who know the mystery of the magic of all the rulers of all the æons of the fate, and of those of the sphere, in the way in which the transgressing angels have taught them; if they invoke them in their mysteries, that is to say, in their evil magic rites, to the hindering of good deeds—will they accomplish them, henceforth from this hour, or not?"

And Jesus answered and said unto Mary: "They will not accomplish them as they accomplished them from the beginning, for I have taken from them the third of their power; but they will make use of those who know the mysteries of the magic of the thirteenth æon; (30) they will accomplish them perfectly and at their ease, for I have not taken away the power in that region, according to the command of the first mystery."

Jesus explaineth further the conversion of the spheres.

It came to pass, when Jesus had finished saying these words, that Mary insisted further, and said: "Master, surely the ordainers of the hour, and diviners, will no more tell men what will come to pass, henceforth from this hour?"

But Jesus answered and said unto Mary: "If the ordainers of the hour chance upon the fate, and the sphere, turning towards the left, according to their first emanation, their words shall come to pass, and they will say what is to take place; but if they chance on the fate, or the sphere, turning to the right, they cannot obtain any truth, since I have changed their influences, their four angles, their three angles, and their eight configurations; for originally their influences were constant, then when they turned to the left, as well as their four angles, their three angles, and their eight configura-

tions; but now that I have made them turn to the left for six months and turn to the right for six months, he who, verily, shall find their numbering from the time when I changed them, and when I set them for six months to face their left hand, and for six months to face their right hand course, (31) he who, verily, shall thus observe them, will discover their influences with certainty; he will foretell all that a man shall do. In the same way, also, the diviners, if they invoke the name of the rulers, if they meet with them facing the left, all things which they shall ask of their decans, the latter will tell them with accuracy. But if the diviners invoke their names at the time when their revolution is to the right, they will not give ear unto them, because they are facing in another way from the first figure in which Ieou had placed them; for other are their names when they turn to the left, and other are their names when they turn to the right; and if they are invoked when they turn to the right, the truth will not be obtained, but confusion will seize upon them, and with threatening they will threaten them. Those, therefore, who do not know their revolution, when they turn to the right, their three angles, and their four angles, and all their configurations, will find no truth, but will be greatly confused, and will be in

great error, because the operations which they were accustomed formerly to effect in their four angles, at the time when they turned to the left, and in their three angles, and in their eight configurations, the operations in which they were constant, at the time when they turned to the left—these I have now changed, and I have caused them to make all their configurations turning to the right for six months, in order that they may be confused in all their extent; (32) on the other hand, I have made them turn to the left for six months, accomplishing the actions of their influences and of all their configurations, in order that they may be thrown into confusion, and wander in error —the rulers who are in the æons, in their spheres, in their heavens, and in all their regions, so that they may not, even themselves, understand their path."

Philip questioneth Jesus.

It came to pass, that when Jesus had said these words—Philip was sitting writing all the words that Jesus spake—it came to pass, therefore, after this, that Philip drew nigh, bowed himself, and worshipped the feet of Jesus, saying: "Master and saviour, grant me permission to speak before thee and to question thee on this word, before that thou tellest us of the regions whither thou didst go for thy ministry."

The saviour, the compassionate, answered and said unto Philip: "Permission is given thee to speak what thou wilt."

And Philip answered and said unto Jesus: "Master, on account of what mystery hast thou changed the manner in which were bound the rulers, their æons, and their fate, their sphere, and all their regions; and why hast thou plunged them into dire confusion in their path; and why do they wander in their course? Hast thou done this unto them for the salvation of the world, or hast thou not?"

Why the path of the æons was changed.

And Jesus answered and said unto Philip, and to all the disciples together: (33) "I have changed their path for the salvation of all souls. Amen, amen, I say unto you, if I had not changed their path, they would have destroyed a host of souls, and a long period would have elapsed before the rulers of the æons would have been dissolved, together with the rulers of the fate and of the sphere, of all their regions, and of all their heavens, with those of all their æons; and the souls would have continued without this region a long period of time, and the number of perfected souls would have been kept back from its accomplishment, of those souls which shall be counted in the heritage of the height, by means of the mysteries, and

shall dwell in the treasure of light. For this cause, therefore, I changed their path that they might be disturbed and thrown into confusion, so that they might lose their power, which is in the matter of their world, which they make into souls, in order that they might be quickly purified; that those who are to be saved, they and all their power, might be carried on high, while those who are not to be saved, might be quickly resolved."

Mary questioneth him again.

It came to pass, when Jesus had said these things unto his disciples, that Mary, the fair in speech and the blessed one, drew nigh, she bowed herself at the feet of Jesus, saying: (34) "Master, suffer me to speak in thy presence, and be not wroth with me, if I distress thee with frequent questioning."

The saviour answered with compassion, and said unto Mary: "Speak the word thou desirest, and I will explain it to thee in all freedom."

Mary answered and said unto Jesus: "Master, how would the souls have delayed outside this region; and how will they be speedily purified?"

And Jesus answered and said unto Mary: "Well said, Mary; thou questionest fairly with a fair question, and thou approachest everything with diligence and precision. Now, therefore, henceforth from this hour, I will

conceal nothing from you, but I will reveal everything unto you with certainty and all freedom. Hearken, then, Mary, and ye all, my disciples, give ear. Before I had published [the tidings] to all the rulers of the æons, to all the rulers of the fate and of the sphere, they were all bound in their bonds, in their spheres, and in their seals, as Ieou, the overseer of the light, had bound them from the beginning; each of them remained in his order, and each of them went in his course, as Ieou, the overseer of the light, had placed them. And when the time of the number of Melchisedec, the great receiver of the light, had come, he came into the midst of the æons and of all the rulers, (35) bound in the sphere and in the fate; he took away the bright light of all the rulers of the æons, and of all the rulers of the fate, and also of those of the sphere—for he took away that which troubled them—and he roused up the caretaker who was over them, to make their circles turn swiftly, and he took away the power which was in them, the breath of their mouth, the tears of their eyes, and the sweat of their bodies.

The coming of Melchisedec.

"And Melchisedec, the receiver of light, purified all these powers, in order to carry their light into the treasure of light, while the workmen of all the rulers

Of the fabrication of the souls of men.

gathered together all their matter, and the workmen of all the rulers of the fate, with the rulers of the sphere, they who are beneath the æons, took it to make therefrom the souls of men, of cattle, of reptiles, of beasts, or of birds, and send them into the world of men. The receivers of the sun and the receivers of the moon also, having observed the heaven, and having seen the configurations of the paths of the æons, and the configurations of the fate, and those of the sphere, then took from them the power of the light, and the receivers prepared to set it apart, (36) until they should hand it over to the receivers of Melchisedec, the purifier of light; and their material purgation they carried into the sphere, which is below the æons, that they might make thence the souls of men, and make also the souls of reptiles, or of cattle, or of beasts, or of birds, according to the cycle of the rulers of this sphere, and according to all the configurations of its revolution, in order to cast them into this world of men, so that they might be souls in this region, as I have just told you.

"These things they accomplished perseveringly, before their power diminished in them and they became feeble, without energy, and powerless. It came to pass, therefore, that when they were without power, when their

power began to diminish in them, and they became feeble in their power, that the light which was in their region, ceased, their kingdom was dissolved, and all quickly passed through it; it came to pass, therefore, when they began to understand these things in the course of time, and when the number of the reckoning of Melchisedec, the receiver, was accomplished, that he came again, he entered into the midst of the rulers of all the æons, and into the midst of all the rulers of the fate, as well as of those of the sphere, and he threw them into confusion, and caused their circles to be quickly abandoned. (37) And forthwith they were constrained, and cast forth their power from themselves by the breath of their mouth, by the tears of their eyes and the sweat of their bodies.

"And Melchisedec, the receiver of light, purified them, as he had constantly done; he carried their light into the treasure of light; and as to the matter of purgation, all the rulers of the æons, the rulers of the fate, and those of the sphere, surrounded it and devoured it. They did not let it go, to become souls in the world, for they had devoured their matter, so that they might not become without power, without energy, and that their power might not cease to be in them, and their kingdom might not be dissolved; but

The rulers devour their matter, so that souls may not be fabricated.

they devoured it, in order that they might not be destroyed, but that they might linger, and cause a long delay to the completion of the number of perfected souls, who shall dwell in the treasure of light.

"It came to pass, therefore, as the rulers of the æons, and those of the fate, with those of the sphere, persevered in so doing, in turning on themselves, in devouring the purgation of their matter, and in preventing the birth of souls into the world of men, in order that they might be kings for a longer period, and that the powers, which are the powers in them, might be for a long time excluded from this world—they continued to do this persistently for two cycles—it came to pass, therefore, when I set forth to accomplish the ministry, (38) to which I had been called by commandment of the first mystery, that I passed through the midst of the tyrants of the rulers of the twelve æons, my vesture of light being on me, and shining exceedingly, there being no measure to the light which was in me.

Adamas and the tyrants battle against the light-vesture.

"It came to pass, therefore, when these tyrants had seen the great light which was in me, that great Adamas, the tyrant, and all the tyrants of the twelve æons, all began to battle against the light of my vesture, desiring

to keep it with them, in order to remain the longer in their kingdom. And this they did, not knowing then against whom they fought.

Jesus taketh from them a third of their power, and changeth their course.

"Then, when they had rebelled, fighting against the light, then, by commandment of the first mystery, I changed the path and course of their æons, the path of their fate and of their sphere; I caused them to face for six months their three angles to the left, their four angles, and those in front of them, and their eight configurations, as they had formerly been; but their manner of turning, and their manner of facing, I changed to another order, and caused them for the other six months to face the actions of their influences by the four angles of the right, and their three angles, and by them which are before them, and by their eight configurations. And I caused them to be in great confusion, (39) and to wander in great error, the rulers of the æons, and all the rulers of the fate, with those of the sphere, and I greatly distressed them. And from that hour, they have not had the power to turn towards the purgation of their matter to devour it, in order that their regions should endure permanently, and they should still reign for a long period.

"But when I had taken away the third part of their power, I changed their revolution, so that for a period they faced the left, and for another period they faced the right; I changed the whole of their path and the whole of their course, and I caused the path of their course to be hastened, so that they might be quickly purified, and they might speedily rise. And I shortened their circles, and I caused their path to be lightened, and they were greatly hurried, and were thrown into confusion in their path; and from that hour, they have no more had the power of devouring the matter of the purgation of the brilliancy of their light. Moreover, their times and their periods were shortened, in order that the perfect number of souls who shall receive the mysteries, and dwell in the treasure of light, should be speedily completed. For had I not changed their course, had I not shortened their times, they would not have permitted any soul to come into the world, because of the matter of their purgation, which they devoured, (40) and they would have destroyed a host of souls. For this cause I said unto you before, 'I have shortened the times because of my elect,' for there would not have been a soul that could have been saved, if I had not shortened the times and the periods, because of the perfect

They no more have the power of devouring their matter.

number of souls who shall receive the mysteries, that is to say, the 'elect'; and had I not shortened their times, there would not have been a single material soul saved, but they would have perished in the fire which is in the flesh of the rulers. Such, then, is the matter on which thou hast questioned me straitly."

It came to pass, when Jesus had finished speaking these things unto his disciples, that they bowed themselves together, and worshipped him, saying: "Blessed are we among all men, for unto us thou hast revealed these sublime immensities."

The powers adore the light-vesture.

And Jesus continued in his conversation, and said unto his disciples: "Give ear and hearken concerning the things which befell me amid the rulers of the twelve æons, amid all their rulers, their lords, their authorities, their angels, and their archangels. When, then, they had seen the vesture of light which was on me, they and their unpaired, each of them, saw the mystery of their name, which was in my vesture of light, with which I was clothed; (41) they bowed themselves together, they adored the vesture of light, which was on me, and cried out all together saying, 'How hath the lord of the pleroma changed us without our knowing?' And they all sang together to the interior of the interiors. And all their triple powers, their

great forefathers, their ungenerated, their self-generated, their generated, their gods, their sparks, their light-bearers, in a word, all their great ones, saw the tyrants of their region with their power diminished in them, and become feeble; and they also were in great and boundless fear, and they saw the mystery of their name in my vesture, and they strove to draw nigh to adore the mystery of their name, which was in my vesture, but they could not because of the great light that was with me; but they adored a little removed from me, they worshipped the light of my vesture, and they all cried out together, singing to the interior of the interiors.

"It came to pass, when this was done to the tyrants, who are amid the æons, that they lost courage, they fell down in their æons, and became as the men of the world who are dead, who have not in them any breath, (42) just as when I took from them their power. It came to pass, therefore, after this, when I had left these æons, that every one of those who were in the twelve æons was bound to his order, and they accomplished their works as it had been appointed them; so that they spent six months turning to the left, accomplishing their actions in their four angles, their three angles,

The tyrants become as the dead.

and those in front of them, and that they spent also six months facing the right, [facing] their three angles, their four angles, and those in front of them. This, therefore, will be the path of those who are in the fate and in the sphere.

Jesus entereth the thirteenth æon, and findeth Pistis Sophia.

"It came to pass, after these things, that I came into the height, to the veils of the thirteenth æon. It came to pass, when I had arrived at its veils, that they were withdrawn of their own accord; they opened before me; I entered into the thirteenth æon, I found Pistis Sophia below the thirteenth æon, quite alone, no one being near her; she was sitting in that region, grieving and mourning, because she had not been brought into the thirteenth æon, her proper region in the height. And she was grieving because of the vexations which she had been made to suffer by Arrogant, who is one of the three triple powers. When I come to tell you of their emanation, I will tell you the mystery, how that that had come about.

Sophia and her fellow powers behold the light.

(43) "It came to pass, therefore, when Pistis Sophia had seen me shining exceedingly, there being no measure to the light which was in me, that she was in great distress, and gazed into the light of my vesture; she saw the mystery of her name in my vesture, and all the glory of

her mystery, for formerly she had been in the region of the height, in the thirteenth æon ; so she began to sing a song to the light which is in the height, which she had seen in the veil of the treasure of light. It came to pass, therefore, when she had finished singing her song to the light which is in the height, that all the rulers, who were near the two great triple powers, and her invisible paired with her, gazed [upon my vesture], as well as the two and twenty remaining invisible emanations ; for Pistis Sophia and her consort, together with the two and twenty remaining emanations, make up the four and twenty emanations, which were emanated by the great invisible forefather and the two great triple powers."

Mary desireth to hear the history of Sophia.

It came to pass, when Jesus had spoken these things unto his disciples, that Mary came forward and said : " Master, I have heard thee say formerly that Pistis Sophia was also one of the four and twenty emanations. How, then, was she not in their region ? For thou hast said, (44) 'I found her below the thirteenth æon.'"

Sophia desireth to enter the light-world.

And Jesus answered and said unto his disciples : " It came to pass, when Pistis Sophia was in the thirteenth æon, in the region of all her brother invisibles, who are the four and twenty

emanations of the great invisible; it came to pass, therefore, by order of the first mystery, that Pistis Sophia gazed into the height, she saw the light of the veil of the treasure of light, and she desired to go into that region, but she could not. She ceased to do the mystery of the thirteenth æon, and began to sing a song to the light of the height, which she had seen in the light of the veil of the treasure of light.

"It came to pass, therefore, when she began to sing her song to the region of the height, that all the rulers who are in the twelve æons, those who are below, hated her, because she had ceased in their mysteries, and because she had desired to go into the height and be above them all. For this cause, therefore, they were enraged against her and hated her. And the great triple power Arrogant, that is to say, the third triple power, who is in the thirteenth æon, the disobedient one, who had not emanated the purity of the power which was in him, and had not given the purity of his light at the time when the rulers gave their purity, for he wished to rule over all the thirteenth æon, and those who are below it—

The rulers hate her for ceasing in their mystery.

(45) "It came to pass, therefore, when the rulers of the twelve æons were enraged against Pistis Sophia, who is above them, and hated

her exceedingly, that the great triple power Arrogant, of whom I have just been telling you, joined himself to the number of the twelve æons; he also became enraged against Pistis Sophia, and hated her exceedingly, because she had thought to go towards the light which was above him, so he emanated from himself a great lion-faced power; and from the matter which was in him, he emanated a host of other material emanations, very violent; he sent them into the lower regions, into the parts of the chaos, in order that they might lie in wait for Pistis Sophia, and take away the power that was in her, because she had thought to go to the height which is above them all; because she had ceased to do their mystery, and continued to lament, seeking the light which she had seen. And the rulers who stand, or remain, in the mystery which they do, hated her, and so also all the guardians who are at the gates of the æons.

Arrogant uniteth himself with the rulers of the twelve æons, and emanateth a lion-faced power to plague Sophia.

"It came to pass, therefore, after these things, by commandment of the first statute, that this great arrogant triple power, who is one of the three triple powers, (46) pursued Sophia in the thirteenth æon, to cause her to gaze into the lower parts, in order that she might there see his light-power which hath the face of a lion,

and that she might long after it, that she might betake herself to that region [of chaos], and that it might take from her the light which was in her.

"It came to pass, therefore, after these things, that she gazed below; she saw the light-power of Arrogant in the lower parts, and she knew not that it belonged to this triple power Arrogant, but thought that it came from the light which she had seen from the beginning in the height, which came from the veil of the treasure of light; and she thought to herself, 'I will go into that region, without my consort, to take the light, which the æons of light have produced for me, so that I may go to the light of lights, which is in the height of heights.'

Sophia taketh the lion-faced power of Arrogant for the true light.

"Thus pondering, she went forth from her own region, the thirteenth æon, and came into the twelve æons. The rulers of the æons pursued after her; they were enraged against her, in that she had thought to come into the greatness. Thence she went forth from the twelve æons, and came into the regions of the chaos; she drew nigh to that lion-faced light-power to devour it. (47) But all the material emanations of Arrogant surrounded her, and the great lion-faced light-power devoured all the light-powers

She descendeth to the twelve æons and thence into chaos.

which were in Sophia; it expelled her light and swallowed it, and as to her matter, they cast it into the chaos. So it became a lion-faced ruler in chaos, of which the one half is fire and the other darkness—that Ialdabaôth of which I have spoken to you many times. Now, when this was done, Sophia was most exceedingly weakened, and that lion-faced light-power began to take away from Sophia all her light-powers; and all the material powers of Arrogant surrounded Sophia at the same time, and constrained her; and Pistis Sophia cried out exceedingly, she cried on high to that light of lights, which she had seen from the beginning, in which she had trusted, and recited this repentance, saying:

The emanations of Arrogant squeeze the light-powers out of Sophia.

"'O light of lights, in whom I have trusted from the beginning, hearken now, therefore, O light, unto my repentance. Save me, O light, for evil thoughts have come upon me. I gazed, O light, into the lower parts; I saw a light there, and I thought, (48) I will go into that region, to take that light. And I went forth, and [fell] into the midst of the lower chaos, and I can no more leave it to go to my region, for I am oppressed by all the emanations of this Arrogant, and this lion-faced power hath taken away the light which was in me. And I have

The first repentance of Sophia.

cried for help, but my voice ascended not in the darkness. And I have gazed into the height, that the light, in which I had trusted, might help me; and when I looked into the height, I saw all the rulers of the æons in great number, angered against me, rejoicing over me, although I had done them no ill; but they hated me without a cause. And when the emanations of Arrogant had seen the rulers of the æons rejoicing over me, they knew that the rulers of the æons would not aid me; they took courage, those emanations which constrained me with violence, and the light which I had not taken from them, they took from me. Now, therefore, O light of truth, thou knowest that I have done these things in my foolishness, believing that this lion-faced light-power belonged unto thee; and the sin which I have done is clear in thy sight. Suffer me no more to be weakened, O lord, for I have trusted in thy light from the beginning. O lord, light of powers, suffer me no more to lack my light, for it is because of thy inducement and light that I am in this agony, and shame hath covered my face. (49) And because of thy light, I am a stranger to my brethren, the invisibles, and also to the great emanations of Barbêlô. These things have befallen me, O light, because I have ardently longed for thy dwelling; and the wrath of Arrogant is fallen

upon me, of him who would not give ear to thy command to send forth the emanation of his power, for I dwelt in his æon, without doing its mystery, and all the rulers of the æons have held me in derision. And I am in this region, grieving, seeking after the light, which I saw in the height. And the guardians of the gates of the æons have questioned me, and all those who keep to their mystery have mocked me. But as for me, I gazed into the height, towards thee. O light of lights, I am oppressed in the darkness of this chaos, until it be thy good pleasure to come and save me. Great is thy mercy ; hear me in truth, and preserve me, save me from the matter of this darkness, that I may no longer be plunged therein, that I may be saved from the emanations of god Arrogant which constrain me, and from their evil doings. Let not this darkness cover me, and this lion-faced power, suffer it not to devour the whole of my power entirely, and let not this chaos hide my power.

(50) "'Hear me, O light, for thy mercy is good, and look upon me according to the great mercy of thy light; turn not thy face from me, for I am exceedingly tormented. Haste thee hearken unto me, and preserve my power. Save me from the rulers which hate me, for thou knowest my afflictions, and my danger, and the

peril of my power which they have taken from me. They who have set me in all these evils are in thy sight. Do unto them according to thy good pleasure. My power looketh forth from the midst of the chaos, and from the midst of the darkness I have gazed after my consort, to see if he would come and battle for me, and he came not, and I looked that he should come and give me power, and I found him not, and when I asked for light, they gave me darkness; and when I asked for my power, they gave me matter. Now, therefore, O light of lights, let the darkness and the matter, which the emanations of Arrogant have brought upon me, be snares for them, and let them be ensnared therein; recompense them, and let them meet with stumbling-blocks, in order that they may not come into the region of their own Arrogant. Let them remain in darkness, and let them not see the light; let them ever behold the chaos and look not into the height. Bring upon them their [own] vengeance, and let thy judgment seize upon them, (51) let them not henceforth enter into their region near their god Arrogant; let his emanations no longer enter into their region, for their god is impious and arrogant, and thought that he had brought these evils upon me of himself, not knowing that, hadst thou not humbled me by thy commandment, he would not have pre-

vailed against me. But when thou hadst humbled me, they pursued the more after me, and their emanations added pains to my humiliation; they took from me of my light-power, and began again to be hostile to me; they have constrained me mightily to take away all the light which was in me. Because, therefore, of the evils in which they have planted me, suffer them not to enter into the thirteenth æon, (the region of righteousness.) Let them not be reckoned in the number of those whose light is purified, let them not be reckoned in the number of those who will quickly repent, that they may speedily receive the mystery in the light; for they have taken my light from me. My power hath begun to cease in me, and I am destitute of my light.

"'Now, therefore, O light—[light] which is with thee and is [also] with me—I sing thy name in glory. May my song please thee, O light, as an excellent mystery, which leadeth to the interior of the gates of light, and of which they will tell who shall repent, and whose light shall be purified. Now, therefore, let all matter rejoice. (52) Seek ye all the light, that the power of the stars which is in us may be revealed, for the light hath heard the matters, nor will it leave any without purging them. Let all souls and matters praise the lord of all the æons, and all

that is therein, for God shall save their soul from all matter, and they shall prepare a city in the light, and all the souls that shall be saved shall dwell in that city, and shall inherit it. And the soul of them that shall receive the mystery shall dwell in that region, and they that shall have received the mystery in its name shall dwell therein.'"

It came to pass, when Jesus had spoken these things unto his disciples, that he said unto them: "This is the song which Pistis Sophia uttered in her first repentance, when she repented of her sin, reciting all things which had befallen her. Now, therefore, he that hath ears to hear, let him hear."

And Mary came forward and said: "Master, my indweller of light hath ears, and I hear in my light-power, and thy spirit which is with me is sober. Hearken, therefore, I will speak concerning the repentance, (53) which Pistis Sophia made, speaking of her sin and all that befell her. Thy light-power hath prophesied of old on this matter through the prophet David, in the sixty-eighth Psalm, saying:

Mary interpreteth the first repentance from Psalm lxviii.

"'Save me, O God, for the waters are come in even unto my soul. I stick fast, or sink, in the mire of the abyss, and I have no power. I am come into the depths of the sea, a tempest hath over-

whelmed me. I am a-wearied with crying, my throat is hoarse. My eyes failed me, when I set my heart on God. They that hate me without a cause are more than the hairs of my head. My foes have prevailed against me, they who pursued after me with violence. They asked me for that which I never took from them. God, thou knowest my simpleness, and my faults are not hid from thee. Let not them that wait on thee, O lord, be ashamed for my sake. O lord of powers, let not those who seek thee be confounded through me, O lord, God of Israel, O lord of powers; for it is for thy sake that I have suffered reproach, that shame hath covered my face, that I am become a stranger unto my brethren, even an alien unto my mother's children; for the heat of thy mansion hath devoured me, and the reproaches of them that reproached thee have fallen upon me. I bowed my soul with fasting, and that was turned to my reproach. I put on sackcloth; I became a bye-word among them. They who sat at the gates mocked at me, and the drunkards made a song about me.

" 'But as for me, I prayed in my soul to thee, O lord. (54) The time is thine, O God. In the greatness of thy mercy, give ear unto my salvation, in truth. Take me out of this mire, that I sink not; let me be delivered from them

that hate me, and from the pit of the waters. Let not the water-flood drown me, neither let the deep devour me, let not the pit seize me with its mouth. Hear me, O lord, for thy mercy is sweet. According to the multitude of thy mercies look upon me. Turn not thy face from thy servant, for I am oppressed. Hear me speedily. Give heed to my soul and save it. Save me from my enemies, for thou hast known my rebuke, my shame, and my affliction. All they who afflict me are in thy sight. My heart gazeth on rebuke and misfortune. I looked for him who should sorrow with me, but I found him not; for him who should comfort me, and I found him not. They have given me gall for meat; and in my thirst they gave me vinegar to drink. Let their table be unto them a snare, a net, a retribution and a stumbling-block. Bend their back for all time. Trample them under foot in thy anger, let the wrath of thy displeasure seize hold upon them. Let their habitation be desolate, let no one dwell in their realm; for they have persecuted him whom thou hast smitten. They have added bitterness to their pain. They have added iniquity to their iniquities. Let them not come into thy righteousness; (55) let them be wiped out of the book of the living. Let them not be inscribed among the righteous. I am poor, an endurer of grief. The salvation

of thy countenance hath received me unto itself. I will bless the name of God in a song, and I will magnify it with a benediction. This shall please the lord better than a calf new-born that putteth forth its horns, or than a young kid. Let the poor see and be glad. Seek ye God, that your souls may live; for the lord hath heard the poor, and despiseth not them who are in the bands of brass. Let heaven and earth bless the lord, the sea and all that is therein. For God will save and preserve in Sion, and they will build the cities of Judæa, that they may dwell in them, and find in them their inheritance. The seed of his servants shall possess it, and they who love his name shall dwell therein.'"

It came to pass, when Mary had spoken these words unto Jesus, in the midst of the disciples, that she said unto him: "Master, this is the interpretation of the mystery of the repentance of Pistis Sophia."

(56) It came to pass, when Jesus had heard Mary speak these words, that he said unto her: "Well said, Mary, thou blessed one, the perfection of women, the most blessed of perfections, thou whom they shall beatify in every generation."

The second repentance of Sophia.

And Jesus continued in his conversation, and said: "Pistis Sophia then sang her second repentance, saying: 'Light of

lights, in whom I have trusted, leave me not in the darkness until the end of my time. Aid me, and save me, in thy mysteries. Incline thine ear unto me, and save me. May the power of thy light protect me, and carry me to the æons of the height; for it is thou who shalt save me, and take me into the height of thy æons. Preserve me, O light, from the hand of this lion-faced power, and from the hands of the emanations of god Arrogant; for thine is the light in which I have trusted; I have trusted in thy light from the beginning, I have trusted in it from the hour when it sent me forth; thou it is, who causedst me to emanate. As for me, I have trusted in thy light from the beginning. And when I trusted in thee, the rulers of the æons mocked at me, saying, "She hath ceased in her mystery." 'Tis thou who shalt save me, (57) thou my saviour, thou my mystery, O light. My mouth hath been filled with praise, that I may tell of the mystery of thy greatness for all time. Now, therefore, O light, leave me not in chaos, until the end of all my time. Leave me not behind thee, O light, for they have taken from me my light-power entirely, and all the emanations of Arrogant have surrounded me. They sought to take away the whole of my light to the very exterior; they have set a watch on my power, saying one

to another, together—for my light had abandoned me—"Seize her, take from her all the light which is in her." Therefore, O light, go not far from me; save me, O light, save me from the hands of these pitiless ones. Let them that would take away my power fall, and be without strength. Let them that would take away my light-power be clothed with darkness, and let them be impotent.'

"This is the second repentance which Pistis Sophia spake, singing a song to the light."

It came to pass, when Jesus had finished speaking these words unto his disciples, that he said unto them: "Do ye understand how I speak unto you?"

And Peter starting forward, said unto Jesus: "Master, we cannot endure this woman to thus take our place from us, and not suffer us to speak, but she speaks many times."

Peter complaineth of Mary.

And Jesus answered and said unto his disciples: "Let him in whom the power of his spirit seethes, to make him understand what I say, let him come forward and speak. (58) But as for thee, Peter, I see that thy power in thee understandeth the interpretation of the mystery of the repentance which Pistis Sophia spake. Now, therefore, Peter, expound the meaning of her repentance in the midst of thy brethren."

And Peter answered and said unto Jesus :

Peter interpreteth the second repentance from Psalm lxx.

" Master, give ear that I may expound the meaning of her repentance, of which of old thy power prophesied through David the prophet, who spake her repentance in the seventieth Psalm :

" ' In thee, O God, my God, I have put my trust, let me not be put to confusion for ever. Preserve me in thy righteousness, and save me. Incline thine ear unto me to preserve me. Be thou unto me a strong God, and a stronghold to preserve me. For thou art my foundation and my refuge. O my God, save me from the hand of the sinner, from the hand of the transgressor of the law, and from the impious, for thou art my support, O lord, thou art my hope from my childhood ; by thee have I been holden up from the beginning, when thou causedst me to come forth from my mother's womb. I will call thee to mind for ever. (59) I was as one of the foolish for the crowd. Thou art my help and my support; thou art my saviour, O lord. My mouth is filled with blessing, that I may bless the glory of thy greatness all the day long. Cast me not away in the time of age, and cause not my soul to be without strength. Cast me not behind thee, for mine enemies speak evil against me ; and they who keep watch on my soul have taken counsel together, saying, " God

hath forsaken him. Run and take him, for there is no one to help him." O God, haste thee to my help. Let them be ashamed, let them cease to accuse my soul, let them be covered with shame and affliction who seek to do me evil.'

"This, then, is the interpretation of the second repentance which Pistis Sophia made."

Jesus promiseth to perfect the disciples in all things.

The saviour answered and said unto Peter: "It is well, Peter; that is the interpretation of her repentance. Blessed are ye beyond all men who are on the earth, in that I have revealed unto you these mysteries. Amen, amen, I say unto you, (60) I will perfect you in every perfection, from the mysteries of the interior to the mysteries of the exterior; I will fill you with the spirit, so that ye shall be called spiritual, perfect in all perfections. And, amen, amen, I say unto you I will give unto you all the mysteries of all the regions of my father, and of all the regions of the first mystery, so that he whom ye shall receive on earth, shall be received in the light of the height; and he whom ye shall reject on earth, shall be rejected in the kingdom of my father who is in the heavens. Hearken, therefore, and give ear to all the repentances which Pistis Sophia spake. She continued and spake her third repentance, saying:

"'O light of powers, give heed and save me. Let them that seek to take away my light be destitute, and let them dwell in the darkness. Let them that seek to take my power be turned into chaos, and let them be ashamed. Let them descend speedily into the darkness, who constrain me, saying, "We have mastered her." But let all those who seek for the light, rejoice and be glad; let them that desire thy mystery, say ever, "May the mystery be exalted." (61) Now, therefore, O light, preserve me, for I lack my light which they have taken away; and I am destitute of my power which they have taken from me. Thou, therefore, O light, thou art my saviour. 'Tis thou who preservest me, O light. Haste thee, save me from this chaos.'"

The third repentance of Sophia.

It came to pass, when Jesus had finished speaking these words unto his disciples, saying, "This is the third repentance of Pistis Sophia," that he said unto them: "Let him in whom a perceptive mind is awakened, come forward, and let him expound the meaning of the repentance which Pistis Sophia spake."

It came to pass, when Jesus had finished speaking, that Martha came forward; she bowed herself at the feet of Jesus and kissed them; she cried aloud, and wept with groaning and humbleness, saying:

Martha asketh and receiveth permission to speak.

"Master, have mercy upon me, and be compassionate unto me, and suffer me to expound the interpretation of the repentance which Pistis Sophia spake."

And Jesus, taking Martha by the hand, said unto her: "Blessed is every one who humbleth himself, for on him they shall have mercy. Now, therefore, O Martha, thou art blessed. Expound, therefore, the interpretation of the meaning of the repentance of Pistis Sophia."

And Martha answered and said unto Jesus, in the midst of the disciples: (62) "Concerning the repentance uttered by Pistis Sophia, O Jesus, my master, thy light-power of old prophesied through David, in the sixty-ninth Psalm, saying:

Martha interpreteth the third repentance from Psalm lxix.

"'O lord, my God, haste thee to my help. Let them be ashamed and confounded that seek after my soul; let them be turned backward and be put to shame, who say unto me, "There, there." But let all those that seek thee be joyful; let them rejoice for thy sake; let all them that love thy salvation, say ever, "The lord be exalted." But as for me, I am poor, I am destitute; O lord, be thou my help. Thou art my help and protection, O lord, make no long tarrying.'

"This, then, is the interpretation of the third

repentance spoken by Pistis Sophia, when she sang a song to the height."

It came to pass, when Jesus had heard Martha speak these words, that he said unto her: "Well said, Martha; it is well."

And Jesus continued in his conversation, and said unto his disciples: "Pistis Sophia continued with a fourth repentance, reciting it before they had constrained her a second time, so that they might once more take away all the light that was in her—that lion-faced power, and all the material emanations which were with it, those which Arrogant had sent into the chaos—(63) she recited then her repentance as follows:

The fourth repentance of Sophia.

"'O light, in whom I have trusted, hear my repentance, and let my voice come into thy dwelling-place. Turn not thy image of light from me, but regard me. If they constrain me, haste thee, and save me, when I shall cry unto thee, for my time passeth away as vapour, and I am become as matter. They have taken away my light, and my power is dried up. I have forgotten my mystery which I performed in the beginning; because of the din of the fear and power of Arrogant, my power hath failed in me. I am become as a mere dæmon dwelling in matter; I am become like the counterfeit of the spirit, which is in a

material body, in which there is no light-power ; I am become like as a mere decan of the air. The emanations of Arrogant have constrained me mightily, and my consort hath said to himself, "Instead of the light which was in her, they have filled her with chaos." I have myself devoured the sweat of my matter, and the anguish of the tears of the matter of my eyes, that they who were constraining me might not take what remains. (64) All these things have been done unto me, O light, by thy order and commandment, and it is thy commandment that I am therein. Thy commandment hath brought me below, and I am descended like a power of chaos, my power hath grown cold in me.

"'But thou, lord, thou art the light eternal, and thou dost visit them whom they constrain, at all times. Now, therefore, O light, arise, seek my power and the soul which is in me. Thy commandment is accomplished, which thou didst decree for me in my afflictions. My time is come for thee to visit my power and my soul. This is the time which thou didst decree that thou wouldst visit me, so that the saviours should seek for the power which is in my soul (for its number is accomplished), and that they should also save the matter thereof. At that time, then, all the rulers of the material æons shall fear thy light, and all the emanations of the thir-

teenth material æon shall fear the mystery of thy light, and thus cause the others to put on the glory of their light, for the saviour shall visit the power of their soul. He hath revealed his mystery, for he will regard the repentance of them who inhabit the lower regions, nor will he disregard their repentance. This, then, is that mystery which hath become the type for the race which shall be engendered; and the race which shall be engendered will sing a song to the height, for the light hath regarded from the height of its light. (65) It will regard every matter, to hear the sighs of them that are bound, to unloose the power of the souls whose power is bound, and to place his name in the soul, and his mystery in the power.'"

John asketh and receiveth permission to speak.

It came to pass that when Jesus had spoken these words unto his disciples, saying unto them, "This is the fourth repentance recited by Pistis Sophia; now, therefore, let him who understandeth, understand"—it came to pass when Jesus had spoken these words, that John came forward; he adored the breast of Jesus, and said unto him: "Master, give commandment to me also, and suffer me to utter the explanation of the fourth repentance recited by Pistis Sophia."

And Jesus said unto John: "I give thee commandment, and I bid thee expound the in-

terpretation of the repentance recited by Pistis Sophia."

And John answered and said: "My master, and saviour, concerning this repentance recited by Pistis Sophia, thy power of old which was in David hath prophesied, in the one hundred and first Psalm, saying:

"'Hear my prayer, O lord, and let my crying come unto thee. Turn not thy face from me; incline thine ear unto me in the day when I shall be constrained. Haste thee, and hear me, in the day when I shall cry unto thee, for my days are consumed like smoke, (66) and my bones are parched like stone. I am mowed down like the grass, and my heart is withered, for I have forgotten to eat my bread. Because of the sound of my groaning, my bones have cleaved to my flesh. I am become like the pelican in the wilderness; like the owl in a house. I have passed the night long in watching; I am become as the sparrow alone upon the house-top. My enemies revile me all the day long, and they who honoured me, cursed me; for I have eaten ashes as though it were bread, and mingled my drink with tears, before thy indignation and thy wrath; for thou hast lifted me up and cast me to the earth. My days have declined like a shadow, and I am dried up like the grass.

John interpreteth the repentance from Psalm ci.

"'But thou, lord, thou art for ever, and thy remembrance is from generation to generation. Arise, therefore, and have mercy upon Sion, for the time hath come to have mercy upon her, yea, thy time hath come. Thy servants have sought her stones, and will take pity on her soil, that the nation may fear the name of the lord, and the kings of the earth thy glory; for the lord shall build Sion to reveal himself in his glory. He hath regarded the prayer of them that are humble, and hath not despised their supplication. Let them write this in another book, and the people that will be engendered shall bless the lord, for he hath looked down from his holy height. The lord hath gazed upon the heaven and the earth, to hear the sighs of them that are bound; (67) to unloose the children of them whom they have killed, that they may utter the name of the lord in Sion and his praise in Jerusalem.'

"This, O Master, is the interpretation of the mystery of the repentance, recited by Pistis Sophia."

Jesus commendeth John.

It came to pass, when John had finished speaking these words to Jesus, in the midst of the disciples, that Jesus said unto him: "Well said, John, the virgin, who shall rule in the kingdom of light."

And Jesus continued his conversation, and

said unto his disciples: "It came to pass again that the emanations of Arrogant once more constrained Pistis Sophia in the chaos, and the commandment had not yet come from the first mystery, to set her free from chaos. It came to pass, therefore, when the material emanations of Arrogant constrained her, that she cried out reciting this fifth repentance, saying:

The emanations of Arrogant again squeeze the light out of Sophia.

"'Light of my salvation, I send forth a song unto thee in the region of the height, and also in chaos. I will hymn thee in my song which I sang in the height; which I have sung too in chaos. Let it come into thy presence. Give heed, O light, to my repentance, (68) for my power is filled with darkness, and my light hath come into chaos. I am become, also, like as the rulers of chaos, they who go into the lower darkness. I have become as a material body, which hath no one to save it in the height. I am become also like matter from which the power hath been taken; [matter] cast into chaos, which thou hast not preserved, which hath perished by thy commandment. Now, therefore, I have been set in the lower darkness; in darkness, and in dead matter, in which there is no power. Thou hast brought thy commandment upon me, and upon everything as thou hast decreed. Thy spirit hath

The fifth repentance of Sophia.

departed, and left me. Moreover, by thy com mandment, the emanations of my æon have not come to my aid. They have held me in detestation, and kept themselves from me. Yet am I not utterly ruined, though my light is diminished in me. I have cried to the light with all the light that was in me, and I have stretched forth my hands unto thee.

"'Now, therefore, O light, surely thou wilt fulfil thy commandment in chaos. Surely the saviours, who should come by thy command, surely they will arise in the darkness and come to learn of thee? Surely they will utter the mystery of thy name in chaos? Surely, at least, they will utter thy name in the matter of chaos, [the name] whereby thou wilt illuminate it?

"'But, as for me, I send forth a song unto thee, O light, and my repentance shall reach unto thee in the height. (69) Let thy light come upon me, for they have taken away my light, and I am in affliction because of the light from the time I was made to emanate; when I gazed into the height towards the light, and I gazed below towards this light-power which is in chaos; when I rose up and fell down. Thy commandment hath come upon me, and the terrors, which thou didst decree, have thrown me into confusion; they have surrounded me in

numbers like water, they have seized upon me by thy commandment, and thou hast not suffered my fellow-emanations to help me, nor hast thou permitted my companion to save me in my tribulations.'

"This is the fifth repentance which Pistis Sophia recited in the chaos, when all the material emanations of Arrogant began [again] to constrain her."

Jesus, therefore, having spoken these words unto his disciples, said unto them: "He that hath ears to hear, let him hear; and let him in whom his mind seethes, come forward, and expound the interpretation of the meaning of the fifth repentance of Pistis Sophia."

Philip the scribe complaineth.

And when Jesus had finished speaking, Philip started forward, and rose up, and left on the ground the book which had been in his hands; for it was he who recorded all the discourse which Jesus uttered, and all that he did. Philip, therefore, came forward and said unto him: (70) "Master, surely it is not on me alone that thou hast imposed the task of taking care of this world, to write all that we shall say and do, and hast not suffered me to come forward and interpret the mysteries of the repentance of Pistis Sophia. My spirit hath seethed in me many a time and oft; it hath revealed the interpretation, it hath constrained

me mightily to come forward to expound the interpretation of the repentance of Pistis Sophia; but I have not been able to do so, for it is I who write down all the words."

It came to pass, when Jesus had heard Philip, that he said unto him: "Hearken, Philip, thou blessed one, while I speak unto thee, for 'tis thou, and Thomas, and Matthew, who have been charged, by the first mystery, to write down every word which I shall speak, and everything which I shall do, and everything which ye shall see. But as for thee, the tale of the words which thou hast to write, is not completed. But when it shall be completed, thou shalt come forward, thou shalt utter that which thou shalt desire. Now, therefore, it is ye three who shall write every word which I shall speak, and everything which I shall do and see, and I will bear witness to you of all things which are in the kingdom of the heavens." And when Jesus had spoken these words, he said unto his disciples: "He that hath ears to hear, let him hear."

Jesus explaineth that the appointed scribes are Philip and Thomas and Matthew.

Scribes: Philip, Thomas, Matthew

(71) And Mary started forward again, she came into the midst, she stood by Philip, and said unto Jesus: "Master, my in-dweller of light hath ears, and I am ready to hear in my power, and I have understood the discourse which

Mary interpreteth the words of Jesus concerning the three witnesses.

thou hast uttered. Now, therefore, my Master, hearken that I may speak in freedom. Thou hast said unto us, 'He that hath ears to hear, let him hear.' Concerning the discourse which thou hast uttered unto Philip, 'It is to thee, and Thomas, and Matthew, to whom it hath been entrusted—to you three by the first mystery, to write down every word of the kingdom of light, in order that ye may bear witness thereof'; hearken, therefore, while I expound the interpretation of this word, which thy light-power prophesied of old through Moses, saying, 'By two or three witnesses everything shall abound.' The three witnesses are Philip, Thomas, and Matthew."

Philip is now given permission to speak.

It came to pass, therefore, when Jesus had heard these words, that he said: "Well said, Mary, this is the interpretation of the word. Now, therefore, do thou, Philip, come forward, expound the interpretation of the mystery of the fifth repentance of Pistis Sophia, and afterward, take thy seat, and write down every word which I shall utter until thou hast accomplished the number which hath fallen to thy lot, and which thou hast to write in the words of the kingdom of light. Afterwards, thou shalt come forward, and expound what thy spirit shall have understood. (72) Now, therefore, expound the in-

terpretation of the mystery of the fifth repentance of Pistis Sophia."

And Philip answered and said unto Jesus: "Master, give ear, while I expound the interpretation of her repentance, for thy power hath prophesied of old concerning this through David, in the forty-seventh Psalm, saying:

Philip interpreteth the fifth repentance from Psalm xlvii.

"'O lord, God of my salvation, I have cried unto thee day and night. Let my prayer enter into thy presence. Incline thine ear, O lord, unto my supplication, for my soul is full of evil, and my life draweth nigh unto hell. I am counted among them that go down into the pit. I have become as a man who hath no help. Free among the dead, like unto the wounded, stretched out and sleeping in the tombs, of whom thou, in truth, thinkest not, and who have been laid low by thy hands. They have left me in a pit below, in darkness and in the shadow of death. Thy wrath is hard upon me, and all thy disquietude hath come upon me. (Diapsalma.) Thou hast put away mine acquaintance far from me; they have looked on me as an abomination. They have abandoned me, and I cannot get forth. My eye hath become feeble in my poverty, and I have cried unto thee, O lord, the whole day long; I have stretched forth my hands unto thee. Wilt thou not show

thy wonders among the dead? Shall not the physicians arise to confess thee? Shall they not utter thy name in the tombs; (73) and thy righteousness in a land which thou hast forgotten?

"'But as for me, I have cried unto thee, O lord, and my prayer shall reach thee early in the morning; turn not thy face far from me. For, as for me, I am poor, I am in misery from my childhood. When I exalted myself, I was abased; but I have risen up again. Thy wrath is come upon me, and thy fears have troubled me. They have surrounded me like water, they have seized upon me the whole day long. My comrades hast thou put away from me, and also my acquaintances, in my misery.'

"This is the interpretation of the mystery of the fifth repentance, recited by Pistis Sophia, when she was constrained in chaos."

Philip is commended and continueth writing.

It came to pass, therefore, when Jesus had heard the words which Philip had spoken, that he said: "Well said, Philip, thou well-beloved. Now, therefore, go and take thy seat, and write thy portion of all the words which I shall speak, and of all things which I shall do, and of all that thou shalt see." And immediately Philip sat down and wrote.

It came to pass again, after that, that Jesus

continued to speak. He said unto his disciples: "Then did Pistis Sophia cry to the light, in order that her sin might be forgiven her, in leaving her region and going into the darkness. She recited her sixth repentance, saying:

The sixth repentance of Sophia.

(74) "'I sing a song unto thee, O light, in the darkness of the lower regions; give ear to my repentance, and may thy light give heed to the voice of my prayer. O light, if thou bearest in mind my sin, I shall not be able to come nigh thee, and thou wilt abandon me; for thou, O light, thou art my saviour, because of the light of thy name. I have trusted in thee, O light, and my power hath trusted in thy mystery, and also my power hath trusted in the light which is in the height; it hath trusted also in the chaos below. Let all the powers which are in me, trust in the light, while I am in the lower darkness; may they also trust in the light, if they go into the region of the height, for it is [the light] which shall see and save us, and there is a great mystery of salvation in it. It is the light that shall save all the powers of chaos because of my transgression, for I have left my region. I am come into chaos.'

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

It came to pass, therefore, when Jesus had

finished speaking these words unto his disciples, that he said: "Understand ye how I speak?"

And Andrew came forward and said: "Master, concerning the sixth repentance of Pistis Sophia, thy power hath prophesied of old through David, in the one hundred and twenty-ninth Psalm, saying:

(75) "'I have cried unto thee, O lord, from the depth of the abyss. Hear my voice. Let thine ears give heed to the voice of my prayer. O lord, if thou remarkest my sins, who will be able to stand? For pardon is in thy hands. Because of thy name, I have waited, O lord. My soul hath waited for thy words; my soul hath trusted in the lord, from morning until evening. Let Israel trust in the lord from the morning until the evening, for mercy is in the hand of the lord, and there is great salvation in him; and he shall redeem Israel from all his sins.'"

Andrew interpreteth the sixth repentance from Psalm cxxix.

Jesus said unto him: "Well said, Andrew, thou blessed one. That is the interpretation of her repentance. Amen, amen, I say unto you, I will perfect you in all the mysteries of light, and all the gnoses, from the interior of the interiors to the exterior of the exteriors, from the ineffable to the

Jesus commendeth Andrew. He promiseth that the tyrants shall be judged and consumed by the fire of wisdom.

darkness of darknesses, and from the light of lights to the depths of matter, from all the gods to all the dæmons, from all the lords to all the decans, from all the powers to all the workmen, from the creation of men to beasts, cattle and reptiles, in order that you may be called perfect, perfected in every perfection. (76) Amen, amen, I say unto you, in the region where I shall be in the kingdom of my father, there shall ye be also with me. And when the number of the perfect shall be completed, so that the mixture may be resolved, I shall give order for them to bring all the tyrant gods, who refused to give the glory of their light, and shall give commandment to the fire of wisdom, through which the perfect pass, to consume to the interior those tyrants until they shall have yielded up the last glory of their light."

Mary interpreteth the words of Jesus.

It came to pass, when Jesus had spoken these words unto his disciples, that he said unto them: "Understand ye how I speak unto you?"

And Mary said unto him: "Yea, Master, I have understood the word which thou hast spoken. Concerning, then, that which thou hast said, namely, that in the dissolution of the whole mixture, thou shouldst take thy seat on a light-power, and thy disciples, that is to say, ourselves, should sit at thy right, that thou

shouldst judge the tyrant gods, those who have not given the glory of their light, and that the fire of wisdom should devour them, until they should have yielded the last light which is in them—concerning this word, thy light-power prophesied of old through David, in the eighty-first Psalm, saying, 'God shall sit in the congregation of the gods, to judge the gods.'"

(77) Jesus said unto her: "Well said, Mary." And Jesus continued to speak unto his disciples, saying: "It came to pass, when Pistis Sophia had finished reciting the sixth repentance for the remission of her sin, that she turned [again] toward the height, to see if they had pardoned her sin, and to see whether they would lead her upwards from chaos. But, by commandment of the first mystery, not yet had they heard her, so that her sin should be pardoned, and she should be raised from chaos. And when she turned to see whether her repentance were accepted, she saw all the rulers of the twelve æons, mocking at her, and rejoicing that her repentance had not been accepted. When, therefore, she saw them mocking at her, she was in great tribulation, and raised her face to the height, saying, in her seventh repentance:

The repentance of Sophia is not yet accepted. She is mocked by the æons.

The seventh repentance of Sophia.

"'O light, I have lifted up my face unto thee. O light, I have trusted in thee. Suffer me not to be put to confusion; let not the rulers of the twelve æons, who hate me, rejoice over me; for whosoever trusteth in thee shall not be ashamed. Let them that have taken away my power, dwell in darkness. They shall get from it no profit, but it shall be taken from their hands. (78) O light, teach me thy paths, and I shall be preserved in them. Teach me thy ways, that I may be preserved from the chaos, and guide me in thy light. Let me know, O light, that it is thou who wilt be my saviour. I will trust in thee for all my time. Apply thyself to my salvation, O light, for thy mercy is eternal. As to the transgression which I have committed, from the beginning, through my ignorance, impute it not to me, O light, but save me in thy great mystery that remitteth sins, because of thy goodness, O light, for thou art good and righteous, O light. For this cause, will [the light] show me my path, that I may be saved from my transgression; and my powers which were weakened through fear of the material emanations of Arrogant, shall be collected from them, by its commandment. My powers, which were weakened because of these merciless ones, shall be instructed in its gnosis; for all the gnoses of the light are

means of salvation and mysteries for those who seek the region of its inheritance and its mysteries, because of the mystery of thy name, O light. Remit my transgression, for it is great. Whoever trusteth in the light, to him will it give the mystery that it will; and his soul shall be in the region of the light, and his power shall have its portion in the treasure of light. (79) It is the light which giveth power to them that believe in it; and the name of its mystery is with them that trust in it. It shall instruct them concerning the region of the inheritance which is in the treasure of light.

"'As for me, I have for ever trusted in thy light, for it is [the light] which shall preserve my feet from the bonds of the darkness. Give heed unto me, O light, and save me, for they have taken my name from me in chaos. Because of all the emanations, my tribulations and my affliction are multiplied exceedingly. Save me from my transgression and from this darkness, and look upon the grief of my affliction. Remit my transgression. Give heed to the rulers of the twelve æons who have hated me through jealousy; watch over my power and save me. Leave me not to dwell in this darkness, for I have trusted in thee, O light. Now, therefore, O light, save my powers from the emanations of Arrogant, whereby I am constrained.'

"Now, therefore, he that is sober, let him be sober."

And when Jesus had spoken these things to his disciples, Thomas came forward and said: "Master, I am sober, I am more than sober, and my mind is quick in me, and I rejoice greatly that thou hast revealed these things unto us. Now, therefore, I have endured my brethren unto this moment, for I have felt no wrath against them, but I have endured that each of them should come to thee and expound the interpretation of the repentance of Pistis Sophia. . . . (80) Now, therefore, my Master, concerning the interpretation of the seventh repentance of Pistis Sophia, thy light-power hath prophesied through David, the prophet, in the twenty-fourth Psalm, saying:

Thomas interpreteth the seventh repentance from Psalm xxiv.

"'Unto thee, O lord, have I lifted up my soul. My God, I have placed my heart in thee. O let me not be ashamed, and let not mine enemies mock at me; for whosoever hopeth in thee shall not be ashamed. Let them who do iniquity without a cause, be ashamed. Show me thy path, O lord, and teach me thy ways. Lead me in the way of truth, and teach me, for thou art my God, and my saviour. I will hope in thee all the day long. Call to remembrance, O lord, thy mercies, and thy loving-kindnesses

which have been ever of old. O remember not the sins of my childhood and my ignorance. But think upon me according to the abundance of thy mercy, because of thy goodness, O lord. The lord is gracious and righteous; therefore shall he teach sinners in the way. (81) He will guide the gentle with judgment, he will teach the gentle his ways. All the ways of the lord are good, in sooth, for them that seek his righteousness and his testimonies. For thy name's sake, O lord, pardon my sin, for it is very great. What man is he who feareth the lord, with him shall he establish a law in the way he shall choose. His soul shall dwell at ease, and his seed shall inherit the land. The lord is the support of them that fear him; and the name of the lord is with them that fear him, to teach them his covenant. Mine eyes gaze upon the lord for ever, for it is he who shall pluck my feet out of the snare. Look upon me, have mercy upon me, for I am an only son, I am a beggar, I. The sorrows of my heart are enlarged; O bring me out of my constraints. Look upon my abasement, my misery, and forgive me all my sin. Consider mine enemies, how many they are, and they hate me with cruel hatred. O guard my soul, and save me; let me not be ashamed, for I have hoped in thee. (82) The simple and the righteous clung to me,

for I hoped in thee. O lord God, preserve Israel from all her troubles.'"

Jesus commendeth Thomas.

And when Jesus had heard the words of Thomas, he said unto him: "Well said, Thomas; it is well. This is the interpretation of the seventh repentance of Pistis Sophia. Amen, amen, I say unto you, all the families of the world shall proclaim you blessed on the earth, because I have revealed unto you these things, and that ye have received of my spirit, and have become understanding and spiritual, comprehending that which I have said unto you. Beyond this, I will fill you with all the light and all the power of the spirit, in order that ye may understand from this hour all that shall be said unto you, and which ye shall see. Yet a little while and I will tell you all that pertains to the height from the exterior to the interior, and from the interior to the exterior."

Jesus leadeth Sophia to a less confined region, but without the commandment of the first mystery.

And Jesus continued in his conversation, and said unto his disciples: "It came to pass, therefore, when Pistis Sophia had uttered her seventh repentance in the chaos, that although the commandment had not come to me from the first mystery to save her, (83) and lead her upwards in the chaos, nevertheless, I, of myself, in pity, without commandment, I conducted her

into a region slightly less confined in chaos. And when the material emanations of Arrogant saw that I had conducted her into a region slightly less confined in chaos, they ceased for a time to constrain her, thinking that she would be taken out of chaos entirely. Now, when this was done, Pistis Sophia knew not that it was I who was bringing her help, and she did not recognise me at all, but she continued singing a song to the light of the treasure, which she had seen of old, and in which she had trusted, thinking that it was the light of truth, and that it was because she had trusted in the light which belongeth to the truth of the treasure, that therefore she had been taken up in the chaos, and her repentance would be accepted. But the commandment of the first mystery was not yet fulfilled for her repentance to be accepted.

"But hearken while I tell you all things that happened unto Pistis Sophia. It came to pass, when I had led her to a region slightly less confined in chaos, that the emanations of Arrogant ceased to constrain her exceedingly, thinking that she would be taken out of chaos entirely. (84) It came to pass, therefore, when the emanations of Arrogant discovered that Pistis Sophia had not been taken out of chaos, they returned all together constraining her exceedingly. And,

The emanations of Arrogant cease for a time to constrain Sophia.

therefore, she uttered her eighth repentance, in that they had ceased to constrain her, and that they had returned, and again constrained her mightily. And she spake this repentance, saying:

"'I have placed my heart on thee, O light, leave me not in the chaos. Save me and deliver me by thy gnosis. Give heed unto me and save me. Be unto me a saviour, O light, and preserve me; lead me unto thy light, for thou art my saviour, and thou shalt lead me unto thee. Because of the mystery of thy name, lead me; give unto me thy mystery. Thou shalt save me from this lion-faced power, with which they have lain in wait for me, for thou art my saviour; and I will give the glory of my light into thy hands. Thou shalt have set me free, O light, by thy gnosis. Thou art wroth with them that watch over me, who could not possess themselves of me entirely. But as for me, I have trusted in the light, I will rejoice; I will sing a song, for thou hast been compassionate unto me, and thou hast considered the affliction in which I am, and shalt save me. Moreover, thou shalt deliver my power from chaos, and thou hast not left me in the hands of the lion-faced power, but thou hast led me into a region where I am not constrained.'"

The eighth repentance of Sophia.

And when Jesus had said these things unto his disciples, he continued in his conversation, and said: "It came to pass, therefore, when that lion-faced power discovered that Pistis Sophia had not been taken entirely out of chaos, (85) that it came again with all the other material emanations of Arrogant. They constrained Pistis Sophia anew. It came to pass, therefore, when they had constrained her, that she cried out in the same repentance, saying:

The emanations of Arrogant constrain her again.

"'Have mercy upon me, O light, for they have constrained me anew. By thy commandment, the light which is in me, hath been troubled, and so also my power and mind. My power hath begun to cease, while I am in these afflictions, and the number of my time is in chaos. My light is enfeebled, for they have taken away my power, and all the powers which were in me have been tossed about. I am become without power before all the rulers of the æons, who hate me, and before the four and twenty emanations in whose region I dwell. And my brother, my consort, feared to help me, because of those among whom I have been set; and all the rulers of the height have regarded me as matter in which there is no light. I am become like a material power which hath fallen from the rulers, and

She continueth her repentance.

of whom all they who dwell in the æons have said, "She hath become chaos." And then all the pitiless powers surrounded me together, and plotted to take away all the light which was in me. But as for me, I have trusted in thee, O light, and I have said, "Thou art my saviour, and the commandment which thou hast decreed for me is in thy hands." Save me from the hands of the emanations of Arrogant, who constrain me, and persecute me. Send thy light upon me, for I am as nothing before thee, (86) and save me by thy mercies. Let me not be ashamed; for it is to thee that I sing my song, O light. Let chaos cover the emanations of Arrogant, let them be led down into the darkness. Let the mouth of them that wish to devour me with guile, who say, "Let us take all the light that is in her," although I have done them no ill, [let their mouth] be stopped.'"

And when Jesus had spoken these things, Matthew came forward, and said: "Master, thy spirit hath roused me, and thy light moveth me to reveal this eighth repentance of Pistis Sophia, for thy power hath prophesied thereof of old through David, in the thirtieth Psalm, saying:

"'On thee, O Lord, have I set my heart, let me never be ashamed; save me in thy righteousness. Incline thine ear unto me, haste thee, save me. Be thou unto me a strong God,

and a house of refuge to save me, for thou art my support and my refuge. For thy name's sake thou shalt guide me, and thou shalt feed me, and thou shalt draw me out of this snare, which they have laid privily for me; for thou art my strength. I will place my spirit in thy hands; thou hast preserved me, O lord, God of truth. (87) Thou hatest them that hold to vanity without a cause. But as for me, I have trusted, and I shall rejoice in my saviour. I shall be glad in thy spirit, for thou hast regarded my humbleness, and thou hast saved my soul from my constraints. Thou hast not closed my mouth, in the hands of the wicked, thou hast planted my feet steadily in a spacious region. Have mercy upon me, O lord, for I am in tribulation. My eye is confused because of their anger, and also my heart; for my years have been spent in sadness of heart, and my life is spent in groaning. My strength is enfeebled in poverty, and my bones are troubled. I am become an object of derision for all my enemies and them that draw nigh unto me. (88) I am become an object of fear for them who knew me, and they who have seen me, have fled far from me. They have forgotten me in their heart as a corpse, and I have been as a vessel that is lost. For I have heard the cursing of the hosts that surrounded

Matthew interpreteth the repentance from Psalm xxx.

me, when they all massed themselves together against me; they laid plots to take away my soul. But as for me, I have trusted in thee, O lord, I have said, "Thou art my God, my lot is in thy hands." Save me from the hand of mine enemies, and deliver me from them that persecute me. Show thy face unto thy servant, and save me in thy mercy, O lord. Let me not be ashamed, for I have cried unto thee. Let the unrighteous be ashamed, and let them descend into hell. Let the crafty lips be put to silence, which speak iniquity against the righteous with pride and cursing.'"

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

And when Jesus had heard these words, he said: "Well said, Matthew. (89) Now, therefore, amen, I say unto you, when the number of the perfect shall be fulfilled, and when the pleroma shall rise upwards, I shall take my seat in the treasure of light, and ye also, ye shall take your seats on twelve light-powers, until ye shall have restored all the orders of the twelve saviours in the region of the inheritance pertaining to each of them." And when he had spoken these things, he said: "Understand ye what I say?"

And Mary came forward again, and said: "Master, on this matter thou hast spoken to us aforetime in parable, 'Ye have endured

trials with me, and I will establish for you a kingdom, as my father established one for me, that ye may eat and drink at my table in my kingdom; and ye shall sit on twelve thrones, to judge the twelve tribes of Israel.'" He said unto her: "Well said, Mary."

Mary interpreteth the words of Jesus.

And Jesus continued again and said unto his disciples: "It came to pass, therefore, after this, when the emanations of Arrogant had constrained Pistis Sophia in chaos, that she uttered her ninth repentance, saying:

"'O light, smite them that have taken away my power, and take the power of them that have taken mine; for I am thy power and thy light. Come [unto me], and save me. (90) Let the great darkness cover them that constrain me. Say unto my power, "I will set thee free." Let all them be deprived of their power, who wish to take away my light entirely. Let their power be as dust; let Ieou, thy angel, smite them. And if they shall endeavour to go into the height, let the darkness seize them; let them fall, let them return into the chaos. Let thy angel Ieou pursue them; let him cast them down into the lower darkness. For they have set snares for me with a lion-faced power, although I have done them no ill, [a power] from which shall be taken the light that

The ninth repentance of Sophia.

is in it. They have constrained the power that is in me, and which they could not take. Now, therefore, O light, take away the glory of the lion-faced power, without its knowing, and for the thought which Arrogant hath had to take my light, take from him also his [light]. Let the light be taken from the lion-faced power, which hath laid snares for me. My own power shall rejoice in the light, it shall be glad; for [the light] shall preserve it, and all the rays of my power shall say, "There is no saviour but thee"; for thou shalt save me from the hands of this lion-faced power which hath taken my power from me. Thou preservest me from them that have taken away my power and my light; for they have risen against me, they have lied against me, saying (91) that I know the mystery of the light which is in the height, [the light] in which I trusted; and they have constrained me, saying, "Tell unto us the mysteries of the light which is in the height"—[a thing] which I knew not. They have recompensed me with all these evils, because I trusted in the light of the height; and they have deprived my power of its light. As for me, when they constrained me, I was seated in the darkness, my soul humbled in mourning.

"'But do thou, O light, to whom I sing my song, deliver me; I know that thou wilt deliver

me, for I acted according to thy will, when I was in my æon. I did according to thy will, like those invisibles who are in my region, and as my consort. And I was in grief, looking, searching for the light. Now, therefore, all the emanations of Arrogant have surrounded me, they have rejoiced over me, and have mightily constrained me in my ignorance. They fled away, they left me, but they had no pity upon me; they returned, they tried me, they constrained me in great affliction; they gnashed their teeth against me, seeking to take away my light completely. How long, therefore, O light, wilt thou suffer them to constrain me? Save my power from their evil imaginations, and save me from the hands of this lion-faced power; for I alone of the invisibles am in this region. (92) I will sing a song unto thee, O light, though I am in the midst of all them that are massed together against me; I will cry unto thee in the midst of them that constrain me. Now, therefore, O light, let not them that hate me, and desire to take away my power, rejoice over me—them that hate me and flash their eyes against me, though I have done nothing unto them; for they have spoken flattering words unto me, asking for the mysteries of the light which I knew not; speaking unto me with guile, and being enraged against me, because I

trusted in the light which is in the height. They have opened their mouth against me, saying, "Yea, we will take from her her light." Now, therefore, O light, thou knowest their guile; suffer them not, and let not thy help be far from me. Haste thee, O light, bring about my retribution and my vindication, and judge me in thy goodness. Now, therefore, O light of lights, let them not take away my light, and let them not say among themselves, "Our power is glutted with her light." Let them not say, "We have devoured her power." But let darkness fall upon them, let them that desire to take away my light, become without power; let them be clothed with chaos and darkness, who say, "We will take away her light and her power." Now, therefore, save me that I may rejoice, for I long for the thirteenth æon, the place of righteousness, and I shall say for ever, (93) "May the light of thy messenger Ieou shine more and more," and my tongue shall sing a song in thy gnosis all my time in the thirteenth æon.'"

And when Jesus had said these words unto his disciples, he said unto them: "Let him who is sober among you, utter their interpretation."

And James came forward, and kissed the breast of Jesus, and said: "Master, my spirit

hath moved me, and I am eager to pronounce their interpretation. For this cause also thy power hath prophesied of old, through David, in the thirty-fourth Psalm, saying concerning the ninth repentance of Pistis Sophia:

"'Pronounce judgment, O lord, against them that do me violence; and fight thou against them that fight against me. Lay hand on arm and buckler, and stand up to help me. Draw forth a sword, and sheathe it in them that constrain me. Say unto my soul, "I am thy salvation." Let them be ashamed and confounded who seek after my soul; let them be turned backward and put to shame who imagine evils against me; let them become as dust before the wind, (94) and let the angel of the lord pursue after them. Let their way be dark and slippery, and let the angel of the lord constrain them; for without cause have they privily set a snare for me for their own hurt, and they have mocked at my soul in vain. Let a snare come upon them unawares, and let the nets that they have privily laid for me, seize hold upon them; and they shall fall into this snare. But my soul shall rejoice in the lord, and shall be joyful in his salvation. All my bones shall say, "Lord, who is like unto thee?" Thou preservest the poor from the hand of him who is

James interpreteth the repentance from Psalm xxxiv.

too strong for him, (95) and thou deliverest the poor and him that is in misery from the hands of them that spoil him. False witnesses did rise up; they asked me things that I never knew. They rewarded me evil for good, to the making sterile of my soul. But as for me, when they were violent against me, I put on sackcloth, and I humbled my soul in fasting, and my prayer shall return unto my bosom. I did that which pleased thee, as though to one of my kinsmen and my brother; and I humbled myself as one in mourning and one who is sad. But they rejoiced over me, and they were not ashamed. Evils have poured themselves upon me unawares; they held apart from me and were not sad. They have tried me and railed at me with mocking; (96) they have gnashed their teeth against me.

"'Lord, when wilt thou look upon me? Cause my soul to stand out of their evil deeds, and save my sweet offspring from the lions. I will confess thee, O lord, in the great assembly, and I will praise thee in the midst of a countless people. O let not them that are my violent enemies, rejoice over me, them that hate me without a cause and wink with their eyes; for assuredly they have spoken unto me with words of peace, and imagined wrath with guile. They opened their mouths wide against me, saying,

"Ha, ha! our eyes are filled with the sight of him." Thou hast seen, O lord. O lord, keep no longer silence; go not far from me, O lord. (97) Arise, O lord; give heed to my retribution; give heed to my vindication, my God and my lord. Let them not rejoice over me, O my God, and let them not say, "Well done, our soul." Let them not say, "We have devoured him." Let them be ashamed, and let them be also confounded, who rejoice at my evils. Let them be covered with shame and confusion who speak great words against me. Let them that favour my righteousness, rejoice and be glad; let them say, "May the lord be great"; let them be exalted who desire the peace of his servants. My tongue shall be joyful in thy righteousness and praise all the day long.'"

Jesus commendeth James, and promiseth the first place unto the disciples.

(98) And when James had spoken these words, Jesus said unto him: "Well said; it is well, James. This is the interpretation of the ninth repentance of Pistis Sophia. Amen, amen, I say unto you, ye shall be the first in the kingdom of the heavens before all the invisibles and all the gods, save only the rulers who are in the thirteenth æon, and they who are in the twelfth æon; and not only ye, but also every one who shall do my mysteries." And when he

had thus spoken, he said unto them: "Understand ye how I speak unto you?"

Mary interpreteth the words of Jesus.

And Mary came forward again and said: "Yea, Master, this is what thou didst say to us aforetime, to wit, 'The last shall be first, and the first shall be last.' The first, they who were created before us, therefore, are the invisibles, for they were created before men, they and the gods, and the rulers; and the men who shall receive the mystery shall be with them in the region of the heavens."

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

The repentance of Sophia is accepted. Jesus is sent to help her.

And Jesus continued and said unto his disciples: "It came to pass, therefore, when Pistis Sophia had recited her ninth repentance, that this lion-faced power compressed her again, wishing to take from her the whole power which was in her. She cried out again to the light, saying: (99) 'O light, in whom I have trusted from the beginning, for thy sake have I endured this great affliction; aid me.' And in this hour her repentance was accepted, the first mystery heard her, and I was sent by his commandment; I came and helped her; I led her out of chaos, in that she had repented and that she had also trusted in the light; that she had endured these great tribulations and these great perils; that

they had tried to deceive her by the orders of this god Arrogant, and had not been able to deceive her in anything, save by a stream of light, because of its resemblance to the light in which she had trusted. For this cause was I sent by order of the first mystery, to succour her in secret, for I had not yet [openly] entered the region of the æons; but I had passed through the midst of them, without any power knowing it, either those of the interior of the interior, or those of the exterior of the exterior, save only the first mystery.

"It came to pass, therefore, on my entering into chaos to succour her, that she saw me, inasmuch as I was of an intellectual (noëric) nature, and shone exceedingly; and I was full of compassion for her, for I was not arrogant like that lion-faced power which had taken from Sophia the power of her light, and which still constrained her to take from her the whole light which was in her. Sophia, therefore, saw me shining more brightly than that power, tens of thousands of times; [she saw that I was] full of compassion for her, (100) and she knew that I had come forth from the height of the heights, from him in whose light she had trusted from the beginning. Pistis Sophia, therefore, took confidence, and uttered her tenth repentance, saying:

"'I have cried unto thee, O light of lights; save my power from the lips of the unrighteous and impious, and from the snares of guile. O light, that which they would have taken from me by perfidious snares, they would not have brought unto thee; for the snares of Arrogant are scattered about, and so are the traps of these merciless ones. Woe is me, for my dwelling is far off, and I am in the habitations of chaos. My power is in regions which are not mine, and I have entreated them that are without pity; and when I entreated them, they fought against me without a cause.'"

The tenth repentance of Sophia.

And when Jesus had spoken these things unto his disciples, he said unto them: "Now, therefore, let him whose spirit urgeth him, come forward, and utter the interpretation of this tenth repentance of Pistis Sophia."

And Peter answered and said: "Master, concerning this, thy light-power prophesied of old through David, in the one hundred and nineteenth Psalm, saying:

"'When I was in peril, I cried unto thee, O lord; and thou hast heard me. (101) O lord, save my soul from violent lips and from a deceitful tongue. What will they give unto thee, or what will they add unto thee, like unto a deceitful tongue? The arrows of the powerful

Peter interpreteth the repentance from Psalm cxix.

have been whetted with coals of the desert. Woe is me, for my dwelling is far off. I have dwelt in the habitations of Kedar; my soul hath been a stranger in many regions. I was peaceful with them that hate peace; if I spake unto them, they fought against me without a cause.'

"This, O Saviour, is the interpretation of the tenth repentance of Pistis Sophia, which she uttered when the material emanations of Arrogant constrained her, they and his lion-faced power, and when they mightily constrained her."

Jesus commendeth Peter.

And Jesus said unto him: "Well said, Peter; it is well. This is the interpretation of the tenth repentance of Pistis Sophia."

And Jesus continued in his conversation, and said unto his disciples: "It came to pass, therefore, when this lion-faced power saw me draw nigh unto Pistis Sophia, shining exceedingly, that it became the more and more enraged, and cast forth from itself other hosts of exceedingly evil emanations. And when these were produced, Pistis Sophia uttered her eleventh repentance, saying:

The eleventh repentance of Sophia.

"'Why doth this mighty power boast itself in evils? It thought to take away my light for all time, like the iron that is smitten; they have taken away my

power from me. (102) I chose rather to descend into chaos than to dwell in the thirteenth æon, the region of righteousness; and they desired to take me with guile, in order to devour the whole of my light. For this cause, therefore, the light shall take away the whole of their light; all their matter hath been in confusion also; and it will take away their light, and not suffer it to dwell in the thirteenth æon, their dwelling place. It shall not set their name in the region of the living; and the four and twenty emanations shall see what hath befallen thee, O lion-faced power, that they may fear and no longer be disobedient, but yield the glory of their light. And they shall see thee; they shall rejoice over thee, they shall say, "Lo, an emanation which hath not given the glory of its light, that it may be saved; but boasteth itself in the abundance of the light of its power, for it did not project in the power which was in it, and hath said, 'I will take away the light of Pistis Sophia,' which [light] they will now take from it." '

"Now, therefore, let him in whom his power is aroused, come forward, and utter the interpretation of the eleventh repentance of Pistis Sophia."

Then Salome came forward, and said: "Master, concerning this thy light-power prophesied

of old, through David, in the fifty-first Psalm, saying:

"'Why doth the mighty boast himself in his iniquity? (103) Thy tongue hath imagined violence all the day long, like the sharp razor of a barber. Thou hast acted guilefully; thou lovedst evil more than good; thou lovedst violence more than to speak righteousness; thou hast loved all words that bring about destruction, and a deceitful tongue. Wherefore shall God destroy thee utterly, he shall pluck thee forth and uproot thee from thy dwelling, and he shall pluck up thy root to cast it from among the living. (Diapsalma.) The just shall see, and shall fear, and laugh at him; they shall say, "Lo, a man that took not God for his help, but trusted unto the multitude of his riches, and grew strong in his vanity." (104) But as for me, I am like a green olive tree in the house of the lord; and I have trusted in the mercy of the lord from eternity to eternity. I will confess thee, for thou hast dealt with me, and I will hope in thy name, for it is sweet in the presence of thy holy ones.'

Salome interpreteth the repentance from Psalm li.

"This, then, O Master, is the interpretation of the eleventh repentance of Pistis Sophia, which thy light-power hath prompted me [to utter], and I have uttered it according to thy will."

Jesus commendeth Salome.

It came to pass, when Jesus had heard the speech which Salome had uttered, that he said: "Well said, Salome. Amen, amen, I say unto you, I will perfect you in all the mysteries of the kingdom of light."

Arrogant aideth his emanations, and they again constrain Sophia.

And Jesus continued his conversation, and said unto his disciples: "It came to pass after this that I approached nearer to chaos than formerly, shining exceedingly, to take away the power from that lion-faced power. And as I shone exceedingly it feared and cried out to its god Arrogant, that he should come and aid it. And immediately, god Arrogant looked down from the thirteenth æon, he gazed downward into chaos, in exceeding wrath, (105) desiring to aid his lion-faced power. And in this hour, his lion-faced power and all his emanations turned on Pistis Sophia, desiring to take away the whole of the light which was in Sophia. It came to pass, therefore, when Sophia was constrained, that she cried on high, crying to me that I should aid her. It came to pass, therefore, when she gazed on high, that she saw Arrogant mightily enraged, and she feared, she uttered her twelfth repentance because of Arrogant and his emanations. She cried unto me, saying:

"'Forget not my song, O light, for Arrogant and his lion-faced power have opened their mouths against me; they have acted with deceit towards me; they have surrounded me, seeking to take away my power, and they have hated me, because I sang a song unto thee; instead of loving me, they have accused me; as for me, I sang a song. They have plotted together to take my power, because I sang to thee a song, O light; and they hated me, because I loved thee. Let darkness fall on Arrogant, and may the ruler of the outer darkness remain at his right hand. When thou passest sentence upon him, take from him his power, and that which he thought to do unto me, in taking away my light, [do thou unto him,] and take away his. May all the light-powers which are in him, cease; (106) and may another take his greatness among the three triple powers; may all the powers of his emanations be without light, and may his matter have no light in it; suffer them not to enter into their region. May their light cease in them; may they not be allowed to enter into the thirteenth æon, their region. Let the receiver, the purifier of lights, purify all the light-powers that are in Arrogant, and take them from them. May the rulers of lower darkness have power over his emanations. Let no one receive them into his

The twelfth repentance of Sophia.

region; let no one give ear to the power of his emanations which are in chaos. Let them take away the light which is in his emanations, and let them hide their name in the thirteenth æon; aye, let them blot out his name for ever in that region.

"'As for the lion-faced power, may the sin of him who sent it forth before the light, fall back upon him; may the iniquity of the matter which it hath produced, be never wiped away; nay, may their sin be ever before the light; may they never see beyond [chaos]; may their name be removed from every region, for they have not spared me; (107) they have constrained him from whom they have taken his light and his power. Moreover, they among whom I have been sent, desired to take away my light; they loved to descend into the darkness; let them remain there, and let them not be brought forth therefrom from this hour. They sought for a habitation in the region of righteousness, and they shall no more be brought thither from this hour. He is robed in darkness as with a vesture, he hath entered into it as into water, and he is entered into all his powers like oil. Let him robe himself with chaos as a garment, and gird himself with darkness as with a girdle of skin for ever. Let this come upon them that have brought these things upon me because of the

light, and on them that have said, "Let us take from her all her light." But as for thee, O light, be merciful unto me, because of the mystery of thy name, and save me in the goodness of thy mercy; for they have taken from me my light and my power, and my power hath been shaken in me; I could not stand in their midst. I have been like matter that is fallen, I have been driven this way and that like a dæmon of the air. My power perished, because I had no mystery in that region; and my matter hath been bound, because of my light which they have taken away. They have mocked at me, they have winked upon me. Aid me according to thy mercy.'

(108) "Now, therefore, let him whose spirit is active, come forward and utter the interpretation of the twelfth repentance of Pistis Sophia."

And Andrew came forward and said: "My Master and saviour, thy light-power hath prophesied of old through David, concerning this repentance which Pistis Sophia uttered; it spake thereof in the one hundred and eighth Psalm, saying:

"'O God, hold not my mouth from my praise, for the mouth of the ungodly and deceitful is opened against me. They have spoken against me with a deceitful tongue, and have surrounded me

Andrew interpreteth the repentance from Psalm cviii.

with words of hate. They have fought against me without a cause; instead of loving me they have accused me. But as for me, I continued in prayer. They have raised up evil against me in return for good, and hate for love. Set thou an ungodly one over him, and may the accuser stand at his right hand. When sentence is given upon him, let him be condemned, and let his prayer be regarded as sin; may his days be shortened, and may another receive his overseership; may his children be fatherless, and his wife a widow. May the head of his children be bowed, may they be transported, may they beg, may they be cast out of their dwelling. May the money-lender sweep away all that he hath, and may strangers carry away all his labour. (109) Let there be no man to give him a hand, and let there be no one to take mercy on his fatherless children. Let his children be blotted out, and let them blot out his name in a single generation. Let the sin of his fathers be remembered before the lord, and let not the sin of his mother be blotted out. Let them be ever before the lord. Let his memory be destroyed on the earth, in that he hath not thought of mercy; for he hath persecuted the poor and helpless, he hath persecuted a wretched creature to put him to death. He hath loved cursing; let him fall into the midst thereof. He hath

refused blessing, let it be far from him. He hath clothed himself with cursing as with a garment, and it hath entered into his bowels like water, and like oil into his bones. Let it be for him as a vesture with which he shall be clothed, and like a girdle with which he shall be girded for all time. This is the work of them that accuse before the lord, and who speak injustice against my soul.

"'But as for thee, O lord God, have pity on me for thy name's sake. Save me, for I am poor and in misery. My heart is troubled within me; (110) they have carried me away like a shadow that declineth, and they have frightened me away like [a swarm of] locusts. My feet have become feeble with fasting, and my flesh is dried from [want of] oil. I have become an object of derision unto them; they have gazed upon me, and wagged their heads. Help, O lord God, and save me according to thy mercy. Let them know that it is thy hand, and that thou hast created it, O lord.'

"This is the interpretation of the twelfth repentance uttered by Pistis Sophia, when she was in chaos."

And Jesus continued, and said unto his disciples: "It came to pass after this that Pistis Sophia cried unto me, saying: 'O light of lights, I have transgressed in the twelve æons,

I have descended from them. Therefore, have I uttered these twelve repentances, [one] for each æon. Now, therefore, O light of lights, forgive me my transgression, for it is exceeding great, for I have left behind me the regions of the height, I have come to dwell in the regions of chaos.' When Pistis Sophia had said this, she continued to recite her thirteenth repentance, saying:

The thirteenth repentance of Sophia.

"'Hear me when I sing a song unto thee, O light of lights; hear me when I make repentance for the thirteenth æon, the region whence I came forth, in order that the thirteenth repentance of the thirteenth æon may be accomplished. (111) I have transgressed, I have descended from among them; now, therefore, O light of lights, hear me when I sing a song in the thirteenth æon, the region from which I came forth. Save me, O light, by thy great mystery; pardon me my transgression in thy remission; give unto me the baptism; remit my sins, and purify me from my transgression. And my transgression is this lion-faced power, which hath never been hidden from thee; for because of it am I descended. 'Tis I alone who have transgressed among the invisibles, in whose regions I was; I have descended into chaos, I have transgressed before thee, that thy statute might be accomplished.'

"This, then, Pistis Sophia said. Now, therefore, let him whose spirit urgeth him to understand her words, come forward, and expound their meaning."

And Martha came forward, and said: "Master, my spirit urgeth me to expose the interpretation of the things which Pistis Sophia hath spoken; thy power hath prophesied of old concerning them, through David, in the fiftieth Psalm, saying:

(112) "'Have mercy upon me, O God, according to thy great mercy; and according to the multitude of thy mercies blot out my sin. Save me throughly from my wickedness; my sin is before thee every day, that thou mayest be justified in thy words, and mayest prevail when thou shalt judge me.'

Martha interpreteth the repentance from Psalm l.

"This is the interpretation of the words which Pistis Sophia spake."

Jesus said unto her: "Well said; it is well, Martha, thou blessed one."

And Jesus continued in his conversation, and said unto his disciples: "It came to pass, when Pistis Sophia had said these words, that the time was fulfilled to draw her out of chaos; and of myself, without the first mystery, I produced from myself a light-power; I sent it forth into

Jesus sendeth forth a light-power to aid Sophia.

chaos to bring Pistis Sophia forth from the depths of chaos, until the command should come from the first mystery to take her entirely out of chaos. And my light-power led Pistis Sophia into the region which is above in the chaos. It came to pass, when the emanations of Arrogant discovered that Pistis Sophia had been conducted into the higher region of chaos, that they also sped after her into the height, seeking to bring her again into the lower regions of chaos; and my light-power, which I had sent unto Sophia in chaos, was shining exceedingly. It came to pass, therefore, (113) when the emanations of Arrogant pursued Sophia, when she had been conducted into the higher region of chaos, that she again sang a song, and cried out unto me, saying:

Sophia uttereth a song of praise.

"'I will sing a song unto thee, O light, for I have desired to come unto thee; I will sing thee a song, O light, for thou art my saviour; leave me not in chaos. Save me, light of the height, for unto thee have I sung a song. Thou hast sent me thy light from thyself, and thou hast saved me. Thou hast brought me to the higher regions of chaos. Let the emanations of Arrogant, which pursue me, therefore, fall below into the lower regions of chaos, and let them not come into the higher regions of chaos to see me. Let great

darkness cover them, and let the mighty gloom of darkness come upon them, and let them not see me in the light of thy power, which thou hast sent unto me to save me, that they may no longer have any power over me. And let the counsel which they have imagined against me, to take away my power, no longer be accomplished for them; and as they have spoken about me to take away my light, take from them theirs in place of mine. They have designed to take away my light, and have not been able to take it; for thy light-power is with me, and they have taken counsel together without thy commandment, O light. For this cause have they not been able to take away my light, because I have trusted in the light. (114) I shall not be afraid; the light is my saviour, and I will not fear.'

"Now, therefore, let him whose power is exalted, utter the interpretation of the words which Pistis Sophia spake."

It came to pass, when Jesus had finished speaking those words unto his disciples, that Salome came forward, and said: "Master, my power constraineth me to utter the interpretation of the words which Pistis Sophia spake. Thy power hath prophesied of old through Solomon, saying:

"'I will confess myself unto thee, O lord,

for thou art my God. Leave me not, O lord, for thou art my hope. Thou hast given me justice for naught; and I have been saved by thy hand. Let them that persecute me fall, and let them not see me. Let a cloud of darkness cover their eyes, and a tempest of wind blind them. Let them not see the day lest they should seize upon me. Let their counsel be impotent, and let their own conspiracy fall upon themselves. They have designed a plot, and it hath failed for them. The mighty have vanquished them, and the evils which they have prepared are fallen upon them. My hope is in the lord, and I will not fear, for thou art my God and my saviour.'"

Salome interpreteth the song of Sophia from the Odes of Solomon.

It came to pass when Salome had finished speaking these words, that Jesus said unto her: (115) "Well said, Salome; it is well. This is the interpretation of the words which Pistis Sophia spake."

And Jesus continued in his conversation, and said unto his disciples: "It came to pass, when Pistis Sophia had finished saying these words in the chaos, that I caused the light-power, which I had sent to help her, to form a crown of light on her head, in order that henceforth from that hour the emanations of Arrogant should

The power sent by Jesus formeth a crown of light on Sophia's head.

not prevail against her. And when it had made a crown of light on her head, all the matters which were in her were shaken, and were all purified in her. They perished and remained in chaos, while the emanations of Arrogant gazed upon them and rejoiced. And the glories of pure light which were in Sophia, added their power of light to my light-power, which had become a crown upon her head. It came to pass, therefore, again, when [my light-power] surrounded the pure light, which was in Sophia, and her pure light did not depart from the crown of power, the brilliant flame, so that the emanations of Arrogant should rob her of it—when this was done unto her, the power of unmixed light which was in Sophia began to sing a song. And she sang a song unto my light-power which was a crown unto her head, and she sang a song, saying:

Sophia uttereth another song of praise.

"'O light, be thou a crown unto my head; nor shall I ever cause it to depart, so that the emanations of Arrogant may assail me; and though all the matters be shaken, yet shall I not be shaken. (116) And though all my matters be lost, and remain in chaos, and the emanations of Arrogant gaze upon them, yet shall I not perish, for the light is with me, and I am with the light.'

"These words, then, were spoken by Pistis Sophia. Now, therefore, let him who knoweth the meaning of these words come forward, and utter their interpretation."

Mary, his mother, asketh and receiveth permission to speak.

Then Mary, the mother of Jesus, came forward, and said: "My son, according to the world, my God and saviour, according to the height, bid me utter the interpretation of the words which Pistis Sophia spake."

And Jesus answered, and said unto her: "Thou also, O Mary, thou who didst receive the form which is in Barbêlô, according to matter, and didst receive the similitude of the regions of light, according to the light, thou and the other Mary, the blessed one; the darkness hath existed because of thee, and moreover from thee did come forth the material body in which I dwell, and which I have purified—now, therefore, I bid thee utter the interpretation of the words spoken by Pistis Sophia."

And Mary, the mother of Jesus, answered, and said: "My Master, thy light-power hath prophesied of old concerning these words, through Solomon, in his nineteenth Ode, saying:

"'The lord is above my head as it were a garland, and I shall never be without it. The garland of truth hath been woven for me;

(117) and he hath caused its branches to flourish in me, for it is not like unto a garland that withereth and flourisheth not. Thy branches are full [of sap]; they are perfect, filled with thy salvation.'"

Mary, the mother, interpreteth the song of Sophia from the xixth Ode of Solomon.

It came to pass, when Jesus had heard these words which Mary, his mother, had spoken, that he said unto her: "Well said; it is well. Amen, amen, I say unto thee, they shall proclaim thee blessed from one end of the earth to the other, for the covenant of the first mystery hath dwelt in thee, and by this covenant shall be saved all worlds and all heights, and this covenant is the beginning and the end."

Jesus commendeth his mother.

And Jesus continued in his conversation, and said unto his disciples; "It came to pass, when Pistis Sophia had uttered her thirteenth repentance, that in that hour was fulfilled the statute of all the tribulations with which Pistis Sophia had been disgracefully inflicted, for the consummation of the first mystery, which is from the beginning; and the time had come to rescue her from chaos, and lead her out of all the darkness, for her repentance had been accepted by the first mystery; and moreover that mystery sent me a mighty light-power from the height, that

The statute of the first mystery is fulfilled for taking Sophia entirely out of chaos.

I might rescue Pistis Sophia and lead her out of chaos. And I gazed towards the heights of the æons, I saw that light-power which the first mystery had sent me, that I might rescue Pistis Sophia from chaos. It came to pass, therefore, when I had seen it, issuing forth from the æons and coming towards me, I being in chaos, that another power of light-powers also went forth from me, to aid Pistis Sophia. And the light-power which had issued from the heights, sent by the first mystery, descended upon the light-power which had issued from me, and they met together, and became a mighty stream of light."

The first mystery and Jesus sent forth two streams of light-powers to help Sophia.

And when Jesus had spoken these things unto his disciples, he said unto them: "Understand ye how I speak unto you?"

And Mary started forward again, and said: "Master, I understand that of which thou speakest. Concerning the interpretation of this word, thy light-power hath prophesied of old through David, in the forty-fourth Psalm, saying: 'Mercy and truth are met together, righteousness and peace have kissed each other. Truth hath flourished on the earth, and righteousness hath looked down from heaven.' Mercy, therefore, is this light-power which was sent by the first mystery; for the

Mary interpreteth the mystery.

first mystery had heard Pistis Sophia, (119) he had had mercy on her in all her tribulations. Truth, also, is that power which issued from thee, for that thou hast fulfilled the truth in order to save me from chaos. Righteousness, again, is that power which was sent by the first mystery, which will guide Pistis Sophia. Peace, also, is that power which issued from thee to enter into the emanations of Arrogant to take from them the light, which they had taken from Pistis Sophia; that is to say, in order that thou mightest gather them together into Sophia, and make them at peace with her power. Truth, also, is the power which issued from thee, when thou wast in the lower regions of chaos. For this cause thy power hath said through David, 'Truth hath flourished on the earth,' for thou wert in the lower regions of chaos. 'Righteousness also hath looked down from heaven'; this is the power which issued from the height, [sent] by the first mystery, [the power] which entered into Sophia."

And when Jesus had heard these words, he said: "Well said, Mary, thou blessed one, who shalt inhabit every kingdom of light."

Then also Mary, the mother of Jesus, came forward, and said: "My Master and my God, bid me also utter this word of interpretation."

Jesus said unto her: "He whose spirit is

intelligent, I will in no way prevent, but I the more and more urge him to utter the meaning (120) which prompteth him. Now, therefore, O Mary, my mother according to matter, thou in whom I dwelt, I bid thee also utter the meaning of the word."

Mary, the mother, further interpreteth the scripture.

And Mary answered and said: "My Master, concerning the word which thy power prophesied through David, to wit, 'Mercy and truth are met together, righteousness and peace have kissed each other; truth hath flourished on the earth, and righteousness hath looked down from heaven,' —thy power prophesied this word of old concerning thee.

The story of the phantom spirit.

"When thou wert a child, before the spirit had descended upon thee, when thou wert in the vineyard with Joseph, the spirit came down from the height, and came unto me in the house, like unto thee, and I knew him not, but thought that he was thou. And he said unto me, 'Where is Jesus, my brother, that I may go to meet him?' And when he had said this unto me, I was in doubt, and thought it was a phantom tempting me. I seized him and bound him to the foot of the bed which was in my house, until I had gone to find you in the field, thee and Joseph; and I found you in the vineyard; Joseph was putting up the

vine poles. It came to pass, therefore, when thou didst hear me saying this thing unto Joseph, that thou didst understand, and thou wert joyful, and saidest, 'Where is he, that I may see him? Nay [rather], I am expecting him in this place.' And it came to pass, when Joseph heard thee say these words, that he was disturbed. (121) We went together, we entered into the house, we found the spirit bound to the bed, and we gazed upon thee and him, and found that thou wert like unto him. And he that was bound to the bed, was unloosed, he embraced thee and kissed thee, and thou also didst kiss him; ye became one and the same being.

"This, then, is the word and its interpretation. Mercy is the spirit which came from the height, [sent] by the first mystery, to take pity on the human race; he sent his spirit to pardon the sins of the whole world, that they might receive the mystery, that they might inherit the kingdom of light. Truth, also, is the power which dwelt in thee, issued from Barbêlô. It became thy material body, and the herald below the region of truth. Righteousness is thy spirit which hath brought all the mysteries from on high, to give them to the race of men. Peace, also, is the power which dwelt in thy material body, according to the world,

Of the spiritual and material bodies of Jesus.

[the body] which hath baptised the human race, to make it a stranger to sin, and at peace with thy spirit, that they may be at peace with the emanations of light, that is to say, that mercy and truth may kiss each other. As to that which hath been said, 'Truth hath flourished on the earth,' truth is thy material body (122) which germinated in me in the earth among men, and is the herald below the place of truth. Again, as to that which hath been said, 'Righteousness hath flourished out of heaven,' righteousness is the power which hath looked down from heaven, [the power] which will give the mysteries of light to the human race, and men shall become righteous, they shall be good, they shall inhabit the kingdom of life."

It came to pass, therefore, when Jesus had heard these words which Mary, his mother, had spoken, that he said: "Well said; it is well, Mary."

And the other Mary came forward, and said: "Master, suffer me, and be not wroth with me, nay, from the moment when thy mother uttered the interpretation of these words, my power hath urged me to come forward, and also expound their interpretation."

And Mary said: "Master, 'Mercy and truth are met together.' Mercy, then, is the spirit which descended upon thee, when thou didst

receive the baptism of John. Mercy is the spirit of divinity which descended upon thee, which had pity on the human race; it descended, it met with the power of Sabaôth which is in thee, which is the herald below the regions of truth. It hath been said again, 'Righteousness and peace have kissed each other.' Righteousness, then, is the spirit of light which came upon thee, which hath brought the mysteries of the height, (123) to give them unto the human race. Peace, also, is the power of Sabaôth the good, who is in thee, who hath baptised and hath pardoned the human race; it [the power] hath made it at peace with the children of light. And again, as thy power hath said, through David, 'Truth hath flourished on the earth,' this is the power of Sabaôth the good.

The other Mary further interpreteth the same scripture from the baptism of Jesus.

"He hath said, 'Truth hath flourished on the earth,' [for] it hath flourished in Mary, thy mother, who dwelleth on earth. Righteousness, also, which 'hath looked down from heaven,' is the spirit which is in the height, which hath brought all the mysteries of the height, and hath given them to the human race; men have become righteous, they have become good, they have inherited the kingdom of light."

And it came to pass, when Jesus had heard the discourse which Mary uttered, that he said: "Well said, Mary, inheritor of light."

Mary, the mother, again further interpreteth the same scripture, from the meeting of herself with Elizabeth, mother of John the Baptist.

And again Mary, the mother of Jesus, came forward, she bowed herself at his feet, and kissed them, saying: "My Master, my son, and my saviour, be not wroth against me but pardon me, that I may tell thee once more the interpretation of these words. 'Mercy and truth are met together,' 'tis I, Mary, thy mother, with Elizabeth, mother of John, when I met her. (124) Mercy, then, is the power of Sabaôth which is in me, [the power] which went forth from my mouth, that is to say, thyself. Thou hast had mercy on the whole human race. Truth, also, is the power which was in Elizabeth, that is to say, John, who came, and was the herald before the truth, that is to say, who was the herald before thee. And again, 'Mercy and truth are met together,' 'tis thou, my saviour, when thou didst meet John, on the day when thou wast to receive the baptism. Again 'tis thou and John who are righteousness and peace that kissed each other.

Of the incarnation of Jesus.

"'Truth hath flourished on the earth, and righteousness hath looked down from heaven,' this is the time when thou didst minister to thyself. Thou didst

take the form of Gabriel, thou didst look down upon me from heaven, thou didst speak unto me, and when thou hadst spoken unto me, thou didst germinate in me. This is the truth, that is to say, the power of Sabaôth the good, which is in thy material body, it is this truth which hath flourished on the earth."

It came to pass, therefore, when Jesus had heard these words which Mary, his mother, spake, that he said: "Well said; it is well. This is the interpretation of all the words concerning which my light-power prophesied of old, through David, the prophet."

THE NOTE OF A SCRIBE.

These are the names which I will give from the infinite downward. Write them with a sign, that the sons of God may manifest themselves from this region downward. This is the name of the immortal $\overline{\text{AAA}}$ $\overline{\Omega\Omega\Omega}$. And this is the name of the voice, by reason of which the perfect man is moved, $\overline{\text{III}}$. And here are the interpretations of the names of these mysteries. The first is AAA; its interpretation is ΦΦΦ. The second is MMM, or ΩΩΩ; its interpretation is AAA. The third is ΨΨΨ; its interpretation is OOO. The fourth

A note by a later hand.

1st - Last
Last - first

is ΦΦΦ; its interpretation is NNN. The fifth is ΔΔΔ; its interpretation is AAA. He who is on the throne is AAA. This is the interpretation of the second AAAA AAAA AAAA. This is the interpretation of the whole name.

THE SECOND BOOK OF PISTIS SOPHIA.

(126) And John also came forward and said: "Master, bid me as well expound the interpretation of the words which thy light-power prophesied of old through David."

And Jesus answered and said unto John: "To thee also, John, I give commandment to expound the interpretation of the words of which my light-power prophesied by David, saying, 'Mercy and truth have met together, righteousness and peace have kissed each other. Truth hath flourished on the earth, and righteousness hath looked down from heaven.'"

John answered and said: "This is the word which thou didst say unto us once on a time, 'I came forth from the height, I entered into Sabaôth the good; I embraced the light-power which was in him.' Now, therefore, mercy is thyself, who wast sent from the regions of the height by thy father, the first mystery, looking within, which sent thee to have mercy on the whole world. (127) Truth also is that power of Sabaôth the good, which was implanted in thee, which thou

John further explaineth the same scripture.

hast sent forth to the left, thou the first mystery looking within. And the little Sabaôth the good, hath received it; he sent it forth into matter and into Barbêlô, and became the herald of the regions of truth, in all the regions of those of the left. The matter of Barbêlô, then, is that which is in thy body to-day.

Of Sabaôth, Barbêlô, Iabraôth, and the light-vesture.

"'Righteousness and peace have kissed each other.' Righteousness is thyself, who didst bring all the mysteries, by order of thy father, the first mystery looking within; and thou didst baptise this power of Sabaôth the good, and thou didst go into the region of all the rulers; thou didst give them the mysteries of the height; they have become righteous, they have become good.

"Peace is also the power of Sabaôth, which indeed is thy soul, which entered into the matter of Barbêlô, and all the rulers of the six æons, or Iabraôth, made peace with the mystery of the light.

"And 'truth which hath flourished on the earth' is that power of Sabaôth the good, which came forth from the region of the right, which is without the treasure of light, and came into the region of those of the left, it entered into the matter of Barbêlô, and proclaimed unto them the mysteries of the region of truth.

(128) "Righteousness also which 'looked down from heaven,' is thyself the first mystery looking without, come forth from the spaces of the height, with the mysteries of the kingdom of light; and thou didst descend upon this light-vesture, which thou didst receive from the hands of Barbêlô, which [vesture] is Jesus, our saviour, descending upon him like a dove."

The first mystery, then, continued: "It came to pass, therefore, that this power which had come forth from the height, that is to say, myself, whom my father sent to rescue Pistis Sophia from chaos, [that] I, therefore, [as Jesus, the saviour] with this other power which had issued from me, and the soul which I had taken from the hands of Sabaôth the good, we went all together, forming but a single stream of light, which shone exceedingly. I summoned Gabriel from above, from the æons, and also Michael, by order of my father, the first mystery looking within. I gave unto them the light-stream, and made them descend into chaos, (129) to rescue Pistis Sophia, and seize upon the light-powers which the emanations of Arrogant had taken from her, in order to take them from them and give them unto Pistis Sophia.

Gabriel and Michael are summoned to help Pistis Sophia.

"And the moment that the light-stream was led into chaos, it lit up mightily the whole of

chaos, and extended itself in all their regions. And the emanations of Arrogant, when they had seen the great light of this stream, were terror-stricken one after the other; and the light-stream drew forth from them all the light-powers which they had taken from Pistis Sophia. The emanations of Arrogant durst not possess themselves of this light-stream in dark chaos; nor could they possess themselves of it [even] with the art of Arrogant, who rules over the emanations.

The light-stream restoreth the light-powers into Sophia.

"And Gabriel and Michael led the light-stream over the material body of Pistis Sophia; they infused into it all the light-powers which had been taken from her. And her material body became shining throughout; and also all the powers which were in her, and from which the light had been taken, became radiant; they ceased to lack their light, for the light had been taken back from those who had taken it away, and had been given back again by my interposition. And Michael and Gabriel —they were in attendance upon me, and had led the light-stream into chaos, to give them the mysteries of light; (130) for it was to them that the light-stream had been entrusted, [the same] which I gave unto them and brought into chaos—and Michael and Gabriel took no light

for themselves from the light-powers of Sophia which they took from the hands of the emanations of Arrogant.

"It came to pass, therefore, when the light-stream had infused into Pistis Sophia all her light-powers, which it had taken from the hands of the emanations of Arrogant, that she became entirely radiant; and the other light-powers which were in Pistis Sophia, those which the emanations of Arrogant had not taken away, were also joyful, and full of light. And the light-powers which had been infused into Pistis Sophia vivified her material body, in which there had been no light; which was to perish, and had perished. They vivified all her powers which were not to perish. These powers also became light-powers; they became as they were originally. They were also exalted in their perceptions of the light, and all the light-powers of Sophia knew one another by the intervention of the light-stream; they were saved by the light of that stream. And when my light-stream had taken away the light-powers from the hands of the emanations of Arrogant, [the powers] which they had taken away from Pistis Sophia, (131) it infused them into Pistis Sophia, and turned itself about and ascended in chaos."

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

This, then, is what the first mystery spake

unto his disciples, concerning what had happened to Pistis Sophia in chaos. He continued, and said: "Understand ye how I speak unto you?"

And Peter came forward, and said: "Master, concerning the interpretation of the words which thou hast spoken, thy light-power hath prophesied concerning them of old, through Solomon, in his Odes, [saying]:

Peter interpreteth the narrative from the Odes of Solomon.

"'A flood hath taken place; it hath become a great stream, strong and wide; it hath carried all away. It hath turned towards the temple, nor could they hold it in with enclosures and structures. The skill of them that check the waters could not stop it; it spread over the whole land, and seized upon all of them. They that were in the sand of the desert have drunk; their thirst departed and was quenched, when they had received the draught from on high. Blessed are the ministers of that draught, to whom hath been entrusted the water of the lord. They have refreshed the parched lips. They who were perishing, have felt their heart rejoice; they who were breathing their last, have plucked up courage so as not to die. They have raised up the limbs which were fallen; they have given power to their countenance, and have given light to their eyes, for all of them

know each other in the lord, and have been saved by the water of life everlasting.'

"Hearken, therefore, my Master, that I may utter the word in freedom, as thy power prophesied, through Solomon. (132) 'A flood hath come forth; it hath become a great stream, strong and wide'; this is the light-stream which spread itself in chaos, in all the region of the emanations of Arrogant.

"And the word which thy power hath again uttered through Solomon, 'It hath carried all away; it poured them over the temple'; that is to say, it carried away all the light-powers from the emanations of Arrogant, which they had taken from Pistis Sophia, and it poured them again into Pistis Sophia.

"And the word thy power again hath said, 'The enclosures and structures have not been able to hold it in'; that is to say, the emanations of Arrogant have not been able to hold the light-stream within the walls of the darkness of chaos.

"And the word which it also uttered, 'It spread over the whole land, and filled everything'; that is to say, when Gabriel and Michael led it over the body of Pistis Sophia, it poured into Sophia all the light-powers which the emanations of Arrogant had taken from her, and her material body became radiant.

"And the word which it also spake, 'They who were in the parched land have drunk'; that is to say, all that were in Pistis Sophia have been illuminated, [the powers] from which the light had previously been taken away.

"And the word which it uttered, 'Their thirst hath departed and is quenched'; that is to say, (133) her powers ceased to lack their light, for they had had restored to them the light which had been taken away.

"And, again, as to the utterance of thy power, 'They have given them a draught from on high'; that is, the light hath been given unto them by the light-stream 'which came forth from myself, [who am] the first mystery.'

"And as to the saying of thy power, 'Blessed are the ministers of that draught,' that is the word which thou hast spoken, 'Gabriel and Michael, they who were in attendance, led the stream into chaos and also brought it forth again.' The mysteries of light which had been entrusted to the light-stream will be given unto them.

"And as to the further utterance of thy power, 'They have refreshed the parched lips'; that is, Gabriel and Michael have taken nothing for themselves from the light-powers of Pistis Sophia, [the powers] which they had wrested

from the emanations of Arrogant, but infused them into Pistis Sophia.

"And again the word which it spake, 'They who were fainting, have felt their heart rejoice'; that is, all the other powers of Pistis Sophia, which had not been taken away by the emanations of Arrogant, rejoiced greatly; they were filled with light by their light-fellows, for they were infused into them.

"And the word which thy power again uttered, (134) 'They have revived the souls which were breathing their last, that they might not die'; that is, when they had poured their light into Pistis Sophia, they vivified her material body from which the light had previously been taken, but which was not destined to perish.

"And again the word which thy power spake, 'They have raised up firmly the limbs which were fallen, so that they might not perish'; that is, when they had poured into her her light-powers, they confirmed all the powers which [otherwise] would have perished.

"And again as to the saying of thy light-power, 'They have had their light renewed, and they have become what they were of old,' and also the word which it spake, 'They have given light to their eyes'; that is, they have gained perception in the light, and have known

the light-stream, for it was [previously] hidden in the height.

"And again the word which it spake, 'And all knew each other in the lord'; that is, all the powers of Pistis Sophia knew one another through the light-stream.

"And again the word which it uttered, 'They have been saved by the water of life everlasting; it hath drawn them over the temple'; that is, when the light-stream had taken all the light-powers of Pistis Sophia, (135) and had wrested them from the emanations of Arrogant, it poured them into Pistis Sophia, and turned itself about, and departed from the chaos; it came upon thee, for thou art the temple.

"This is the interpretation of all the words which thy light-power spake in the Ode of Solomon."

It came to pass, therefore, when the first mystery had heard all these words which Peter had spoken, that he said unto him: "Well said, O blessed Peter; this is the interpretation of the words which have been spoken."

The first mystery continued, and said: "It came to pass, therefore, as Pistis Sophia had not yet [entirely] ascended out of chaos, because my father, the first mystery, looking within, had not yet given her commandment, that then, when the

The emanations of Arrogant cry aloud to him for help.

emanations of Arrogant discovered that my light-stream had taken unto itself the light-powers, which they had taken from Pistis Sophia, and had poured them again into Pistis Sophia, when they saw again Pistis Sophia radiant as she had been in former times, they were enraged against Pistis Sophia, they cried out, moreover, to Arrogant to make him come and help them, that they might again take away all the powers which were in Pistis Sophia.

"And Arrogant sent from on high, from the thirteenth æon, he sent another great light-power. It descended into chaos like a winged arrow, to help his emanations, (136) that they might once more take away the light-powers of Pistis Sophia. And when this power had descended, the emanations of Arrogant, which were in chaos and had caused Pistis Sophia all her woe, were mightily encouraged. They persecuted Pistis Sophia afresh with great fears and mighty pains; and some of the emanations of Arrogant constrained her. One of them changed itself into the form of a monster serpent; another changed itself also into the form of a seven-headed basilisk; another changed itself into the form of a dragon. Moreover, the first power of Arrogant, the lion-faced, and all his emanations, in mighty

He sendeth forth another more violent power like unto a winged arrow.

The creation of the serpent, basilisk, and dragon powers.

multitude, assembled together; they constrained Pistis Sophia, they brought her again into the lower regions of chaos, and harassed her afresh exceedingly.

The dæmonial power of Adamas dasheth Sophia to the ground.

"It came to pass, thereafter, that there looked down from the height of the twelve æons, Adamas the tyrant, he who had been enraged against Pistis Sophia, because she had desired to enter into the light of lights, (137) which was above them all, and therefore was he wroth against her. It came to pass, therefore, when Adamas the tyrant had looked down from the height of the twelve æons, that he saw the emanations of Arrogant which were constraining Pistis Sophia until they should take from her all the light-powers which were in her. It came to pass, when the power of Adamas descended into chaos unto the emanations of Arrogant, it came to pass, therefore, when this dæmonial power descended into chaos, that it dashed Pistis Sophia to the earth; and the lion-faced power, and also the basilisk-headed one, and the dragon-faced, and all the emanations of Arrogant, in mighty multitude, surrounded Pistis Sophia all together, seeking to take from her again the powers which were in her; they mightily constrained Pistis Sophia, and threatened her. It came to pass, therefore, when they constrained

her and harassed her mightily, that she cried out to the light, and sang a song unto it, saying:

"'O light, 'tis thou who didst rescue me. Let thy light descend upon me, for thou hast received me unto thyself, and I was going unto thee, O light. I trust in thee, O light; for thou art my saviour against the emanations of Arrogant, and against Adamas the tyrant. Thou shalt relieve me from all his violent threats.'

Sophia again crieth to the light.

"And when Pistis Sophia had said this, then, by order of my father, the first mystery looking within, (138) I sent again Gabriel and Michael, and that great light-stream, that they might rescue Pistis Sophia. I gave order to Gabriel and Michael to bear Pistis Sophia in their hands, so that her feet should not touch the lower darkness; and I gave them commandment further to guide her in the regions of chaos, from which they were taking her.

Gabriel and Michael and the light-stream again go to her aid.

"It came to pass, therefore, when the messengers descended into chaos, they and the light-stream, when all the emanations of Arrogant and the emanations of Adamas again saw the light-stream which shone mightily, there being no measure to the light therein, that they became terror-stricken and left Pistis

Sophia. And the great light-stream surrounded Pistis Sophia on every side, on the right and on the left, on every side, and became a crown of light upon her head.

"It came to pass, therefore, when the light-stream had surrounded Pistis Sophia, that she took courage most exceedingly, and the stream ceased not to surround her on every side; and Pistis Sophia no longer feared the emanations of Arrogant, which were in chaos, nor did she any more fear that new power of Arrogant, which he had cast into chaos like a winged arrow; (139) nor did she tremble before the dæmonial power of Adamas, which had come from the æons.

"And again, by my order, [by order of] the first mystery looking without, the light-stream which had surrounded Pistis Sophia on all sides, became most exceedingly radiant; and Pistis Sophia was tabernacled in the midst of the light, a mighty light being on her left and on her right, and on all sides, forming a crown on her head. And all the emanations of Arrogant could no longer change their appearance, nor could they stand the shock of the great light of the stream which formed a crown on the head of Sophia; and all the emanations of Arrogant collapsed, a host of them at its right, because of its mighty radiance,

The transfiguration of Sophia.

and other hosts of them at its left. They could no longer at all draw nigh unto Pistis Sophia because of the great light; but they fell all one on the other, and could do no harm unto Pistis Sophia, because she had trusted in the light.

"And by order of my father, the first mystery looking within, I also descended into chaos, shining most exceedingly; (140) I directed my attack against that lion-faced power, which was shining exceedingly, and took from it all its light; I prevented all the emanations of Arrogant from entering from that hour into their region, which is the thirteenth æon; I took away the power of all the emanations of Arrogant, and they all fell into chaos powerless. And I led forth Pistis Sophia, who was on the right of Gabriel and Michael; and the great light-stream entered into them. And Pistis Sophia gazed upon her enemies, from whom I had taken their light-power. And I led Pistis Sophia forth from chaos, treading under foot the serpent-headed emanation of Arrogant, and the seven-headed basilisk emanation, the lion-faced power, and the dragon-faced. I made Sophia stand upon the seven-headed basilisk emanation of Arrogant, which was more powerful than all of them in his evil doings. And I, the first mystery, stood over it; I took all the powers which were in

Jesus, the first mystery, looking without, causeth Sophia to triumph.

it, and destroyed all its matter, so that no seed should arise from it from that hour."

(141) The first mystery, having spoken these things unto his disciples, continued, and said: "Understand ye how I speak unto you?"

And James came forward, and said: "Master, concerning the interpretation of the words which thou hast said, thy light-power prophesied concerning them of old, through David, in the ninetieth Psalm, saying:

James interpreteth the narrative from Psalm xc.

"'Whoso dwelleth under the defence of the most high shall abide under the shadow of the God of heaven. He will say unto the lord, "Thou hast received me unto thyself; [thou art] my place of refuge." He is my God in whom I have trusted; for he shall save me from the snares of the hunters and from them that utter violent words. He shall shelter thee beneath his breast, and thou shalt take courage beneath his wings. His truth shall surround thee like a breast-plate; thou shalt not be afraid for the terror of the night nor for the arrow which flieth by day, for the thing that strideth in darkness, that proceedeth from the destruction of the dæmonial one at mid-day. (142) A thousand shall fall on thy left, and ten thousand at thy right hand; but they shall not come nigh thee. Thou shalt gaze upon them, thou shalt see them

receive the payment of sinners; for thou, O lord, art my hope. Thou hast established for thyself places of refuge in the height; no one shall come nigh thee, no plague come nigh thy dwelling; for he hath given commandment to his messengers concerning thee to keep thee in all thy ways, to bear thee in their hands, lest thou dash thy foot against a stone. Thou shalt mount on the serpent and basilisk; thou shalt trample under foot the lion and the dragon. Because he hath trusted in me, I will save him; I will shelter him, because he hath known my name. He will cry unto me, and I shall hear him; I am with him in his afflictions, and I will save him to glorify him, and increase him with wealth of days, and teach him my salvation.'

"This, my Master, is the interpretation of the words which thou hast said. Hearken, therefore, that I may expound it unto thee in freedom.

"The word, then, which thy power spake, through David, 'Who dwelleth under the defence of the most high shall abide under the shadow of the God of heaven'; that is, when Sophia trusted in the light, she abode under the light of the light-stream which came down from the height from thee.

"And the word which thy power uttered, through David, 'I will say unto the lord, "Thou

hast received me unto thyself," and my place of refuge is my God, in whom I have trusted'; this is the word which Pistis Sophia spake in her song, (143) 'Thou hast received me unto thyself, and I was going unto thee.'

"And, again, the word which thy power uttered, 'My God, I trusted in thee; for thou shalt save me from the snares of the hunters, and from them that utter violent words'; this is what Pistis Sophia said, 'O light, I have trusted in thee; for thou shalt save me from the emanations of Arrogant and from those of tyrant Adamas; thou, moreover, shalt save me from all their violent threats.'

"And, again, the word which thy power spake through David, 'He shall shelter thee under his breast, and thou shalt take courage beneath his wings,' meaneth that Pistis Sophia hath dwelt in the light of that light-stream which came forth from thee, and she was astonished in heart by the light which was on her left, and that which was at her right, that is to say, the wings of the light-stream.

"And the word which thy light-power prophesied through David, 'Truth shall surround thee like a breast-plate'; that is, the light of the light-stream which surrounded Pistis Sophia like a breast-plate.

"And the word which thy power uttered,

'He shall not be afraid for the terror of the night'; that is, that Pistis Sophia was not afraid before the terrors and troubles into which she had been sent in chaos, which is night.

"And the word which thy power spake, (144) 'He shall not be afraid of the arrow which flieth by day'; that is, that Pistis Sophia was not afraid before that power which Arrogant had sent from the top of the heights, and which descended into chaos like a flying arrow, just as thy light-power prophesied, 'Thou shalt not be afraid of the arrow that flieth by day'; for this power came forth from the thirteenth æon which is lord of the twelve æons; he it is who is light for all the æons. Therefore he [David] hath used the word 'day.'

"And again the word which thy power uttered, 'He shall not be afraid of the thing that strideth in darkness'; that is, that Sophia did not fear before the serpent-headed emanation, which made her afraid in chaos, which is 'darkness.'

"And the word which thy power spake, 'He will not fear for the destruction, the dæmonial one at mid-day'; that is, that Pistis Sophia was not afraid before the dæmonial emanation of tyrant Adamas, which cast Pistis Sophia to the earth in great destruction, that which came forth from Adamas, from the twelfth æon. (145)

Therefore, thy power prophesied, 'He will not fear the destruction of the dæmonial one at mid-day'; mid-day, because it came forth from the twelfth æon, which is mid-day [the twelfth hour]; and again because it descended into chaos, which is night, or rather the night which descended from the twelfth æon which is between the two. Therefore, thy light-power spake of mid-day, because the twelve æons are between the thirteenth and chaos.

"And again the word which thy light-power spake through David, 'A thousand shall fall on thy left, and ten thousand at thy right hand, but they shall not come nigh thee'; that is to say, when the emanations of Arrogant, which were very many in number, could not stand the great light of the light-stream, a host of them fell on the left hand of Pistis Sophia, and a host at her right, and they could not at all come nigh her to do her harm.

"And the word which thy power spake through David, 'But thou shalt gaze upon them, and thou shalt see the reward of sinners; for thou, O lord, art my hope'; that is, that Pistis Sophia looked upon her enemies, which are the emanations of Arrogant, who had fallen all the one on the other; (146) and not only did she gaze upon them in this state, but thou also, my Master, the first mystery, thou didst take away

the light-power which was in that lion-faced power, and further thou didst take away the power of all the emanations of Arrogant, and moreover thou didst prevent them from that hour entering their own region from chaos. Therefore did Pistis Sophia look on her enemies; that is to say, the emanations of Arrogant just precisely as David prophesied concerning her, saying, 'But thou shalt look upon them, and thou shalt see the payment of the sinners.' Not only did she look upon them fallen the one on the other, but she also beheld the payment which they have received. Just as the emanations of Arrogant thought to take away the light which was in Pistis Sophia, so hast thou recompensed them; thou hast paid them their payment, and thou hast taken the light-power which was in them, instead of the light of Sophia who had trusted in the light of the height.

"And as thy light-power spake through David, 'Thou hast established the height for thyself as a place of refuge; no evil shall come nigh thee, no plague shall enter into thy house'; that is to say, when Pistis Sophia trusted in the light, and when she was in peril, she sang unto it a song, and the emanations of Arrogant could not do her any harm, (147) they could not injure her, they could not at all come nigh her.

"And the word which thy light-power uttered through David, 'He will give commandment to his messengers concerning thee, to keep thee in all thy ways, to bear thee in their hands, lest thou dash thy foot against a stone'; that is to say also, thou hast given commandment to Gabriel and Michael to guide Pistis Sophia in all the regions of chaos, to bear her in their hands until they had helped her rise up, so that her feet should not touch the lower darkness, and they of the lower darkness should not seize hold of her.

"And the word which thy light-power spake through David, 'Thou shalt trample on the serpent and the basilisk, and thou shalt tread under foot the lion and the dragon; because he hath had trust in me, I will save him, and I will shelter him, because he hath known my name'; that is to say, when Pistis Sophia was just leaving chaos, she trod under foot the emanations of Arrogant; she trampled on them that had serpent heads, and basilisk heads, and seven heads; and she trod under foot that lion-faced power, and that dragon-headed one, because she had trusted in the light, and it had saved her from them all.

"This, O Master, is the interpretation of the words which thou hast said."

It came to pass, when the first mystery had

heard these words, that he said: "Well said, James, thou well beloved."

(148) And the first mystery again continued in his conversation, and said to his disciples: "It came to pass, when I had led Pistis Sophia out of chaos, that she cried out anew, saying:

"'I have been rescued from chaos; I have been loosed from the bonds of darkness. I have come unto thee, O light, for thou hast been for me light on all sides, preserving and helping me. And the emanations of Arrogant, which fought against me, thou hast kept therefrom by thy light, and they have not been able to draw nigh unto me; for thy light was with me and preserved me through thy light-stream, because the emanations of Arrogant constrained me, they took away my power, and cast me into chaos deprived of my light, and I became as gross matter before them. Then came forth the power of the light-stream unto me from thee to save me; it shone on my left and on my right, surrounding me on all sides, so that no part of my being was without light, and thou didst hide me in the light of thy stream. Thou didst purge in me all my evil matters, and I rose superior to all my matters, because of thy light and of thy light-stream, which hath raised me up, and hath kept far from

Sophia singeth a song of praise.

me the emanations of Arrogant which constrained me. (149) I became stout of heart in thy light, and in the pure light of thy stream. And the emanations of Arrogant which constrained me withdrew themselves from me, and I became radiant in thy great power. Thou hast saved me and hast preserved me for ever.'

"This is the repentance which Pistis Sophia uttered, when she came forth from chaos and was freed from the bonds of chaos. Now, therefore, he that hath ears to hear, let him hear."

It came to pass, therefore, when the first mystery had finished saying these words unto his disciples, that Thomas came forward, and said: "Master, my light-dweller hath ears, and my spirit understandeth the words which thou hast said. Now, therefore, give commandment unto me to expound clearly the interpretation of the words."

The first mystery answered, and said unto Thomas: "I give thee commandment to expound the interpretation of the song which Pistis Sophia sang in my honour."

Thomas answered, and said: "My Master, concerning the song which Pistis Sophia uttered, because she was preserved from chaos, thy light-power prophesied of old concerning thee, through Solomon, the son of David, in his Odes, saying:

(150) "'I have been loosed from my bonds; I have run unto thee, O lord, for thou wert at my right hand preserving me, preserving and helping me. Thou hast prevented them that fought against me, and they did not show themselves because thy countenance was with me, preserving me by its beauty. I was despised before the crowd, and have been cast out; I was as lead in their presence. But a power came forth unto me from thee, helping me; for thou hast set lamps on my right hand and on my left, so that no part of my being should be without light. Thou didst shelter me under the shadow of thy mercy, and I was placed above the coats of skin. Thy right hand hath raised me up, and hath taken my sickness from me. I have become strong in thy truth, pure in thy righteousness. They that fought against me have withdrawn themselves from me, and I have been justified by thy goodness, for thy rest is from eternity to eternity.'

Thomas interpreteth the song of Sophia from the Odes of Solomon.

"This, O Master, is the interpretation of the repentance which Pistis Sophia spake, when she was preserved from chaos. Hearken, therefore, while I expound it in freedom.

"The word, then, which thy power spake through Solomon, 'I have been loosed from bonds, I have run unto thee, O lord'; this is

the word which Pistis Sophia spake, 'I have been loosed from the bonds of darkness; I have come unto thee, O light.'

(151) "And the word which thy power uttered, 'Thou wert at my right hand, preserving and helping me'; this is again the word which Pistis Sophia spake, 'Thou hast been a light for me on all sides, and thou hast helped me.'

"And the word which thy light-power spake, 'Thou hast prevented them that fought against me, and they did not show themselves'; this is the word which Pistis Sophia spake, 'And the emanations of Arrogant, which fought against me, thou hast prevented by thy light, and they have not been able to draw nigh unto me.'

"And the word which thy power spake, 'Thy countenance was with me, preserving me by its beauty'; this is the word which Pistis Sophia spake, 'Thy light was with me, preserving me in thy light-stream.'

"And the word which thy power spake, 'I was despised before the crowd, and have been cast out'; this is the word which Pistis Sophia spake, 'The emanations of Arrogant constrained me, they took away my power, and I became for them an object of derision; they cast me into chaos, deprived of my light.'

"And the word which thy power spake, 'I

was as lead in their presence'; this is the word which Pistis Sophia spake, 'When they had taken away my light-powers, I became as gross matter before them.'

"And the word which thy power spake, 'But a power came forth unto me from thee, helping me'; (152) this is again the word which Pistis Sophia spake, 'And then the power of the light-stream came forth unto me from thee, preserving me.'

"And the word which thy power spake, 'Thou hast set lamps on my right hand and on my left, so that no part of my being should be without light'; this is the word which Pistis Sophia spake, 'Thy power shone on my right and on my left hand, surrounding me on all sides, so that no part of my being was without light.'

"And the word which thy power spake, 'Thou didst shelter me under the shadow of thy mercy'; this is again the word which Pistis Sophia spake, 'And thou didst clothe me in the light of thy stream.'

"And the word which thy power spake, 'I was placed above the coats of skin'; this is again the word which Pistis Sophia spake, 'And they have purged in me all my evil matters, and I rose superior to them by thy light.'

"And the word which thy power spake

through Solomon, 'Thy right hand hath raised me up, and hath taken my sickness from me'; this is the word which Pistis Sophia said, 'And thy light-stream hath raised me up in the light, and hath removed from me the emanations of Arrogant, who constrained me.'

(153) "And the word which thy power spake, 'I have become strong in thy truth, and pure in thy righteousness'; this is the word which Pistis Sophia spake, 'I became stout of heart in thy light, and I am become a pure light in thy light-stream.'

And the word which thy power spake, 'They that fought against me, have withdrawn themselves from me'; this is the word which Pistis Sophia spake, 'And the emanations of Arrogant which constrained me, withdrew themselves from me.'

"And the word which thy power spake through Solomon, 'And I have been justified by thy goodness, for thy rest is from eternity to eternity'; this is the word which Pistis Sophia spake, 'I have been preserved in thy goodness; for thou dost preserve the whole world.'

"This, then, O my Master, is the whole interpretation of the repentance which Pistis Sophia uttered, when she had been rescued from chaos and freed from the bonds of darkness."

It came to pass, when the first mystery had

heard Thomas utter these words, that he said: "Well said; it is well, Thomas, thou blessed one. This is the interpretation of the song sung by Pistis Sophia."

The first mystery continued in his conversation, and said unto his disciples: "Pistis Sophia continued, and sung a song unto me, saying:

"'I sing a song unto thee, unto thee, who, (154) by thy commandment, hast led me forth from a high æon which is above; and thou hast made me come into the lower regions; and again, by thy commandment, thou hast preserved me from the lower regions. By thy grace thou hast removed the matter which was in my light-power, and I have seen. Thou hast scattered far from me the emanations of Arrogant, which constrained me and were my enemies. Thou hast given me power to unloose the bonds of the emanations of Adamas; and thou hast smitten the seven-headed basilisk-serpent. Thou hast cast it far from my hands; and thou hast set me above its matter. Thou hast caused it to perish, so that its seed should not arise from this hour forth. Thou wert with me, giving me power in all this [affliction]. And thy light hath surrounded me in all the region. And of thyself thou didst make all the emanations of Arrogant powerless; for thou hast taken away the light-power which

Sophia singeth another song of praise.

was in them. Thou hast made straight my path to lead me out of chaos. Thou hast carried me far from this material darkness, and thou hast taken from it all my powers, from which the light had been taken. Thou hast infused into them a pure light, (155) and unto my limbs, which had no light, thou hast given a pure light from the light of the height. Thou hast made straight the way before them, and the light of thy countenance hath become for me a life that can never be destroyed. Thou hast brought me forth from the higher part of chaos, the region of chaos and of destruction, in order that all the matters that were therein, might be scattered, [the matters] which are in that region. And, in order that all my powers might be renewed and thy light be in them all, thou hast set the light of thy stream in me; I have become a pure light-power.'

"This is the second song which Pistis Sophia uttered. Now, therefore, let him who understandeth the repentance come forward, and expound it."

It came to pass, when the first mystery had finished speaking those words, that Matthew came forward, and said: "I have understood the interpretation of the song which Pistis Sophia uttered. Now, therefore, give commandment unto me, to expound it in freedom."

The first mystery answered, and said: "I give thee commandment, O Matthew, to expound the interpretation of the song which Pistis Sophia uttered."

And Matthew answered, and said: "Concerning the interpretation of the song which Pistis Sophia spake, thy light-power prophesied of old concerning it, through Solomon, saying:

"'He who hath made me to descend from the lofty regions of heaven, (156) and who hath led me into the regions which are in the lower foundation; who hath taken therefrom them that were in the middle region, and who hath instructed them; who hath scattered my enemies and my adversaries; who hath given me power against the bonds to unloose them; who hath smitten the seven-headed serpent in my hands, and set me up upon his root, that I may blot out his seed—he is thyself who wert with me, and helped me in every region. Thy name hath surrounded me; thy right hand hath destroyed the venom of the speaker of evils; thy right hand hath opened the path for thy righteous; thou hast preserved them in the tombs, and hast borne them from the midst of the corpses. Thou hast taken dead bones, and hast clothed them with a body, and to them

Matthew interpreteth the song of Sophia from the Odes of Solomon.

that stirred not thou hast given the energy of life. Thy way is void of destruction, and so also thy countenance. Thou hast led thine æon into destruction, that all might be destroyed and be again renewed, and that thy light might become a foundation for them all. Thou hast poured out thy wealth upon them, and they have become a holy place.'

"This is the interpretation, O Master, of the song which Pistis Sophia uttered. Hearken, therefore, that I may expound it openly.

"The word which thy power spake through Solomon, 'He who hath made me to descend from the lofty regions of heaven, and who hath, moreover, made me enter into the regions of the lower foundation'; this is the word which Pistis Sophia spake, (157) 'I sing a song unto thee, O thou, who, by thy commandment, hath made me come forth from this high æon above the heaven, and who hath led me into the lower regions; and thou hast preserved me also by thy commandment, thou hast made me rise up from the lower regions.'

"And the word which thy power spake through Solomon, 'Who hath taken therefrom them that were in the middle region, and hath instructed me'; this is the word which Pistis Sophia spake, 'And also by thy commandment, thou hast caused the matter which was in the

midst of my power to be purified; and I have seen it.'

"And also the word which thy power spake through Solomon, 'Who hath scattered my enemies and my adversaries'; this is the word which Pistis Sophia spake, 'Thou hast scattered far from me the emanations of Arrogant, which constrained me, and were my enemies.'

"And also the word which thy power spake, 'Who hath given me wisdom over the bonds to unloose them'; this is the word which Pistis Sophia spake, 'He hath given me wisdom to unloose the bonds of these emanations.'

"And the word which thy power spake, 'Who hath smitten the seven-headed serpent in my hands, and set me up upon his root, that I may blot out his seed'; this is the word that Pistis Sophia spake, (158) 'Thou hast smitten the seven-headed serpent by my hands, and thou hast set me up above his tribes; thou hast caused it to perish, so that its seed should not arise from this hour.'

"And the word which thy power spake, 'But thou wert with me, helping me'; this is the word which Pistis Sophia spake, 'Thou wert with me, giving me power in all this [affliction].'

"And the word which thy power spake, 'Thy name hath surrounded me in every region'; this is the word which Pistis Sophia

spake, 'And thy light hath surrounded me in all the regions.'

"And the word which thy power spake, 'Thy right hand hath destroyed the venom of the speakers of evils'; this is the word which Pistis Sophia spake, 'And of thyself thou didst make all the emanations of Arrogant powerless; for thou hast taken from them their power.'

"And the word which thy power hath said, 'Thy right hand hath opened the path for thy faithful'; this is the word which Pistis Sophia spake, 'Thou hast made straight my path to lead me out of chaos, for I have trusted in thee.'

"And the word which thy power spake, 'Thou hast rescued them from the tombs, and thou hast borne them from the midst of the corpses'; this is the word which Pistis Sophia spake, 'Thou hast rescued me from chaos, thou hast carried me far from this material darkness (159) which is the murky emanation of chaos, from which thou hast taken away the light.'

"And the word which thy power spake, 'Thou hast taken dead bones and hast clothed them with a body, and to them that stirred not thou hast given the energy of life'; this is the word which Pistis Sophia spake, 'And thou hast taken all my powers which had no light in them, and hast infused into them a pure

light, and unto all my limbs which had no light in them, thou hast given a living light from on high.'

"And the word which thy power spake, 'Thy way is void of destruction, and so also thy countenance'; this is the word which Pistis Sophia spake, 'Thou hast made straight thy way for me and the light of thy countenance; they have been a way void of destruction unto me.'

"And the word which thy power spake, 'Thou hast led thine æon into destruction, that all might be destroyed and be again renewed'; this is the word which Pistis Sophia spake, 'Thou hast brought me, thy power, into chaos and destruction, that all the matters which were in that region might be dissolved, and all my power be renewed in the light.'

"And the word which thy power spake, 'And thy light hath become a foundation for them all'; this is the word which Pistis Sophia spake, (160) 'And thy light hath been in them all.'

"And the word which thy light-power uttered through Solomon, 'Thou hast poured out thy wealth upon him, and he hath become a place of holy habitation'; this is the word which Pistis Sophia spake, 'Thou hast concentrated the light of thy stream upon me, and I have become a pure light-power.'

"This, then, my Master, is the interpretation of the song which Pistis Sophia spake."

It came to pass, when the first mystery had heard these words which Matthew had uttered, that he said: "Well said, Matthew; it is well, O well-beloved. This is the interpretation of the song which Pistis Sophia spake."

Sophia continueth to sing.

And the first mystery continued in his conversation, and said: "'I will declare that it is thou, O light most high, that hast preserved me, and hast brought me unto thee; who hast prevented the emanations of Arrogant, which were my enemies, from taking my light, O light of light. I have sung a song unto thee; thou hast preserved me, O light; thou hast brought my power out of chaos; thou hast preserved me from them that descend into the darkness.'

"These words Pistis Sophia uttered. Now, therefore, let him who hath a comprehending mind, and who hath understood the words uttered by Pistis Sophia, come forward and expound their interpretation."

Mary is afraid of Peter.

It came to pass, therefore, when the first mystery had finished speaking these words unto his disciples, that Mary came forward, and said: (161) "Master, my mind is ever comprehending, so that I could come forward every time and expound the

interpretation of the words which she spake; but I fear Peter, for he hath threatened me, and hateth our sex."

And when she had spoken these words, the first mystery said unto her: "No one shall prevent whosoever shall be filled with the spirit of light from coming forward and expounding the interpretation of what I say. Now, therefore, O Mary, expound the interpretation of the words uttered by Pistis Sophia."

And Mary answered and said unto the first mystery in the midst of the disciples: "Master, concerning the interpretation of the words uttered by Pistis Sophia, thy light-power prophesied of old, through David, saying:

Mary interpreteth the song of Sophia from the Psalms.

"'I will magnify thee, O lord, for thou hast received me unto thyself, and thou hast not let mine enemies rejoice over me. O lord, my God, I have cried unto thee, and thou hast healed me. O lord, thou hast drawn my soul forth from hell, thou hast saved me from them that descend into the pit.'"

When Mary had spoken these things, the first mystery said unto her, "Well said; it is well, Mary, thou blessed one."

He continued in his conversation, and said unto his disciples: (162) "And Sophia continued in her song, and said:

"'The light hath been a saviour unto me; it hath changed my darkness into light; it hath cleft the darkness that surrounded me, and hath girded me with light.'"

Sophia continueth her song.

It came to pass, therefore, when the first mystery had finished speaking these words, that Martha came forward, and said: "Master, thy power hath prophesied of old through David, concerning this word, saying:

"'The Lord hath been my succour; he hath changed my song of mourning into joy. He hath rent my sackcloth, and girded me with joy.'"

Martha interpreteth from the Psalms.

It came to pass, when the first mystery had finished hearing the words which Martha had uttered, that he said: "Well said; it is well, Martha."

And the first mystery continued in his conversation, and said unto his disciples: "Pistis Sophia further continued with her song, and said:

"'Sing a song, O my power, to the light, and forget not all the light-powers which it hath given unto thee, and all the powers which are in thee. Sing the name of his holy mystery, which remitteth every transgression; [of him] who saveth thee from all the afflictions with which the emanations of Arrogant have constrained thee; who hath preserved

Sophia continueth her song.

their light from all the emanations of Arrogant, which are numbered for destruction; (163) who hath bestowed a crown of light upon thy head to preserve thee; who hath filled thee with pure light, and thy source shall be renewed as an invisible of the heights.'

"These words Pistis Sophia said, in that she had been preserved and remembered all things which had been done unto her."

It came to pass, therefore, when the first mystery had finished speaking these words unto his disciples, that he said unto them: "Let him who understandeth the interpretation of these words come forward and expound it in freedom."

Then Mary came forward, and said: "My Master, concerning the words which Pistis Sophia uttered in her song, thy light-power prophesied of old, through David, saying:

"'Praise the lord, O my soul; let all that is within me praise his holy name and forget not all his recompenses; [for he it is] who remitteth all thy iniquities; who healeth all thy infirmities; who saveth thy life from destruction; who putteth on thy head a crown of mercy and loving kindness; who satisfieth thy desire with good things. Thy childhood shall be renewed like an eagle's.'

Mary interpreteth from the Psalms.

"That is to say, Sophia shall be like those

invisibles who are in the heights, for he said, 'like an eagle,' for the dwelling of an eagle is in the heights, and the invisibles are also in the heights; (164) that is to say, that Pistis Sophia shall become radiant like the invisibles, just as she was in the beginning."

It came to pass, therefore, when the first mystery had heard these words which Mary had spoken, that he said: "Well said, Mary, thou blessed one."

Sophia is led to a region below the thirteenth æon, and given a new mystery.

It came to pass, therefore, after this, that the first mystery continued again in his conversation, and said unto his disciples: "I took Pistis Sophia, I led her into a region below the thirteenth æon, and I gave unto her a new mystery which was not that of her own æon, [the mystery of] the invisible region. And I gave unto her also a song of light, so that from that hour the rulers of the æons should not prevail against her. And I left her in that region until I should come again to find her, and bring her into her region which is in the heights. It came to pass, when I had left her in that region, that she again uttered her song, saying:

She continueth her song.

"'In faith have I trusted in the light; it hath accomplished my desire, it hath brought my power out of chaos and from the lower darkness of every matter. It

hath led me on high, it hath set me in an æon lofty and firm. It hath set me on the path which leadeth to my region, and hath given unto me a new mystery, which is not that of my æon. It hath given unto me a song of light. Now, therefore, O light, the rulers shall see what thou hast done; (165) they shall fear, and they shall believe in the light.'

"This song, therefore, Pistis Sophia uttered, rejoicing that she had been led out of chaos and brought into regions below the thirteenth æon. Now, therefore, let him whose mind is stirred, and who understandeth the interpretation of the meaning of the song, which Pistis Sophia uttered, come forward and expound it."

And Andrew came forward and said: "My Master, this is what thy light-power prophesied of old concerning thee through David, saying:

"'With tarrying I waited for the lord, and he hath inclined his ear unto me, and hath heard my prayer. He hath brought my soul out of the pit of wretchedness, and from the mire of the mud; he hath stablished my feet on a rock, and hath directed my steps. He hath put in my mouth a new song and benediction for our God. Many shall see and shall fear, and shall hope in the lord.'"

Andrew interpreteth from the Psalms.

It came to pass, when Andrew had expounded

the meaning [of the song] of Pistis Sophia, that the first mystery said unto him: "Well said, Andrew, thou blessed one."

He continued again in his conversation, and said unto his disciples: "These are all the things which befell Pistis Sophia. (166) It came to pass, therefore, when I had brought her to the region which is below the thirteenth æon, that I was about to enter into the light and cease to busy myself concerning her. She said unto me:

The conversation of Sophia and the light.

"'O light of lights, thou art about to go to the light and to cease to busy thyself concerning me, and tyrant Adamas will know that thou hast ceased to busy thyself on my behalf; he will know that he who should preserve me, is no longer [here], and he will come again to this region, he and all his rulers who hate me, and Arrogant will again give power unto his lion-faced emanation; they will all come and will constrain me together to take away all the light which is in me, that I may become powerless and again without light. Now, therefore, O light of my light, take from them their light, that they may no longer from this hour be able to constrain me.'

"It came to pass, when I had heard these words which Pistis Sophia spake unto me, that I answered her, and said: 'My father, who caused

me to emanate forth, hath not yet given me commandment to take their light from them; but I will seal the regions of Arrogant and of all his rulers who hate thee. And I will also seal the regions of Adamas and of his rulers, so that none of them may be able to fight against thee until their time is fulfilled, and until even the time hath come when my father shall give me commandment to take away their light.'

The light promiseth to seal the regions of Arrogant.

"Then I further said unto her: (167) 'Hearken that I may tell unto thee their time, when that which I have just said unto thee shall come to pass. It shall come to pass when three times shall be accomplished.'

"Pistis Sophia answered and said unto me: 'O light, how shall I know that three times are accomplished, so that I may rejoice, and be in gladness in that my time shall be nigh for thee to bring me into my region? Moreover, I shall rejoice when thou shalt take the light-power from all them that hated me, for I have trusted in thy light.'

"And I answered and said unto her: 'When thou shalt see the gate of the treasure of the great light—it openeth in the thirteenth æon, and is to the left—when this gate shall be opened, then will the three times be accomplished.'

How Sophia shall know that the time of her final deliverance hath come.

"Pistis Sophia continued and said: 'O light, how shall I know in this region, that that gate is opened?'

"And I answered and said unto her: 'When that gate shall be opened, all who are in the æons will know thereof, because of the great light which will stream into all their regions. Lo, then, I have set them so, that none shall venture any ill against thee, until the three times are accomplished. And thou shalt have the power of going into their twelve æons, whenever thou mayest wish, (168) and also of returning into thy [own] region, which is below the thirteenth æon, and in which thou now art; but thou shalt not have the power of passing through the gate of the height, which is in the thirteenth æon, to come into thy region whence thou didst come forth [in the beginning]. Moreover, when the three times shall be fulfilled, Arrogant and all his rulers shall constrain thee, to take away the light that is in thee, being enraged against thee, thinking that it is thou who hast kept his power in chaos, and also that it is thou who didst take away the light which was in it. He will be enraged against thee to take from thee thy light and cast it into chaos, and give it to his emanation, in order that it may have the power to come forth from chaos and go into its own

What shall come to pass at that time.

region. And Adamas will aid it in this; but I will take away all the light-powers which are in him, and I will give them unto thee; and I will come to take them away. Now, therefore, when they shall constrain thee at that time, sing a song to the light; I will hasten unto thy help; I will quickly come unto thee from the regions below thee; I will come to this region where I shall have left thee, and which is below the thirteenth æon, until I shall make thee once more quickly enter into thy region, whence thou didst come forth.'

(169) "It came to pass, therefore, when Pistis Sophia had heard these words which I spake, that she rejoiced with great rejoicing. And so I left her in the region below the thirteenth æon; I passed into the light, and ceased to busy myself about her."

All these things, therefore, the first mystery spake unto his disciples, for they had happened unto Pistis Sophia; he was seated on the Mount of Olives, narrating all these things in the midst of his disciples. He continued, therefore, in his conversation, and said unto them: "It came to pass, therefore, after all these things, when I was in the world of men, sitting beside the way, that is to say, in the place which is the Mount of Olives, before they had sent unto me my [first] vesture, which

The time for the final deliverance of Sophia is fulfilled.

I had placed in the four and twentieth mystery of the interior, which is the first of the exterior, that is to say, the great uncontainable, from which I came forth, and before I had entered into the height, to receive my other two vestures, when I was seated near you in this place, which is the Mount of Olives, that the time of which I had spoken unto Pistis Sophia—'Adamas with all his rulers will constrain thee'—was fulfilled.

"It came to pass, therefore, when this time was fulfilled, that I was in the world of men, (170) sitting near you, on this hill, which is the Mount of Olives. Adamas looked down from the height of the twelve æons; he saw his dæmonial power, which was in chaos, without any light at all in it; for I had taken from it its light. He saw that it was dark, and had not the strength to come to its own region, which is the twelfth æon. [Then] Adamas thought again on Pistis Sophia; he became most mightily enraged against her, thinking that it was she who had kept his power in chaos, thinking that it was she who had taken away its light; and he was exceedingly wroth, he piled rage on rage, he sent forth from himself an emanation of darkness, and also a little chaos exceedingly malignant, to plague Pistis Sophia therewith. And he created a region of darkness in his region, in

Adamas sendeth forth two emanations of darkness to plague Sophia.

order to constrain Pistis Sophia therein. He assembled the hosts of his rulers; they pursued after Pistis Sophia to make her enter into the dark chaos which [Adamas] had created, and to constrain her in that region, in order that the two emanations of darkness, which Adamas had created, might plague her, until they had taken from her all the light which was in her, and until Adamas should take the light from Pistis Sophia, and give it unto his two dark and malignant emanations, that they might carry it into the great lower chaos which is the darkness, (171) and cast it into his power which is there, thinking that so it might come into its own region, for it was [now] exceedingly dark, because I had taken from it its light.

"It came to pass, therefore, when they pursued after her, that Pistis Sophia cried aloud, she sang a song to the light, for I had said unto her, 'If thou art constrained, sing unto me a song, and I will come in haste to aid thee.' It came to pass, therefore, when they constrained her—I was seated near you in this place, that is to say, on the Mount of Olives—that she sang a song to the light, saying:

Sophia again singeth a song to the light.

"'O light of lights, I have trusted in thee, save me from all these rulers who pursue after me, and preserve me, lest they should take from me my light, as

that lion-faced power [once did]; for thy light is no longer with me, nor thy light-stream to preserve me. Nay, Adamas is enraged against me, saying, "'Tis thou who hast kept my power in the chaos." Now, therefore, O light of lights, if I have done so, if I have kept it there, if I have done the least violence to that power, or if I have constrained it as it constrained me, let all these rulers which pursue after me, take away my light, let them leave me empty; let Adamas my foe pursue after my power, let him seize upon it, let him take from me my light, let him cast it into his dark power, which is in chaos, let him put my power in chaos. (172) Now, therefore, O light, raise thou me up in thy [just] wrath, lift up thy power above mine enemies, who have raised themselves up against me unto the end. Haste thee, restore me, as thou saidst unto me, "I will help thee."'"

It came to pass, therefore, when the first mystery had finished speaking these words unto his disciples, that he said: "Let him who hath understood the words which I have spoken, come forward and expound their interpretation."

And James came forward, and said: "Master, concerning this song which Pistis Sophia sang, thy light-power prophesied of old, through David, in the seventh Psalm, saying:

"'O lord, my God, in thee I have put my trust; save me from them that persecute me, and deliver me, lest they should tear my soul in pieces, like lions; for there is no saviour and no deliverer. O lord, my God, if I have done any such thing, if there hath been any malice in my hands, if I have exacted retribution from them that have recompensed me with evils; [then] let me fall beneath my enemies, and be empty; let mine enemy persecute my soul, let him seize it, let him trample down my life on the earth, and lay my glory in the dust. (Diapsalma.) Arise, O lord, in thy wrath; raise up thy power above my enemies; arise in the statute which thou hast decreed.'"

James interpreteth the song from Psalm vii.

(173) It came to pass, therefore, when the first mystery had heard the words which James had spoken, that he said unto him: "Well said, James, thou well-beloved."

The first mystery continued again in his conversation, and said unto his disciples: "It came to pass, therefore, when Pistis Sophia had finished uttering the words of her song, that she turned herself round to see whether Adamas and his rulers had turned themselves back to re-enter their æon; and she saw them pursuing after her. So she turned unto them and said:

Sophia addresseth Adamas and his rulers.

"'Why run ye after me, saying that I have no help to be preserved from you? Now, therefore, my judge is the light, and he is strong. He waiteth patiently until the time of which he said unto me, "I will come to thy help." Shall he not pour out his wrath upon you in this very hour? Now is the time of which he spake unto me. Now, therefore, if ye turn not back, if ye cease not to pursue after me, the light will prepare his power, he will make ready with all his powers, he will be ready in his power to take from you all that is light in you, and ye shall be dark. He hath created his powers to take from you your power which is in you, that ye may perish.'

"When Pistis Sophia had said these words, she turned her gaze towards the region of Adamas; she saw the region of darkness and of chaos which he had created; (174) she saw also the two exceedingly malignant emanations of darkness, which Adamas had sent forth to seize upon Pistis Sophia and cast her into the chaos which he had created, to constrain her in that region and plague her until they had taken from her her light. It came to pass, therefore, when Pistis Sophia had seen these two emanations of darkness and the dark region which Adamas had created, that she feared exceedingly, and cried aloud to the light, saying:

"'O light, Adamas, the worker of injustice, is enraged against me; he hath created an emanation of darkness, and he hath also sent forth another chaos; he hath created another region of darkness and of chaos, and hath made it ready. Now, therefore, O light, in the [very] chaos which he hath created in order to cast me therein and then take from me my light, take from him his own; and for the plan that he devised to take away my light, his own shall be taken from him; and for the injustice of which he spake, to take away the light-powers which are in me, all of his shall be taken from him.'

Sophia yet again singeth to the Light.

"These are the words which Pistis Sophia uttered in her song. Now, therefore, let him who is sober in mind come forward, and expound the interpretation of Pistis Sophia in her song."

And Martha came forward and said: (175) "I am sober in my mind, and I understand the words which thou hast said. Now, therefore, give unto me commandment to expound their interpretation in freedom."

The first mystery answered, and said unto Martha: "I give unto thee commandment, O Martha, to expound the interpretation of the words which Pistis Sophia uttered in her song."

And Martha answered and said: "My Master,

these are the words which thy light-power prophesied of old through David, in the seventh Psalm, saying:

Martha interpreteth the words of Sophia from Psalm vii.

"'God is a righteous judge, strong and patient, who showeth not his wrath every day. But if ye will not turn, he shall whet his sword, he shall bend his bow; he hath made it ready, he hath made ready therefor instruments of death. He hath created his arrows to burn them up. Behold, injustice hath been in labour, she hath conceived pain, she hath brought forth mischief. She hath digged a pit, she hath digged it deep. She shall fall into the pit which she hath digged; her pains shall fall on her own head, and her injustice on the midst thereof.'"

And when Martha had uttered these words, the first mystery looking without said unto her: "Well said; it is well, Martha, thou blessed one."

Jesus bringeth Sophia again to the thirteenth æon.

It came to pass, therefore, when Jesus had finished narrating to his disciples all the things which had befallen Pistis Sophia when she was in chaos, (176) and how she had sung a song to the light until it had rescued her, and brought her forth from chaos, and led her into the twelve æons, and also how she had been preserved from all the afflictions with which the rulers of chaos

had constrained her, because she had sought to go to the light, that Jesus continued in his conversation and said unto his disciples: "It came to pass, after these things, that I took Pistis Sophia, and led her into the thirteenth æon, shining most exceedingly, there being no measure to the light which was in me. I entered into the region of the four and twentieth invisible, shining most exceedingly. They were distressed with great perturbation; they looked and saw Sophia, who was with me. Her they recognised, but they knew not who I was, they thought that I was some emanation of the light-world.

"It came to pass, therefore, when Pistis Sophia saw her fellow invisibles, that she rejoiced with great joy, and was exceedingly glad. She longed to tell them of the wonderful things which I had done for her below in the world of men, until I had rescued her; [and so] she came forward into the midst of the invisibles, and in their midst she sang a song unto me, saying:

(177) "'I will confess thee, O light, for thou art a saviour, thou art a deliverer for all time. I will utter this song to thy light, for it hath rescued me, and freed me from the hand of the rulers, mine enemies. Thou hast preserved me in all the regions, thou hast preserved me in the heights

Sophia singeth the praises of the light to her fellow invisibles.

and in the depths of chaos, and in all the æons of the rulers of the sphere. And when I came forth from the heights, I gazed into regions where there is no light; nor could I return to the thirteenth æon, my abode, because there was no light in me, and no power, for my power was utterly afflicted; but the light hath preserved me in all my afflictions. I sang a song unto the light; it heard me when I was constrained, it guided me in the world of the æons, to bring me into the thirteenth æon, my abode.

"'I will confess thee, O light, for thou hast preserved me, and thy wonderful works in the race of men. When I had need of my power, thou didst give my power unto me; and when I had need of my light, thou didst fill me with pure light. I have been in the darkness and the shadow of chaos, bound in the hard bonds of chaos, without light in me, for I had provoked the statute of light; I had transgressed, I had made wroth the statute of light, because I had come forth from my own region. (178) And when I had descended, I was destitute of my light, and became without light, and there was no one to rescue me. And when they constrained me, I cried out unto the light, and it preserved me from all my afflictions. It also broke asunder all my bonds, and brought me forth from darkness and the anguish of chaos.

"'I will confess thee, then, O light, for thou hast preserved me, and thy wonders have been wrought in the race of men; thou hast shattered the proud gates of darkness and the hard bolts of chaos, and thou hast turned me away from the region where I had transgressed, and when they had taken my light away from me, because I had transgressed and had ceased to perform my mystery. I have come forth from the gates of chaos, and when I was constrained, I sang a song to the light. It hath preserved me from all my afflictions. Thou hast sent unto me thy stream; it hath given me power, and hath saved me from all my anguish.

"'I will confess thee, O light, for thou hast preserved me, and thy wonders have been done in the race of men.'

"This, then, is the song which Pistis Sophia uttered, in the midst of the four and twenty invisibles, desiring to tell them of all the wonderful things which I had done with her, that they might know that I had descended into the world of men, and had given unto them the mysteries of the height. Now, therefore, let him who is exalted in his understanding, come forward, and expound the interpretation of the song which Pistis Sophia uttered."

(179) It came to pass, therefore, when Jesus had finished speaking these words, that Philip came

forward and said: "Jesus, my Master, my understanding is exalted, and I have understood the interpretation of the song which Pistis Sophia uttered, and David, the prophet, prophesied concerning it of old, in the one hundred and sixth Psalm, saying:

Philip interpreteth the song from Psalm cvi.

"'Confess ye the lord, for he is gracious, for his mercy endureth for ever; let them speak it forth whom the lord hath preserved, for it is he who hath preserved them from the hand of their enemies. He hath gathered them together into their own land, from the east, from the west, from the north, and from the sea. They wandered in the desert, in a place where there is no water; they found not the way to the city where was their abode. They were hungry and thirsty, their soul fainted in them; he hath saved them from their constraints. They cried unto the lord, and he hath heard them in their danger. He hath led them into a straight way that they might come to the place of their abode.

"'Let them confess the lord in his mercies, and his wonders among the children of men; for he satisfieth the hungry soul; he hath filled the hungry soul with good things. They who sat in darkness and the shadow of death, they who were bound in misery and chains, (180) because they had provoked the word of the

lord, and had made wroth the counsel of the highest—their heart is humbled in their suffering, they have become powerless, and there was no one to help them. They cried unto the lord when they were in peril, and he hath saved them out of their constraints; he hath brought them forth from darkness and the shadow of death, and hath broken their chains.

"'Let them confess the lord in his mercies and his wonders among the children of men; for he hath broken the gates of brass, he hath smitten the bolts of iron asunder. He hath received them unto himself in the way of their iniquity. For when they had been brought low because of their iniquities, their heart abhorred all nourishment, they were near to the gates of death. They cried unto the lord in their peril, —he preserved them from their afflictions.

"'Let them confess the lord in his mercies, and his wonders among the children of men.'

"This, then, my Master, is the interpretation of the song, which Pistis Sophia uttered. Hearken, therefore, Master, that I may expound it clearly. The word, verily, which David spake, 'Confess ye the lord, for he is gracious, for his mercy endureth for ever'; this is the word which Pistis Sophia spake, 'I will confess thee, O light, for thou art a saviour and a deliverer for all time.'

(181) "And the word which David spake, 'Let them whom the lord hath preserved say, "He hath preserved us from the hand of our enemies"'; this is the word which Pistis Sophia spake, 'I will utter this song to the light, for it hath preserved me and freed me from the hand of the rulers, mine enemies.' And so for the rest of the Psalm.

"This, then, my Master, is the interpretation of the song which Pistis Sophia uttered in the midst of the four and twenty invisibles, desiring to tell them of all the wonders which thou hadst done for her, and that they might know that thou hast given thy mysteries to the race of men."

It came to pass, therefore, when Jesus had heard these words which Philip had spoken, that he said: "Well said, Philip, thou blessed one; this is the interpretation of the song uttered by Pistis Sophia."

It came to pass, therefore, after these things, that Mary came forward; she worshipped the feet of Jesus, and said unto him: "Master, be not wroth with me questioning thee, for we question concerning everything with earnestness and confidence. For thou hast said unto us aforetime, 'Seek that ye may find, knock that it may be opened unto you; for every one that seeketh shall

Mary questioneth Jesus.

find, and to whomsoever knocketh, it shall be opened.' Now, therefore, O Master, from whom shall we seek, or at whose door shall we knock? Who hath the power to give out the revelation of the words on which we question thee? (182) Who knoweth the power of the words concerning which we make the questioning? For 'tis thou who has given us in our minds a mind of light; thou hast given unto us the highest perception and conception. Therefore, is there no one in the world of men, there is no one in the height of the æons, who can give out the revelation of the words on which we make our questionings, save thee alone, who knowest all, who art perfect in all; for I put not my questions like the men of the world, but we seek in the science of the height, which thou hast given unto us; and we frame our questions on the type of the excellent questioning which thou hast taught us, that we might frame our questions thereon. Now, therefore, Master, be not wroth with me, but reveal unto me the matter on which I question thee."

It came to pass, when Jesus had heard the words which Mary Magdalene had spoken, that he answered and said unto her: "Ask what thou wilt, and I will reveal it unto thee with earnestness and confidence. Amen, amen, I say unto you, rejoice with great rejoicing, and be in

exceeding great gladness, questioning me concerning everything with diligence; and I shall be in exceeding great gladness, because ye question me on every matter with earnestness, and that ye question in the manner in which ye ought to question. Now, therefore, ask what thou wilt, and I will reveal it unto thee with joy."

(183) It came to pass, when Mary had heard the words which the saviour spake, that she rejoiced with great joy, and was in exceeding great gladness; she said unto Jesus: "My Master and saviour, how, then, are the four and twenty invisibles; of what type, of what quality; or of what quality is their light?"

Of the four and twenty invisibles.

And Jesus answered and said unto Mary: "What is there in this world which is comparable to them; or what region in this world is like unto them? Now, therefore, to what shall I liken them; or what shall I say concerning them? for there is nothing in this world with which I can compare them; nor is there a single form to which I can liken them. Indeed, there is nothing in this world which is of the quality of heaven. Amen, I say unto you, every one of the invisibles is nine times greater than the heaven and the sphere above it, and the twelve æons all together, as I have already told you on another occasion. [Again]

there is no light in this world which is superior to that of the sun. Amen, amen, I say unto you, the four and twenty invisibles are more radiant than the light of the sun which is in this world, ten thousand times, (184) as I have told you before on another occasion; for the light of the sun in its true form is not of this world, since its light has to pierce through a host of veils of [various] regions. But the light of the sun in its true form, which is in the region of the virgin of light, is more radiant than the four and twenty invisibles, and the great invisible forefather, and also the great triple-powered god, ten thousand times more radiant, as I have already told you on another occasion.

"Now, therefore, O Mary, there is no form in this world, nor any light, nor any shape, like unto the four and twenty invisibles, and with which I could compare them. Yet a little while and I will bring thee and thy fellow disciples, thy brethren, into the three spaces of the first mystery, but only as far as the space of the ineffable, and ye shall see all their configurations as they really are and without similitude.

"And when I bring you into the height, you shall see the glory of them in the height; and ye shall be in most mighty wonderment.

Of the glory of the fate.

"And when I bring you into the regions of the rulers of the fate, ye shall see the glory in which they are, and compared with their greatly superior glory, ye will regard this world as the darkness of darkness; (185) and when ye gaze down on the whole world of men, it will be as a speck of dust for you, because of the enormous distance by which [the fate-sphere] will be distant from it, and because of the enormous superiority of its quality over it.

Of the twelve æons.

"And when I shall have brought you into the twelve æons, ye shall see the glory in which they are; and compared with their greatly superior glory, the region of the rulers of the fate will appear to you as the darkness of darkness, and will become as a speck of dust for you, because of the enormous distance it will be distant from you, and because of the enormous superiority of the quality of the æons over it, as I have already said unto you on another occasion.

Of the thirteenth æon.

"And, again, when I shall have brought you into the thirteenth æon, there shall ye see the glory in which [its inhabitants] are; the twelve æons shall appear to you like the darkness of darkness, and ye shall gaze down upon the twelve æons, and they will seem to you like a speck of dust because of the

enormous distance they will be separated from you, because of the enormous superiority of its quality over them

"And when I shall have brought you to the region of them of the midst, ye shall see the glory in which they are; the thirteen æons shall seem to you like the darkness of darkness, and ye shall moreover look down on the twelve æons; and all the fate, (186) and all the ordering, and all the spheres, and all the others which are in them all, shall be for you as a speck of dust, because of the enormous distance they will be distant, and because of the enormous superiority of its quality. Of the midst.

"And when I shall have brought you into the region of them of the right, ye shall see the glory in which they are; the region of them of the midst shall seem to you like the night in this world of men; and when ye look down on the midst, it will seem to you like a speck of dust because of the enormous distance which the region of them of the right is distant from it. Of the right.

"And when I shall have brought you to the light-world, which is the treasure of light, ye shall see the glory of them that dwell there; the region of them of the right shall seem to you like the mid-day light in the world of men, when there is no sun; and Of the treasure.

when ye look down on the region of them of the right, it shall seem to you like a speck of dust because of the enormous distance it is distant from the treasure of light.

Of the inheritance.

"And when I shall have brought you into the region of them that have received the inheritance, of them that have received the mysteries of light, ye shall see the glory of the light in which they are; the light-world shall seem to you like the light of the sun which is in the world of men; (187) and when ye look down on the light-world, it will seem to you like a speck of dust because of the enormous distance the light-world is distant, and because of the magnitude with which it transcends it."

It came to pass, when Jesus had finished speaking these things unto his disciples, that Mary Magdalene came forward, and said: "O Master, be not wroth with me if I question thee, for we question concerning every matter with earnestness."

And Jesus answered and said unto Mary: "Ask what thou wilt, and I will reveal it to thee freely, without parable; and everything which thou askest, I will tell unto thee with earnestness and certainty. I will perfect you in every power and every perfection, from the interior of the interiors, to the exterior of the

exteriors, from that ineffable to the darkness of darkness, that ye may be called perfections perfected in every wisdom. Now, therefore, Mary, ask what thou wilt, and I will reveal it to thee with great joy and great gladness."

Mary again questioneth Jesus.

It came to pass, when Mary had heard these words which the saviour had said, that she rejoiced exceedingly and was glad, and said: "Master, will the men of this world, who have received the mysteries of light, (188) be higher than the emanations of the treasure in thy kingdom? For I have heard thee say, 'When I shall have brought you to the region for receiving the mysteries, the region of the light-world will seem to you like a speck of dust, because of the great distance that it will be [from you], and because of the great light which is in it'—[far greater than that of] the world of the treasure of light, the region in which are the emanations. Will, then, my Master, the men who shall have received the mysteries, be higher than the light-world, and will they be any higher than them in the kingdom of light?"

Jesus answered and said unto Mary: "Excellently, indeed, dost thou question concerning every matter with earnestness and confidence. But hearken, O Mary, that I may explain unto thee the completion of the æon and the ascension

of the pleroma. There would be no place for this, had I not said unto you, 'When I shall have brought you into the region of the inheritances of those who shall have received the mystery of the light of the treasure of light, (189) the region of the emanations shall seem to you like a speck of dust, and like the simple light of the day sun.'

"It hath been said, 'These things shall come to pass at the time of the completion of the æon and of the ascension of the pleroma.' The twelve saviours of the treasure, and the twelve orders of each of them, which are the emanations of the seven voices and of the five trees, shall be with me in the region of the inheritance of light; they shall be kings with me in my kingdom, each being king over his emanations, and each being king according to his glory, the great according to his greatness, and the little according to his littleness.

Of the twelve saviours and their regions in the inheritance.

"And the saviour of the emanations of the first voice shall be in the region of the souls which shall have received the first mystery of the first mystery in my kingdom.

"And the saviour of the emanations of the second voice shall be in the region of the souls which shall have received the second mystery of the first mystery.

"In like manner, the saviour of the emanations of the third voice shall be in the region of the souls of them who shall have received the third mystery of the first mystery (190) in the inheritance of light.

"And the saviour of the emanations of the fourth voice of the treasure of light shall be in the region of the souls which shall have received the fourth mystery of the first mystery in the inheritance of the light.

"And the fifth saviour of the fifth voice of the treasure of light shall be in the region of the souls who shall have received the fifth mystery of the first mystery in the inheritance of the light.

"And the sixth saviour of the emanations of the sixth voice of the treasure of light shall be in the region of the souls which shall have received the sixth mystery of the first mystery.

"And the seventh saviour of the emanations of the seventh voice of the treasure of light shall be in the region of the souls which shall have received the seventh mystery of the first mystery in the treasure of light.

"And the eighth saviour, that is to say the saviour of the emanations of the first tree of the treasure of light, shall be in the region of the souls which shall have received the eighth mystery of the first mystery (191) in the inheritance of light.

"And the ninth saviour, who is the saviour of the emanations of the second tree of the treasure of light, shall be in the region of the souls which shall have received the ninth mystery of the first mystery in the inheritance of light.

"And the tenth saviour, who is the saviour of the emanations of the third tree of the treasure of light, shall be in the region of the souls which shall have received the tenth mystery of the first mystery in the inheritance of light.

"In the same manner, again, the eleventh saviour, who is the saviour of the fourth tree of the treasure of light, shall be in the region of the souls which shall have received the eleventh mystery of the first mystery in the inheritance of light.

"And the twelfth saviour, who is the saviour of the emanations of the fifth tree of the treasure of light, shall be in the region of the souls of them that shall have received the twelfth mystery of the first mystery in the inheritance of light.

(192) "And the seven amens, and the five voices, and the three amens, shall be on my right, being kings in the inheritance of light. And the saviour of the twins, that is to say, the child of the child, and the nine guardians shall remain

Of the ascension of them of the treasure into the inheritance.

also at my left, being kings in the inheritance of light.

"And each of the saviours shall be king over the orders of his emanations in the inheritances of light, in the manner in which they are also in the treasure of light.

Of their respective ranks in the kingdom.

"And the nine guardians of the treasure of light shall be higher than the saviours in the inheritance of light. And the twin saviours shall be higher than the nine guardians in the kingdom [of light]. And the three amens shall be higher than the twin saviours in the kingdom [of light]. And the five trees shall be higher than the three amens in the inheritance of light.

"And Ieou, with the guardian of the veil of the great light, and the receivers of light, and the two great leaders, and the great Sabaôth, the good, [all] shall be kings in the first saviour of the first voice of the treasure of light, (193) who shall be in the region of them that shall have received the first mystery of the first mystery; for Ieou, and the guardian of the region of them that are to the right, and Melchisedec, the great receiver of light, and the two great leaders emanated from the select and ever exceedingly pure light of the first tree up to the fifth.

Of the powers of the right, and their emanation and ascension.

"Ieou is the overseer of the light, who emanated from the beginning from the pure light of the first tree; the guardian also of them that are on the right emanated from the second tree; the two leaders emanated also from the pure and select light of the third and fourth trees in the treasure of light; Melchisedec also emanated from the fifth tree; Sabaôth, the good, also, whom I have called my father, emanated from Ieou, the overseer of the light.

"These six, then, by the command of that first mystery, the last of the supporters made to dwell in the region of those of the right, according to the regulation of the assembly in the light which is above the æons of the rulers, in the worlds and in every race which they include, of each of which I will tell you the mystery [lit., thing] which hath been placed above his head, in the emanation of the pleroma. Because, therefore, of the sublimity of the mystery which hath been placed in each, (194) they shall be fellow kings in the first mystery of the first voice of the treasure of light, which shall be in the region of the souls which shall have received the first mystery of the first mystery.

Of the powers of the midst and their ascension.

"And the virgin of light, and also the great leader of the midst, whom the rulers of the æons have named the great Iaô, after the name of the great ruler who

is in their region—he and the virgin of light and the twelve ministers from whom ye received your form, and from whom ye received your power, shall all also be kings with the first saviour of the first voice in the region of souls which shall have received the first mystery of the first mystery in the inheritance of light.

"And the fifteen supporters of the seven virgins of light, who are in the midst, shall ascend from the [present] regions of the twelve saviours, with the rest of the angels, each according to his glory, that they may be kings with me in the inheritance of light. And I shall be king over them all in the inheritances of light.

"All this, however, which I have narrated unto you, shall not be at this time, but it shall come to pass in the completion of the æons, which is the ascension of the pleroma; this is the complete ascension of the number of perfect souls of the inheritances of light.

But this shall not take place till the end of the æon.

(195) "Before the completion of the æons, therefore, that which I have narrated unto you shall not take place, but each shall be in his own region where he hath been set since the beginning, until the number of the assembly of perfect souls shall be accomplished.

"The seven voices, the five trees, the three

amens, the twin saviours, the nine guardians, the twelve saviours, they of the regions of the right, and they of the regions of the left, each shall dwell in the region in which he shall have been placed, until all have arrived to make the perfect number of souls of the inheritance of light.

"And all the rulers who shall have repented shall moreover dwell in the region where they have been set, until all have arrived to make up the number of souls of the light.

"They will all come, each in his proper time, when he shall receive the mystery. And all will be carried through the rulers who shall have repented, and they will come to the region of those of the midst; and they of the midst will baptise them, and will give unto them the spiritual unction; they will seal them with the seals of their mysteries. And they shall be carried through those of all the regions of the midst, and they shall be carried through the regions of them of the right, and the region of the nine guardians, and the region of the twin saviours, and the region of the three amens, and of the twelve saviours, (196) and the region of the five trees and of the seven voices. Each will give them the seal of its mystery, and they shall enter into all to come to the regions of the inheritance of

Of the ascension of the souls of the perfect.

light, that each may dwell in the region of which he shall have received the mystery in the inheritances of light.

"In a word, all the souls of men who shall have received the mystery of light shall take precedence of all the rulers who shall have repented, shall take precedence of all them of the region of those of the midst, and of all the region of them that are on the right; they shall take precedence of all the region of the treasure of light. In a word, they shall take precedence of all those of [that] region, and they shall take precedence of all them of the regions of the first statute. They shall all come in; they shall pass into the inheritance of light into the region of their mystery, that each may dwell in the region of which he shall have received the mystery. And so also they of the region of the midst, and they of the right, and they of the whole region of the treasure, each in the region of the order in which he hath been set from the beginning, until the pleroma should ascend; each of them accomplishing the regulation in which he hath been set, because of the assembly of the souls which have received the mystery, because of this regulation, (197) that their seal should be given to all the souls which shall have received the mystery, and shall have passed

Of the rank of the souls of the perfect.

through their interior towards the inheritance of light.

"Now, therefore, O Mary, this is the matter on which thou didst question me with earnestness and confidence. Now, then, moreover, he that hath ears to hear, let him hear."

It came to pass, therefore, when Jesus had finished speaking these words, that Mary Magdalene came forward and said:

Mary interpreteth the narrative from the scriptures.

"Master, my indweller of light hath ears, and I comprehend every word which thou speakest. Now, therefore, O Master, concerning the word which thou hast spoken, to wit, 'All the souls of human kind which shall receive the mysteries of light, shall, in the inheritances of light, take precedence of all the rulers who shall repent, and all them of the region of those who are on the right, and the whole region of the treasure of light'; concerning this word, my Master, thou hast said unto us aforetime, 'The first shall be last and the last shall be first,' that is, the 'last' are the whole race of men who shall be first in the light-kingdom; so also they that are in the region of the height are the 'first.' For this cause, therefore, O Master, didst thou say unto us, 'He that hath ears to hear, let him hear,' that is to say, (198) that thou wouldst know whether we comprehended all the words which

thou hast spoken unto us. Thus, then, O Master, stands the matter."

It came to pass, therefore, when Mary had finished saying these words, that the saviour was greatly astonished at the exposition of the words which she had given, for she had become pure spirit entirely. And Jesus answered again and said unto her: "Well said, O spiritual and pure Mary; this is the interpretation of the word."

It came to pass, therefore, after all these things, that Jesus continued in his conversation, and said unto his disciples: "Hearken, while I speak unto you concerning the glory of them that are in the height, how they are, just as I have spoken to you concerning them up to this day.

"Now, therefore, when I shall have brought you to the region of the last supporter, who encircles the treasure of light, when I shall have brought you to the region of this last supporter, in order that ye may see the glory in which he is, the region of the inheritance of light will seem to you simply like a city of this world, because of the magnitude of the last supporter, and because of the mighty light in which he is.

Of the last supporter.

"Hereafter I will speak unto you further concerning the glory of the supporter who is

above the little supporter; but I will not tell you of the region of them that are above all the supporters; (199) for there is no kind of language for them in this world, nor any similitude in this world like unto them, to compare them therewith; there is neither quality nor light which resembleth them, not only in this world, but also no comparison in those of the height of righteousness from their lowest region upwards. For this cause, therefore, it is not possible to describe them in this world, because of the stupendous glory of them of the height, and because of their transcendently immeasurable quality. Therefore, indeed, there is no possibility of speaking of them in this world."

That the region beyond the supporters is indescribable.

It came to pass, therefore, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came forward, and said unto Jesus: "Master, be not wroth with me if I question thee, for I importune thee many a time and oft. Now, therefore, O Master, be not wroth with me if I question thee on every matter with earnestness and confidence; for my brethren will preach it unto the race of human kind, that they may hear and repent, (200) and be saved from the harsh judgments of the evil rulers, that they may enter into the height and inherit the kingdom of light; for, O my Master,

not only are we compassionate among ourselves, but we are also merciful minded to the whole race of human kind, that they may be saved from these harsh judgments. Now, therefore, O Master, this is why we question on every matter with earnestness and confidence, that my brethren may tell it forth to the whole human race, that they may not fall into the hands of the malignant rulers of the outer darkness."

It came to pass, when Jesus had heard the word which Mary spake, that the saviour answered with great compassion for her, and said unto her: "Ask what thou wilt, and I will reveal it unto thee with earnestness and certainty, and without parable."

Mary further questioneth Jesus.

It came to pass, therefore, when Mary had heard these words which the saviour spake, that she rejoiced with great rejoicing, and was in exceeding gladness; she said unto Jesus: "Master, by how much, then, is the second supporter greater than the first supporter? By what distance is the former separated from the latter? Or, again, how many times is the former more radiant than the latter?"

Of the second supporter.

Jesus answered and said unto Mary in the midst of the disciples: "Amen, amen, I say unto you, the second supporter is removed from the first supporter by an

immeasurable distance, both with regard to height above and depth below, with regard to length and breadth; for he is enormously removed by a mighty distance which is not to be measured either by angels, or archangels, or gods, or invisibles. (201) And the former is greater than the latter most exceedingly, by a measure which is not to be reckoned either by angels, or archangels, or gods, or invisibles. And the former is more radiant than the latter by a measure utterly impossible to compute; for there is no means of measuring the light which is in him, no possibility of computing it either by angels, or archangels, or gods, or invisibles, as I have already said unto you on another occasion.

Of the third, fourth, and fifth supporters.

"In like manner, the third supporter and the fourth and the fifth are greater the one than the other an infinite number of times; they are more radiant the one than the other, and are removed the one from the other by a stupendous distance, immeasurable by angels, and archangels, by gods and all invisibles, as I have already said unto you on another occasion. Moreover, I will tell unto you the type of each of them in their emanation."

Mary again questioneth Jesus.

It came to pass, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came for-

ward again, she continued [in her questioning] and said unto Jesus: "Master, of what type in the midst of the last supporter, will be they that shall have received the mystery of light?"

And Jesus answered and said unto Mary in the midst of the disciples: "They who shall have received the mystery of light, when they shall have quitted the body of the matter of the rulers, (202) each of them shall be in his order, according to the mystery which he shall have received. They who shall have received a high mystery, shall be in a high order; and they who shall have received a low mystery, in a low order; in a word, of whatever regions each shall have received the mystery, he shall dwell in its order in the inheritance of light. For which cause I said unto you aforetime, 'In the region where is your heart, there also shall your treasure be'; that is to say, in the region of which each shall have received the mystery, there shall he rest."

Of them that receive the mystery in the last supporter.

It came to pass, when Jesus had finished speaking these words unto his disciples, that John came forward, and said unto Jesus: "My Master and saviour, give me also commandment to speak in thy presence, and be not wroth with me if I question thee on every matter with earnestness and confidence; for, O Master, thou hast promised to reveal unto us all that we

should ask. Now, therefore, O Master, hide nothing from us at all of that on which we question thee."

And Jesus answered with great compassion, and said unto John: "To thee, also, O blessed John, the well-beloved, I give commandment to speak the word which thou desirest, and I will reveal it unto thee face to face, without parable, and I will tell thee all that thou askest me with earnestness and certainty."

John questioneth Jesus.

And John answered and said unto Jesus: "Master, concerning the region, then, in which each shall have received the mystery and where he will have to rest, will there be no power of quitting it for other higher orders; (203) and will there be no power of entering lower orders?"

And Jesus answered and said unto John: "Well, indeed, do ye question on every matter with earnestness and confidence; now, therefore, John, hearken while I speak unto thee. Whosoever shall have received the mystery of the light, every one will remain in the region where he shall have received the mystery, and will not have the power of going into the heights, into the higher orders.

Of the first statute.

"Thus he who shall have received the mystery in the first statute, shall have the power of going into the lower orders,

which are all the orders of the third space; but will not have the power of going towards the height into the higher orders.

"And he who shall have received the mystery of the first mystery looking without, which is the four and twentieth mystery and the head of the first space towards the exterior—he, then, shall have the power of going into all the exterior orders; but he will not have the power of going into the higher regions or of exploring them. Of the first space.

"And they who shall have received the mystery in the orders of those four and twenty mysteries, each shall enter into the region where he shall have received the mystery, and each will have the power of exploring all the exterior orders and spaces; but will not have the power of going into the higher orders or of exploring them. Of the second space.

(204) "And he who shall have received the mystery in the orders of the first mystery which is in the third space, shall have the power of going into all the lower orders, and of exploring them all, but he will not have the power of going into the higher regions or of exploring them. Of the third space.

"And he who shall have received the mystery of the first trispiritual, which is above the four and twenty mysteries, one after the other, which

belong to the space of the first mystery, of which I will tell you the regions in the emanation of the pleroma—he, then, who shall have received the mystery of this trispiritual, shall have the power of descending into all the lower orders; but he will not have the power of going into the height, to the higher orders, which are all the orders of the space of the ineffable.

Of the trispirituals in the third space, *i.e.*, the first space of the ineffable.

"And he who shall have received the mystery of the second trispiritual, shall have the power of going into all the orders of the first trispiritual, and of exploring them all and all the orders that are therein; but he will not have the power of going into the orders of the height of the third trispiritual.

(205) "And he who shall have received the mystery of the third trispiritual, which leadeth to the three trispirituals and the three spaces of the first mystery, one after the other [shall enter therein]; but he will not have the power of going into the height, to the higher orders, which are the orders of the space of the ineffable.

"But he who shall have received the absolute mystery of the first mystery of the ineffable, that is to say, the twelve mysteries of the first mystery, one after another, which bring him into the spaces of the first

Of the absolute mystery.

mystery—he, then, who shall have received this mystery, shall have the power of exploring all the orders of the spaces of the three trispirituals and of the three spaces of the first mystery, and also all their orders; and he shall have the power of exploring all the orders of the inheritance of light, of exploring from without within, and from within without, from above below, and from below above, from the height to the depth, and from the depth to the height, from the length to the breadth, and from the breadth to the length; in a word, (206) he shall have the power of exploring all the regions of the inheritances of light, and he shall have the power of remaining in the region which he shall choose, in the inheritance of the light-kingdom.

"Amen, I say unto you, this man, in the dissolution of the world, shall be king over all the orders of the inheritance of light; and he who shall have received the mystery of the ineffable, that man is myself.

Of the gnosis of the absolute mystery.

"That mystery knoweth why there is darkness, and why light.

"That mystery knoweth why there is the darkness of darknesses, and why the light of lights.

"That mystery knoweth why the chaos existeth, and why the treasure of light.

"That mystery knoweth why there are judg-

ments, and why the light-world hath been created together with the region of the inheritances of light.

"That mystery knoweth why are all the punishments of sinners, and why the rest of the kingdom of light.

"That mystery knoweth why there are sinners, and why inheritances of light.

(207) "That mystery knoweth why there are unrighteous, and why there are good.

"That mystery knoweth why there are sentences of punishment, and why are all the emanations of light.

"That mystery knoweth why sin existeth, and why there are baptisms and mysteries of light.

"That mystery knoweth why the fire of punishment existeth, and why there are seals of light to escape the burning of the fire.

"That mystery knoweth why blasphemy existeth, and why there are songs to the light.

"That mystery knoweth why there are prayers to the light.

"That mystery knoweth why cursing existeth, and why blessing.

"That mystery knoweth why killing existeth, and why the enlivening of souls.

(208) "That mystery knoweth why adultery and fornication exist, and why there is purity.

"That mystery knoweth why there is intercourse, and why continence.

"That mystery knoweth why there is pride and boasting, and why humility and gentleness.

"That mystery knoweth why there are tears, and why laughter.

"That mystery knoweth why there is slander, and why good conversation.

"That mystery knoweth why there is readiness to hear, and why disregard.

"That mystery knoweth why there is murmuring, and why simpleness and holiness.

"That mystery knoweth why there is sin, and why purity.

"That mystery knoweth why there is strength, and why weakness.

"That mystery knoweth why there is bodily impropriety, and why decency.

(209) "That mystery knoweth why there is poverty, and why riches.

"That mystery knoweth why there is wealth in the world, and why bondage.

"That mystery knoweth why there is death, and why life."

It came to pass, therefore, when Jesus had finished saying these words unto his disciples, that they rejoiced with great joy, and were in gladness on hearing his words. And Jesus con-

tinued further in his conversation, and said unto them :

"Hearken, therefore, now further, O my disciples, while I tell you the whole gnosis of the mystery of the ineffable.

The gnosis of the mystery of the ineffable continued.

"That mystery of the ineffable knoweth why there is pitilessness, and why compassion.

"That mystery knoweth why there is destruction, and why everlasting increase.

"That mystery knoweth why there are reptiles, and why they shall be destroyed.

(210) "That mystery knoweth why there are wild beasts, and why they shall be destroyed.

"That mystery knoweth why there are beasts of burden, and why birds.

"That mystery knoweth why there are mountains, and why there are precious stones therein.

"That mystery knoweth why there is the matter of gold, and why that of silver.

"That mystery knoweth why there is the matter of brass, and why that of iron and steel.

"That mystery knoweth why there is the matter of lead.

"That mystery knoweth why there is the matter of glass, and why the matter of wax.

"That mystery knoweth why there are herbs and plants, and why all matters exist.

"That mystery knoweth why there are waters

on the earth, and why all the things that are in them, and why there is also earth.

(211) "That mystery knoweth why there are the seas with their waters, and why the wild denizens in the seas.

"That mystery knoweth why there is the matter of the world, and why it shall be utterly resolved."

And Jesus continued further in his conversation, and said unto his disciples:

"Yet again, O my disciples, my comrades and my brethren, let each be sober in mind, let him hear and understand all the words which I shall say unto you; for, from this hour henceforth, I shall begin to speak with you concerning the gnosis of that ineffable.

"That mystery knoweth why there is a west, and why an east.

"That mystery knoweth why there is a south, and why a north.

"Yet again, O my disciples, hearken and continue to be sober, that ye may hear the entire gnosis of the mystery of that ineffable.

"That mystery knoweth why there are demons, and why men.

"That mystery knoweth why there is heat, and why the cool breeze.

"That mystery knoweth why there are stars, and why clouds.

(212) "That mystery knoweth why the earth is dug out, and why the waters have come over it.

"That mystery knoweth why the earth is dried up, and why the rain falleth upon it.

"That mystery knoweth why there is famine, and why abundance.

"That mystery knoweth why there is white frost, and why healthful dew.

"That mystery knoweth why there is dust, and why delightsome freshness.

"That mystery knoweth why there is hail, and why pleasant snow.

"That mystery knoweth why there is a west wind, and why an east wind.

"That mystery knoweth why there is a south wind, and why a north wind.

"That mystery knoweth why there are the planets of heaven and the disks of the light-givers, (213) and why there is the firmament with all its veils.

Of the hierarchies of powers.

"That mystery knoweth why there are rulers of the spheres, and why the sphere with all its types.

"That mystery knoweth why there are rulers of the æons, and why the æons and their veils.

"That mystery knoweth why there are rulers of the tyrant æons, and why there are repentant rulers.

"That mystery knoweth why there are servants, and why decans.

"That mystery knoweth why there are angels, and why archangels.

"That mystery knoweth why there are lords, and why gods.

"That mystery knoweth why there hath been rivalry in the height, and why there hath been lack of rivalry.

"That mystery knoweth why there is hate, and why love.

"That mystery knoweth why there is discord, and why concord.

"That mystery knoweth why there is avarice, (214) and why renunciation of all things.

"That mystery knoweth why there hath been love of possessions.

"That mystery knoweth why there is love of fattening, and why satiety.

"That mystery knoweth why there are paired, and why unpaired.

"That mystery knoweth why there is impiety, [and why love of deity].

"That mystery knoweth why there are light-givers, and why sparks.

"That mystery knoweth why there are triple-powers, and why invisibles.

"That mystery knoweth why there are fore-fathers, and why purities.

"That mystery knoweth why is the great Arrogant, and why his faithful.

"That mystery knoweth why there is the great triple-power, and why the great invisible forefather.

"That mystery knoweth why there is the thirteenth æon, (215) and why the region of them of the midst.

"That mystery knoweth why there are the receivers of the midst, and why the virgins of light.

"That mystery knoweth why there are the ministers of the midst, and why the angels of the midst.

"That mystery knoweth why there is the light-world, and why the great receivers of the light.

"That mystery knoweth why there are the guardians of the region of them of the right, and why the leaders of these [guardians].

"That mystery knoweth why there is the gate of life, and why Sabaôth, the good.

"That mystery knoweth why there is the region of them of the right, and why the light-world, which is the treasure of light.

"That mystery knoweth why there are the emanations of light, and why the twelve saviours.

"That mystery knoweth why there are the three gates of the treasure of light, and why the nine guardians.

"That mystery knoweth why there are the twin saviours, (216) and why the three amens.

"That mystery knoweth why there are the five trees, and why the seven amens.

"That mystery knoweth why there is the mixture which once did not exist, and why it hath been purified."

And Jesus continued further in his conversation and said unto his disciples: "Be sober still, my disciples, and let each of you bring the power of sensing the light before him, that ye may hear with earnestness; for henceforth from this time I will describe for you the entire region of the truth of the ineffable, and of the manner in which it is."

The disciples lose courage.

It came to pass, therefore, when the disciples had heard the words which Jesus had spoken, that they were cast down and lost courage entirely. Mary Magdalene came forward, she bowed herself at the feet of Jesus, and worshipped them; she cried aloud and wept, saying: "Have mercy upon me, Master; for have not my brethren heard and lost all courage because of the words which thou hast spoken? Now, therefore, O Master, concerning the gnosis of all the things which thou hast said are in the mystery of that ineffable, (217) I heard thee say, 'Henceforth from this time I shall begin to tell unto you the entire gnosis of this mystery of

that ineffable'—well then, as to these words thou hast not brought us to a perfect understanding thereof. Wherefore my brethren have heard; they have lost courage, they have ceased to sense the meaning of thy speech, and [that] because of the words thou hast employed. Now, therefore, O Master, if the gnosis of all these things is in that mystery, who is the man in this world who shall be able to understand that mystery and all its gnoses, and the fashion of all the words which thou hast spoken concerning it?"

It came to pass, therefore, when Jesus had heard the words which Mary said, that he understood that the disciples had heard, but that they were beginning to lose courage. Therefore, he encouraged them, saying: "Grieve not, my disciples, concerning the mystery of that ineffable, thinking that ye will not understand it. Amen, I say unto you, that mystery is yours, and every one's who shall give ear unto you, and shall renounce the whole of this world, and all the matter therein, who shall renounce all the evil thoughts that are therein, and shall renounce all the cares of this æon.

Jesus explaineth that that mystery is really simpler than all mysteries.

(218) "Now, therefore, will I tell you: Whosoever shall renounce the whole world and all therein, and shall submit himself to the divinity, to him that mystery shall be far more easy than all the

mysteries of the kingdom of light; it is far simpler to understand than all the rest, and it is far clearer than them all. He who shall arrive at a knowledge of that mystery, hath renounced the whole of this world and all its cares. For this cause have I said to you aforetime, 'Come unto me all ye that are oppressed with cares and labour under their weight, and I will give you rest, for my burden is light and my yoke easy.' Now, therefore, he who shall receive that mystery, hath renounced the whole world, and all the material cares that are therein.

"Wherefore, my disciples, grieve not, thinking that ye will never understand that mystery. Amen, I say unto you, that mystery is far simpler to understand than all mysteries; and amen, I say unto you, that mystery is yours and also his whosoever shall renounce the whole world and all the matter that is therein.

"Now, therefore, hearken, O my disciples, my friends and my brethren, that I may impel you to the understanding of that mystery of the ineffable. (219) These things I say unto you, because I have already instructed you in every gnosis in the emanation of the pleroma; for the emanation of the pleroma is its gnosis.

"Now, therefore, that I may speak with you further for your understanding of these mysteries.

"That mystery knoweth why the five supporters rent themselves asunder, and why they emanated from the parentless.

Of the fission and emanation of the powers of the pleroma.

"That mystery knoweth why the great light of lights rent itself asunder, and why they emanated from the parentless.

"That mystery knoweth why the first statute rent itself asunder, and why it separated itself from the seven mysteries, and why they emanated from the parentless.

"That mystery knoweth why the great light and the impression of light rent themselves asunder, and why they remained without emanation, and why they came forth from the parentless.

"That mystery knoweth why the first mystery rent itself asunder, that is to say, the four and twentieth mystery from the exterior, and why it equalled in itself the twelve mysteries (220) according to the number of the uncontainable impassables, and why it emanated from the parentless.

Of them of the second space of the ineffable.

"That mystery knoweth why the twelve immoveables rent themselves asunder, and why they were established with all their orders, and why they emanated from the parentless.

"That mystery knoweth why the unshakeables

rent themselves asunder, and why they were established, separated from the [or into] twelve orders, and why they emanated from the parentless which pertain to the orders of the space of the ineffable.

"That mystery knoweth why the inconceivables which pertain to the two spaces [? second space] of that ineffable rent themselves asunder, and why they emanated from the parentless.

"That mystery knoweth why the twelve unmanifestables rent themselves asunder, and why they were established after all the orders of the unrevealables, which are also uncontainable impassables, and why they emanated from the parentless.

"That mystery knoweth why these unrevealables rent themselves asunder—[they] which did not reveal themselves, nor bring themselves into manifestation, according to the regulation of the one and only ineffable, (221) and why they emanated from the parentless.

"That mystery knoweth why the super-depths rent themselves asunder, and why they set themselves in one order, and why they emanated from the parentless.

"That mystery knoweth why the twelve orders of the unspeakables rent themselves asunder, and why they were divided into three divisions, and why they emanated from the parentless.

"That mystery knoweth why all the indestructibles in their twelve orders rent themselves asunder, and why they were set in a single order, emanating one after the other, and why they were divided and formed separated orders, being also uncontainable impassables, and why they emanated from the parentless.

"That mystery knoweth why the impassables rent themselves asunder, and why they emanated from the parentless.

"That mystery knoweth why the impassables rent themselves asunder, and why they were formed into twelve impassable spaces, and were set in three orders of spaces, according to the regulation of the one and only ineffable, and why they emanated from the parentless.

"That mystery knoweth why the twelve uncontainables which belong to the orders of the one and only ineffable, (222) rent themselves asunder, and why they emanated from the parentless, until they reached the space of the first mystery which is the second space.

"That mystery knoweth why the four and twenty myriads of the laudables rent themselves asunder, and why they separated beyond the veil of the first mystery, which is the twin mystery, looking within and without, of the one and only ineffable, and why they also emanated from the parentless.

"That mystery knoweth why all the uncontainables which I have just enumerated—they which are in the regions of the second space of the ineffable, that is to say, the space of the first mystery—why they rent themselves asunder, and why these uncontainables and impassables emanated from the parentless.

"That mystery knoweth why the four and twenty mysteries of the first trispiritual rent themselves asunder, and why they are called the four and twenty spaces of the first trispiritual, and why they emanated from the second trispiritual. Of them of the first space of the ineffable.

"That mystery knoweth why the four and twenty mysteries of the second trispiritual rent themselves asunder, (223) and why they emanated from the third trispiritual.

"That mystery knoweth why the four and twenty mysteries of the third trispiritual rent themselves asunder—they which are the four and twenty spaces of the third trispiritual—and why they emanated from the parentless.

"That mystery knoweth why the five trees of the first trispiritual rent themselves asunder, and why they developed in orderly sequence and mutual connection, they and all their orders, and why they emanated from the parentless.

"That mystery knoweth why the five trees of the second trispiritual rent themselves asun-

der, and why they emanated from the parentless.

"That mystery knoweth why the five trees of the third trispiritual rent themselves asunder, and why they emanated from the parentless.

"That mystery knoweth why the foreuncontainables of the first of the three trispirituals rent themselves asunder, and why they emanated from the parentless.

"That mystery knoweth why the foreuncontainables of the second trispiritual rent themselves asunder, and why they emanated from the parentless.

(224) "That mystery knoweth why all the foreuncontainables of the third trispiritual rent themselves asunder, and why they emanated from the parentless.

"That mystery knoweth why the first trispiritual below, of them that pertain to the orders of the one and only ineffable, rent itself asunder, and why it emanated from the second trispiritual.

"That mystery knoweth why the third trispiritual, which is the first trispiritual from above, rent itself asunder, and why it emanated from the twelfth protrispiritual, which is in the last region of the parentless.

"That mystery knoweth why all the regions which are in the space of the ineffable were

emanated, together with all them which are in them, and why they emanated from the last of the limbs of the ineffable.

"That mystery knoweth why he himself also rent himself asunder to emanate from the ineffable—to wit, he who commands them all; he who caused them all to emanate according to their orders.

(225) "All this will I explain unto you when speaking of the emanation of the pleroma. In a word, all that I have said unto you, both that which shall be, and that which shall come, they that are emanating, and they which have emanated, they which are without them, and they that act in them, they which shall be contained in the region of the first mystery, and they which shall be in the space of the ineffable—all these I will explain unto you, by region and order, when treating of the emanation of the pleroma; and I will reveal unto you all the mysteries which command them with their protrispirituals and supertrispirituals which command their mysteries and their orders.

Jesus promiseth to explain further all in detail.

"Now, therefore, it is the mystery of the ineffable which knoweth why all of which I have spoken unto you hath come into existence; of a truth all this hath existed because of it. He is the mystery which

Of the mystery succinctly.

is in them all; he is the emanation of them all, the re-absorption of them all, and the support of them all.

"This mystery of the ineffable is in all those of which I have spoken, and of which I shall speak in treating of the emanation of the pleroma. He is the mystery which is in them all, and he is the one mystery of the ineffable. (226) And the gnosis of that which I have said unto you, and of what I have not yet spoken unto you, but of all of which I shall speak when treating of the emanation of the pleroma, and the whole gnosis of each of them, one after another, that is to say, why they exist—all this is the one word of the ineffable.

"And I will tell unto you the emanation of all their mysteries, the types of each of them and the manner of perfecting them in all their configurations. And I will tell unto you the mystery of the one and only ineffable, and all its types, all its configurations and all its regulation; and why also it emanated from the last of the limbs of the ineffable, for this mystery is the support of them all.

Of the one and only word of the ineffable.

"And the mystery of the ineffable is also the one and only word, but there is another [word] on the tongue of the ineffable; it is the rule of the interpretation of all the words which I have spoken unto you.

"And he who shall receive the one and only word of that mystery which I shall now tell unto you, with all its types, and all its configurations, and the manner of accomplishing its mystery—for ye are all perfect perfect ones, and ye shall achieve all the gnosis of this mystery with all its regulation and its utterance, for unto you all mysteries are entrusted. Hearken, then, now, while I tell you that mystery, which is this . . . . (227) He, therefore, who shall receive the one and only word of that mystery, of which I have told you, when he shall have come forth from the body of the matter of the rulers, when the receivers of wrath shall come and set him free from the body of matter of the æons—for the receivers of wrath are they who set free every soul which shall go forth from the body—when, then, the receivers of wrath shall have set free that soul which shall have received this absolute mystery of the ineffable, which I have just told unto you, then, in that hour when it shall be set free from the body of matter, it shall become a great light-stream in the midst of those receivers, and the receivers shall fear exceedingly before the light of that soul, they shall be thrown into consternation, and shall sink down, and desist entirely, for fear of the great light which they shall have seen.

Of the ascension of the soul of him who shall receive the absolute mystery.

"And the soul which shall have received the

mystery of the ineffable, shall soar into the height as a great light-stream, and the receivers shall not be able to take hold upon it, nor will they know the way which it goeth, for it hath become a radiant stream, and flieth into the height, and no power shall be able to restrain it at all in any way, nor be able to come nigh it.

(228) "It shall pass through all the regions of the rulers and all the regions of the light-emanations; it shall give no explanation in any region, nor any apology, nor any symbol, for no power of the rulers, no power of the light-emanations, shall be able to come nigh that soul. But all the regions of the rulers, and all the regions of the light-emanations, each of them in its own region, shall sing a song unto it, in fear of the light of the stream that shall clothe that soul, until it hath passed through all of them, and entered into the region of the inheritance of the mystery which it hath received—the mystery of that one and only ineffable—and become one with the limbs [of the ineffable]. Amen, I say unto you, it shall be in all the regions during the time a man can shoot an arrow.

Of the rank of such a soul.

"Amen, I say unto you, every man who shall receive that mystery of the ineffable, and shall accomplish it in all its types and all its configurations, though he be

a man in the world, yet is he higher than all angels, and shall far surpass them all.

"Though he be a man in the world, yet is he higher than all archangels, and shall far surpass them all.

(229) "Though he be a man in the world, yet is he higher than all tyrants, and shall be exalted above them all.

"Though he be a man in the world, yet is he higher than all lords, and shall be exalted above them all.

"Though he be a man in the world, yet is he higher than all gods, and shall be exalted among them all.

"Though he be a man in the world, yet is he higher than all light-givers, and shall be exalted above them all.

"Though he be a man in the world, yet is he higher than all purities, and shall be exalted above them all.

"Though he be a man in the world, yet is he higher than all triple powers, and shall be exalted above them all.

"Though he be a man in the world, yet is he higher than all forefathers, and shall be exalted above them all.

"Though he be a man in the world, yet is he higher than all invisibles, and shall be exalted above them all.

"Though he be a man in the world, yet is he higher than all them of the midst, and shall be exalted above them all.

"Though he be a man in the world, yet is he higher than the emanations of the treasure of light, and shall be exalted above them all.

"Though he be a man in the world, yet is he higher than the mixture, and shall be exalted above the whole of it.

(230) "Though he be a man in the world, yet is he higher than the whole region of the treasure, and shall be exalted above the whole of it.

"Though he be a man in the world, yet shall he be king with me in my kingdom. He is a man in the world, but a king in the light.

"Though he be a man in the world, yet is he a man who is not of the world.

"Amen, I say unto you, that man is myself, and I am that man.

"And in the dissolution of the world, that is to say, when the pleroma shall achieve its ascension, when the number of all the perfect souls shall have ascended, and when I shall be king in the midst of the last supporter, king over all the light-emanations, king over the seven amens, the five trees, the three amens, and the nine guardians, king over the child of the child, that

Such souls are "Christs," and shall be kings in the kingdom.

is to say, over the twin saviours, king over the twelve saviours and the whole number of perfect souls which shall have received the mystery in the light—then, all those men who shall have received the mystery in that ineffable, shall be fellow-kings with me, they shall sit on my right hand and on my left in my kingdom.

"Amen, I say unto you, those men are myself, and I am these men.

"Wherefore I said unto you aforetime, 'Ye shall sit on my right hand and on my left in my kingdom, and ye shall reign with me.'

(231) "For this cause, therefore, I have not hesitated, nor have I been ashamed to call you brethren and friends, for ye shall be fellow-kings with me in my kingdom. These things, then, I said unto you, knowing that I would give unto you the mystery of that ineffable; and that mystery is myself, and I am that mystery.

Of the dignity of the thrones in the kingdom.

"Now, therefore, not only shall ye reign with me in my kingdom, but all men who shall receive the mystery of that ineffable, shall be fellow-kings with me in my kingdom, and I am they and they are myself, but my throne shall be more excellent than theirs. And because ye shall suffer griefs in this world beyond all men, until ye shall have heralded forth all the words which I shall

speak unto you, your thrones shall be close to mine in my kingdom.

"Wherefore have I said unto you aforetime, 'In the place where I shall be, there will be also my twelve ministers, but Mary Magdalene and John, the virgin, shall be higher than all the disciples.'

"And all men who shall receive the mystery in that ineffable, shall be on my left hand and on my right, and I am they, and they are myself.

"They shall be your equals in all things, and yet your thrones shall be more excellent than theirs, and my throne shall be more excellent than yours (232) and [than those of] all men who shall have found the word of that ineffable.

Of the gnosis of the word of the ineffable.

"Amen, I say unto you, the man who shall know this word, shall know the gnosis of all the words which I have said unto you, both with regard to depth and height, with regard to length and breadth; in a word, they shall possess the gnosis of all the words which I have said unto you, and of those which I have not spoken unto you, but which I will tell unto you, region by region and order by order, as I explain the emanation of the pleroma.

"Amen, I say unto you, they shall know how

the world is constituted, and they shall know why all them of the height are constituted in such or such type, and they shall know wherefore the pleroma existeth."

And when the saviour had said these things, Mary Magdalene came forward and said: "Master, bear with me, and be not wroth with me, if I question on every matter with earnestness and confidence. Now, therefore, my Master, surely there is no other word of the mystery of that ineffable, nor any other word of the whole gnosis?"

The saviour answered and said: "Yea, verily; there is another mystery of that ineffable and another word of the whole gnosis."

And Mary answered again and said unto the saviour: "Master, bear with me if I question thee, and be not wroth with me. Now, therefore, O Master, if we tarry not in life until we know the gnosis of the whole word of that ineffable, shall we not inherit the light-kingdom?"

Of the distinction between the absolute gnosis and the mysteries of light.

(233) The saviour answered and said unto Mary: "Yea, verily; every one of those who shall receive a mystery of the light, shall enter therein to inherit in the region of which he hath received the mystery; but he shall not know the whole gnosis, wherefore all things come into

existence, unless he knoweth the only word of that ineffable, that is to say, the gnosis of the pleroma; further and in all openness, I am the gnosis of the pleroma. Nor is there any possibility of knowing the one and only word of gnosis, without receiving the first mystery of that ineffable; but all the men who shall receive a mystery of light, each shall enter therein to inherit up to the region of which he shall have received the mystery.

"Wherefore have I said unto you aforetime, 'He that believeth on a prophet, shall receive a prophet's reward, and he that believeth on a just man, shall receive a just man's reward.' He shall enter into the region of which he shall receive the mystery. He who receiveth a lower mystery, shall inherit a lower region; and he who receiveth a higher mystery, shall inherit the region of the height. And each shall dwell in his region in the light of my kingdom, each shall have power over the lower orders, but he will not have power to enter into the higher orders; he shall dwell in the region of the inheritance of the light of my kingdom, (234) in stupendous light which cannot be measured either by gods or all the invisibles; he shall be in great joy and great gladness.

"Now, therefore, also, hearken, I will speak with you concerning the glory of those also

who shall receive the mysteries of the first mystery.

"He, therefore, who shall receive the [first] mystery of that first mystery, when the time cometh for him to depart from the body of the matter of the rulers, the receivers of wrath shall come to lead the soul of that man out of the body, but his soul shall be a mighty light-stream, and these receivers shall be in terror before the light of that soul. That soul shall enter into the height, that it may pass through all the regions of the light-emanations, and it shall give neither explanation, nor apology, nor symbol, in any of the light-regions, but it shall pass through all, and be higher than them all, so that it shall enter and reign over all the regions of the first saviour.

Of the ascension of the souls of them that receive the twelve mysteries of the first mystery.

"In like manner, also, he who shall receive the second mystery of the first mystery, and the third, and the fourth, up to the twelfth mystery of the first mystery, (235) when the time cometh for him to depart from the body of the matter of the rulers, the receivers of wrath shall approach him, to conduct his soul out of the body of matter; and those souls shall become mighty light-streams in the hands of the receivers of wrath, and these receivers will become terror-stricken before the light of those souls, they will

be in consternation, they will sink down on their faces; and those souls shall straightway enter into the height, that they may be carried above all the regions of the rulers and all the regions of the light-emanations; they shall give neither explanation, nor apology, in any region whatever, nor any symbol, but they shall pass through all the regions, they shall enter into all and shall reign over all the regions of the twelve saviours, so that they who shall have received the second mystery of the first mystery, shall reign over all the regions of the second saviour in the inheritances of light.

"In like manner, also, they who shall have received the third mystery of the first mystery, and also the fourth, the fifth, the sixth, up to the twelfth, each shall be king over all the regions of the saviour of which he shall have received the mystery. And he who shall have received, after the others, the twelfth mystery of the first mystery, that is to say, the authentic mystery, concerning which I will speak with you —(236) he, then, who shall have received those twelve mysteries which pertain to the first mystery, when he shall depart from the world, shall pass through all the regions of the rulers and all the regions of the light, as a mighty light-stream, and he also shall be king over all the regions of the twelve saviours. [Such souls,] however,

shall not be equal to them who shall have received this one mystery of that ineffable. But he who shall have received this mystery shall dwell in those orders, in that they are excellent, and he shall dwell in the orders of the twelve saviours."

Mary questioneth Jesus.

It came to pass, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came forward, and kissed the feet of Jesus, and said unto him: "Master, bear with me and be not wroth with me, if I question thee; but have mercy upon us, O Master, and reveal unto us the matter on which we shall question thee. Now, therefore, O Master, how is it that the first mystery hath twelve mysteries, whereas that ineffable hath but one mystery?"

Of the three mysteries and five mysteries.

Jesus answered and said unto her: "Indeed, it hath but one mystery; yet that mystery maketh three mysteries, although it is only one mystery; but the type of each of them is different. It also maketh five mysteries, while still remaining one; but the type of each is different, so that these five mysteries are equal to one another (237) in the mystery of kingship in the inheritance of light, but the type of each of them is different, and their kingdom is higher and more exalted than all the kingdoms of the series of twelve

mysteries of the first mystery; but they are not equal in the kingdom of the one and only mystery of the first mystery in the kingdom of light.

"In like manner, also, the three mysteries are not equal in the kingdom which is in the light, but the type of each of them is different, and they also are not equal in the kingdom of that one and only mystery of the first mystery in the kingdom of light.

"Different, moreover, is the type of each of these three; and the types of the configuration of each of them are different from one another.

Of the first of the three mysteries.

"For when thou shalt have accomplished the first mystery [of these three], after passing through the other [twelve], if thou shalt establish thyself, and accomplish it properly in all its configurations, then dost thou depart from thy body at the proper time, thou becomest a great flame of light, a light-stream thou passest through all the regions of the rulers and all the light-regions, which became terror-stricken before such a soul, until it shall have come into the region of its kingdom.

Of the second of the three mysteries.

(238) "When also thou shalt have properly accomplished the second mystery of the first mystery, in all its configurations—the man, then, who shall accomplish its mystery, if he uttereth the mystery

over the head of any man who shall be on the point of departing out of the body, if he speaketh it into his two ears, even though the man who is on the point of departure should receive the mystery a second time, and though he should already be a partaker in the word of truth—amen, I say unto you, when that man shall depart from the body of matter, his soul shall become a great light-stream, it shall pass through every region until it hath come into the kingdom of that mystery.

Of its efficacy with regard to the uninitiated.

"But if that man hath not received the mystery, and if he is not a participator in the words of truth—when he who performeth that mystery, uttereth those mysteries over the head of a man on the point of departure from the body, [even] of him who hath not received the mystery of light, and is not a participator in the words of truth—amen, I say unto you, that man, when he shall depart from the body, shall not be judged in any region whatever, he shall not be punished in any region at all, the fire shall not touch him because of the great mystery of that ineffable, which is with him.

"But they shall make great haste to pass him from one to the other in turn, to conduct him throughout the regions and throughout the orders, (239) until he be brought before the

virgin of light, all regions being terror-stricken before the mystery and the symbol of the kingdom of that ineffable, which is with him.

"And when he shall have been brought unto the virgin of light, the virgin of light will see the symbol of the mystery of the kingdom of that ineffable which shall be with him; the virgin of light will be amazed and will prove him, but he will not be brought unto the light until he have performed the whole polity of the light of that mystery, that is to say, the strict observance of the renunciation of the world and also of all the matter that is therein.

"The virgin of light will seal him with an excellent seal, which is this . . . . And no matter in what month he departed from the body of matter, she will have him sent into a righteous body, which shall find the divinity of truth and the higher mysteries, that he may receive them as his inheritance and that he may receive the light for ever, that is to say, the boon of the second mystery of the first mystery of that ineffable.

Of the third of the three mysteries.

"And the man who shall perform this third mystery of that ineffable, not only when he [himself] shall have departed from the body, shall he inherit the kingdom of the mystery; but when he shall complete that mystery, (240) and when he shall perform

it with all its configurations, that is to say, when he shall have created that mystery for himself, and shall have properly accomplished it, [then] when he shall have pronounced the name of that mystery over a man, departing from the body with a knowledge of that mystery, such an one, whether he have delayed or have not delayed, [even if] he pass through the dire punishments of the rulers, their harsh judgments and their various fires—amen, I say unto you, on departing from the body, when this mystery shall have been uttered over him, they shall make great haste to pass him on and hand him from one to the other, until he be brought to the virgin of light, and the virgin of light shall seal him with an excellent seal, which is this . . . : And no matter in what month he departed from the body, she will have him sent into a righteous body, which shall find the divinity of truth and the higher mystery, in order that he may inherit the kingdom of light. This, then, is the boon of the third mystery of that ineffable.

Of its efficacy with regard to the uninitiated.

"Now, therefore, whosoever shall have received one of the five mysteries of that ineffable, when he departeth from the body, he shall inherit up to the region of that mystery. The kingdom of the five mysteries is higher than the kingdom of the

Further concerning the three and five mysteries.

twelve mysteries of the first mystery, and higher than every mystery below them. (241) And the five mysteries of that ineffable are equal to one another in their own kingdom, but they are not equal to the three mysteries of that ineffable.

"And he that receiveth one of these three mysteries of that ineffable, on departing from the body shall inherit up to the kingdom of that mystery. And these three mysteries are equal to one another in the kingdom, and are higher than the five mysteries of the ineffable in the kingdom, and more exalted than them; but they are not equal to the one and only mystery of that ineffable.

Of the one and only mystery.

"He that receiveth also the one and only mystery of that ineffable, shall inherit the region of the whole kingdom according to its glory of which I have already spoken unto you on another occasion. Whosoever shall receive the mystery which is in the whole space of that ineffable, and also all the other sweet mysteries which are in the limbs of that ineffable, of which I have not yet spoken unto you, both concerning their emanation, and the manner in which they are constituted, and the type of each of them as it is—I have not told you why it is called the ineffable, or why it lies stretched out with all its limbs, (242) or how many limbs there are therein, or what are

all its regulations, nor will I say this unto you immediately, but only when I come to speak of the emanation of the [whole] pleroma; [then] will I tell you every detail, one by one, for it hath emanated together with its own word, just as it is in itself, together with the sum total of all its limbs which belong to the regulation of the one and only one, the changeless god of truth—in the region, therefore, of which each shall receive the mystery in the space of that ineffable, there shall he inherit up to the region which he shall have received, and also [as far as] the whole region of the space of that ineffable; nor shall he give explanation throughout the regions, nor apology, nor symbol, for [such souls] are without symbol and have no receivers, but they shall pass through all the regions until they arrive at the region of the kingdom of the mystery which they have received.

Of the mystery of the second space.

"In like manner also, they who shall receive the mystery of the second space, they [also] require neither explanation, nor apology, nor symbol, for they have no symbol in that world; it is the space of the first mystery.

Of the mystery of the third space, the first from without.

"But of those of the third space towards the exterior, that is to say, the third space from the interior, (243) every region in this space hath its receivers, its explanations, its apologies, and its symbols, [all

of] which I will tell you when I come to speak of this mystery, that is to say when I shall have finished explaining the emanation of the pleroma.

Of the reign of a thousand years of the light.

"But when the pleroma is completed, that is to say, when the number of perfect souls shall be reached, and the mystery shall be accomplished according to which the pleroma is the pleroma, I shall pass a thousand years, according to the years of the light, reigning over all the emanations of the light and the whole number of perfect souls who shall have received all the mysteries."

It came to pass, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came forward and said: "Master, how many years in years of the world is a year of the light?"

What is a year of the light.

Jesus answered and said unto Mary: "A day of the light is a thousand years in the world, so that thirty-six myriads of years and a half myriad of years of the world make a single year of the light.

"I shall, therefore, pass a thousand years of the light reigning in the midst of the last supporter over all the emanations of the light, over the total number of the souls who shall have received the mysteries of the light.

"And ye, my disciples, and whosoever shall have received the mystery of that ineffable, (244) shall rest with me, on my right hand and on my left, reigning with me in my kingdom.

Of them of the first space in the kingdom of the thousand years.

"And they also who shall receive the three mysteries of the five mysteries of that ineffable, shall be fellow-kings with you, in the kingdom of light; they shall not be equal with you, with you and with them who shall have received the [one and only] mystery of that ineffable, but they shall be after you, and yet shall be kings.

"And they who shall have received the five mysteries of that ineffable, shall be after [them of] the three mysteries, and yet shall be kings.

"And they who shall have received the twelve mysteries of the first mystery, shall also be after [them of] the five mysteries of that ineffable, and they shall be kings also, according to the order of each one of them.

"And they who shall have received the mystery in all the regions of the space of that ineffable, shall also be kings, but they shall be after those who shall have received the mystery of the first mystery, distributed according to the glory of each of them, so that they who shall have received a higher mystery, shall be in the higher regions, and they who shall have

received a lower mystery shall be in a lower region, reigning in the light of my kingdom.

"These only constitute the inheritance of the kingdom of the first space of that ineffable.

(245) "They also who shall have received all the mysteries of the second space, which is the space of the first mystery, shall be also in the light of my kingdom, distributed according to the glory of each of them, and each shall be in the mystery which he shall have received; and they who shall have received a higher mystery, shall be in the higher regions, and they who shall have received a lower mystery, shall be in the lower regions in my kingdom of light.

Of them of the second space.

"This is the inheritance of the second king, for them who shall have received the mystery of the second space of the first mystery.

"They also who shall receive all the mysteries of the second space [of the first mystery], which is the first space from the exterior, they also shall be after the second king, distributed also in the light of my kingdom, according to the glory of each of them, each being in the region of which he shall have received the mystery, so that they who shall have received higher mysteries, shall be in higher regions, and they who shall have received lower mysteries, shall be in lower regions.

Of them of the third space, the first from without.

"These are the three inheritances of the kingdom of light.

"Now the mysteries of these three inheritances of light are exceedingly numerous. Ye shall find them in the two great Books of Ieou; but I will give you and tell you the great mysteries of each inheritance, (246) those which are higher than all their regions, that is to say, those which are chief over all their regions and orders, those which can bring the whole human race into the higher regions, from space to space of the inheritance.

"But as for the rest of the lower mysteries, ye have no need thereof, but ye shall find them in the two Books of Ieou, which Enoch wrote when I spoke with him from the tree of knowledge, and from the tree of life, which were in the Paradise of Adam. Of the Books of Ieou.

"Now, therefore, when I shall have finished explaining the whole of the emanation, I will give you and tell you the great mysteries of the three inheritances of my kingdom, those which are chief of the mysteries which I will give you. I will tell them unto you in all their configurations, in all their types, and in all their numbers, together with the seals of the third space, which is the first space from the exterior; and I will tell you the explanations, apologies, and symbols of that space.

"As to the second space towards the interior, they [who reach thereto] have no need either of explanation, or apology, or symbol, or number, or seal; but only of types and configurations."

(247) When the saviour had finished saying these words unto his disciples, Andrew came forward and said: "Master, be not wroth with me, but have mercy upon me, and reveal unto me the mystery of the word concerning which I shall question thee, for it hath been hard for me, and I have not understood it."

The saviour answered and said unto him: "Ask concerning that which thou desirest to question and I will reveal it unto thee face to face without parable."

Andrew questioneth Jesus.

And Andrew answered and said: "I am in great wonderment and amazement, how men of this world and in bodies of matter when they depart from this world, shall pass through all those firmaments, and those rulers, all lords, all gods, all those great invisibles, and all those of the region of them of the midst, and those of the whole region of them that are on the right, and all the great emanations of them that are on the right, so that they pass through them and inherit the kingdom of light. This matter, then, is hard for me."

When Andrew had said these words, the spirit of the saviour was moved in him, and he cried

out and said: "How long shall I bear with you, how long shall I suffer you? Do ye still not know and are ye ignorant? Know ye not, and do ye not understand that ye are all angels, all archangels, gods and lords, all rulers, all the great invisibles, all those of the midst, (248) those of every region of them that are on the right, all the great ones of the emanations of the light with all their glory; that ye are all, of yourselves and in yourselves in turn, from one mass and one matter, and one substance; ye are all from the same mixture.

That all men are potentially all powers.

"And by the commandment of the first mystery, the mixture is constrained until all the great light-emanations with all their glory are purified, until they are cleansed from the mixture, till they are purified not of themselves, but of necessity, according to the regulation of that one and only ineffable.

"They indeed have not at all [in reality] undergone sufferings, nor changes of region, nor have they at all torn themselves asunder, nor poured themselves into different bodies, nor have they been in any affliction.

"Whereas ye others, ye are the purgations of the treasure, ye are the purgations of the region of them that are on the right, ye are the purgations of all the

As to how men differ from the powers.

invisibles and of all the rulers; in a word, ye are the purgations of all of them. And ye have been in great afflictions and great tribulations, in your pourings into different bodies of this world. (249) And after all these afflictions which came from yourselves, ye have struggled and fought, renouncing the whole world and all the matter that is in it; and ye have not held your hands in the fight, until ye found all the mysteries of the kingdom of light, which have purified you, and transformed you into refined light, most pure, and ye have become pure light itself.

"For which cause have I said unto you aforetime, 'Seek, that ye may find.' I said, therefore, unto you, 'Ye shall seek out the mysteries of light, which purify the body of matter, and they will transform you into light of exceeding great purity.'

Of the purifying mysteries.

"Amen, I say unto you, the race of human kind is of matter. I tore myself asunder, I brought unto them the mysteries of light, to purify them, for they are the purgations of all the matter of their matter; otherwise, no soul in the whole of human kind would have been saved; nor could it have inherited the kingdom of light, unless I had brought unto them the purifying mysteries.

"Now the light-emanations have no need of any mystery, for they are pure; but the human

race hath need of purification, for all men are purgations of matter. For this cause I said unto you aforetime, 'They that are whole, need no physician, but they that are sick'; (250) that is to say, they that are of the light have no need of the mysteries, for they are pure light-powers, but the human race hath need of them, for [men] are purgations of matter.

"For this cause, therefore, preach ye to the whole human race, saying, 'Cease not to seek day and night, until ye have found the purifying mysteries'; and say unto them, 'Renounce the whole world, and all the matter therein,' for he who buyeth and selleth in this world, he who eateth and drinketh of his own matter, who liveth in his own cares and in all his own associations, amasses ever fresh matter from his matter, in that the whole world, and all that is therein, and all its associations, are exceedingly material purgations, and they shall make enquiry of every one concerning his purity.

"For which reason, then, I said to you aforetime, 'Renounce the whole world and all the matter therein,' that ye may not add other matter to the matter which is already in you. Therefore, preach ye this to the whole human race, saying, 'Renounce the whole world and all its associations, (251) that ye may not add fresh matter to the matter which is already in you';

and say unto them, 'Cease not to seek day and night, and stay not your hands until ye have found the purifying mysteries which shall cleanse you, and will transform you into pure light, that ye may enter into the height and inherit the light of my kingdom.'

That all who are purified shall be saved.

"Now, therefore, thou, O Andrew, and all thy brethren and co-disciples, because of your renunciations, and all the sufferings which ye have endured in every region, because of your repourings into different bodies, and because of all your tribulations, ye have, after all, received the purifying mysteries, and are become pure light exceedingly refined. For this cause, therefore, ye shall enter into the height, ye shall come to the interior of all the regions of all these great emanations of the light, ye shall be kings in the kingdom of light for ever. This is the explanation of the words on which ye question me.

That finally they shall be higher than all powers.

"Now, therefore, Andrew, still art thou in unbelief and ignorance; but when ye shall have departed from your bodies, and shall have entered into the height, and arrived at the region of the rulers, all the rulers shall be ashamed before you, in that ye are the purgations of their matter and yet have been transformed into purer light than all of

them. And when ye shall have come into the region of the great invisible, (252) and into the region of them of the midst, of them of the right, and into the regions of all those great emanations of the light, ye shall receive glory in the presence of all of them, in that ye are the purgations of their matter and are transformed into light purer than them all. And all the regions shall sing a song before you, until ye have entered into the region of the kingdom."

When the saviour had said these things, Andrew knew clearly, and not only he but also all the other disciples, that they should inherit the kingdom of light. Then they all cast themselves on the ground, side by side, at Jesus' feet, they cried aloud, and wept, and besought the saviour, saying: "Master, forgive our brother the sin of ignorance."

Jesus pardoneth the ignorance of Andrew.

And the saviour answered and said: "I forgive and will forgive; for this cause hath the first mystery sent me, that I may forgive every one his sins."

EXTRACT FROM THE BOOKS OF THE SAVIOUR.

"And they that are worthy of the mysteries which lie in that ineffable, that is to say, they that have not emanated—they are prior to the first mystery. To use a similitude and correspondence of speech that ye may understand, they are the members of that ineffable; and each is according to the dignity of its glory, the head according to the dignity of the head, the eye according to the dignity of the eye, (253) the ear according to the dignity of the ear, and the rest of the members [in like fashion]; so that it is manifest that there are many members but only one body. Of this I speak to you in a paradigm, a correspondence, and a similitude, but not in the reality of its configuration; I have not revealed the [whole] word in truth.

Of the members of the ineffable.

"But the mystery of that ineffable and every member which is in it—that is to say, they that dwell in the mystery of that ineffable, and they that dwell in [that ineffable]—and also the three spaces which follow after them, mystery by mystery, in truth and verity, all that [is myself]. I am the treasure of all of them, apart

Jesus, the great initiator, is all mysteries.

from which there is no treasure, apart from which there is no individuality in the world; but there are other words [besides the word of this world], other mysteries, other regions.

"Now, therefore, blessed is he [among men] who hath found the mysteries of the space towards the exterior. He is a god, who hath found the words of the mysteries of the second space in the midst. He is a saviour and free of every space, who hath found the words of the mysteries, the words of the third space towards the interior. He is the very pleroma itself—the object of desire of all who are in that third space—who hath found the mystery (254) in which they [all] are and in which they are [all] set. Wherefore is he equal to [all of them]. He hath found also the words of the mysteries, which I have written down for you by a similitude, namely the members of the ineffable. Amen, I say unto you, he who hath found the words of these mysteries in the truth of God, that man is chief in the truth, he is its peer, because of these words and mysteries. The pleroma verily oweth its being to that mystery. For which cause, he who hath found the words of these mysteries, is equal to the chief [of all]. It is the gnosis of the gnosis of the ineffable, concerning which I speak unto you this day."

Of the dignity of them who are initiated into the mysteries.

THE SECOND BOOK OF PISTIS SOPHIA.

(CONTINUED.)

JESUS continued in his conversation and said unto his disciples: "When I shall have gone unto the light, preach unto the whole world and say unto them, 'Cease not day and night to seek until ye have found the mysteries of the kingdom of light, which will purify you and transform you into pure light, that ye may be brought to the kingdom of light.'

Of the preaching of the disciples.

"Say unto them, 'Renounce the whole world and all the matter that is in it, all its cares, all its sins, in a word, all the associations that are in it, (255) that ye may be worthy of the mysteries of light, and be saved from all the torments which are in the judgments.'

What men should avoid.

"Say unto them, 'Renounce murmuring, that ye may be worthy of the mysteries of light, and be saved from the fire of the dog-faced one.'

"Say unto them, 'Renounce superstition,

that ye may escape the judgment of that dog-faced one.'

"Say unto them, 'Renounce all spells, that ye may be worthy of the mysteries of light, and escape the torments of Ariel.'

"Say unto them, 'Renounce calumny, that ye may be worthy of the mysteries of light, and escape the rivers of fire of the dog-faced one.'

"Say unto them, 'Renounce false witness, that ye may become worthy of the mysteries of light, and escape, and be preserved from the rivers of fire of the dog-faced one.'

"Say unto them, 'Renounce boasting and pride, that ye may be worthy of the mysteries of light, and escape the pits of fire of Ariel.'

"Say unto them, 'Renounce gluttony, that ye may be worthy of the mysteries of light, and escape the judgments of Amenti.'

"Say unto them, 'Renounce garrulity, that ye may be worthy of the mysteries of light, and preserved from the fires of Amenti.'

(256) "Say unto them, 'Renounce evil caresses, that ye may be worthy of the mysteries of light, and preserved from the torments which are in Amenti.'

"Say unto them, 'Renounce the desires of avarice, that ye may be worthy of the mysteries of light, and escape from the rivers of fire of that dog-faced one.'

"Say unto them, 'Renounce the loves of the world, that ye may be worthy of the mysteries of light, and escape from the coats of pitch and fire of the dog-faced one.'

"Say unto them, 'Renounce robbery, that ye may be worthy of the mysteries of light, and escape the rivers of fire of Ariel.'

"Say unto them, 'Renounce evil words, that ye may be worthy of the mysteries of light, and saved from the torments of the rivers of smoke.'

"Say unto them, 'Renounce wickedness, that ye may be worthy of the mysteries of light, and saved from the seas of fire of Ariel.'

"Say unto them, 'Renounce pitilessness, that ye may be worthy of the mysteries of light, and saved from the judgments of the dragon-faced one.'

"Say unto them, 'Renounce wrath, that ye may be worthy of the mysteries of light, and saved from the rivers of smoke of the dragon-faced.'

"Say unto them, 'Renounce reviling, that ye may be worthy of the mysteries of light, and saved from the fire of the seas of the dragon-faced.'

(257) "Say unto them, 'Renounce pillage, that ye may be worthy of the mysteries of light, and saved from the seething seas of the dragon-faced.'

"Say unto them, 'Renounce robbery, that ye may be worthy of the mysteries of light, and saved from Ialdabaôth.'

"Say unto them, 'Renounce slandering, that ye may be worthy of the mysteries of light, and saved from the rivers of fire of that lion-faced.'

"Say unto them, 'Renounce quarrelling and broiling, that ye may be worthy of the mysteries of light, and saved from the seething rivers of Ialdabaôth.'

"Say unto them, 'Renounce all ignorance, that ye may be worthy of the mysteries of light, and saved from the workmen of Ialdabaôth and the fires of his seas.'

"Say unto them, 'Renounce villainy, that ye may be worthy of the mysteries of light, and saved from all the demons of Ialdabaôth and all his judgments.'

"Say unto them, 'Renounce sloth, that ye may be worthy of the mysteries of light, and saved from the seething seas of pitch of Ialdabaôth.'

"Say unto them, 'Renounce adultery, that ye may be worthy of the mysteries of the kingdom of light, and saved from the seas of sulphur and pitch of the lion-faced.'

"Say unto them, 'Renounce murder, that ye may be worthy of the mysteries of light, and saved from the crocodile-faced ruler, who

dwelleth in ice, (258) the first creation of the outer darkness.'

"Say unto them, 'Renounce hardness of heart, and impiety, that ye may be worthy of the mysteries of light, and saved from the rulers of the outer darkness.'

"Say unto them, 'Renounce atheism, that ye may be worthy of the mysteries of light, and saved from the weeping and gnashing of teeth.'

"Say unto them, 'Renounce [magic] potions, that ye may be worthy of the mysteries of light, and saved from the great frost and hail of the outer darkness.'

"Say unto them, 'Renounce blasphemy, that ye may be worthy of the mysteries of light, and saved from the great dragon of the outer darkness.'

"Say unto them, 'Renounce the doctrines of error, that ye may be worthy of the mysteries of light, and saved from all the punishments of the great dragon of the outer darkness.'

"Say unto them who teach the doctrines of error, and to them who are taught by them, 'Woe unto you, for if ye repent not, and abandon not your errors, ye shall come into the torments of the great dragon of the inexorable outer darkness, and ye shall not be set free from the world for the eternity, ye shall be without existence until the end.'

(259) "Say unto them that abandon the doctrines of truth of the first mystery, 'Woe unto you, for your torment shall be worse than that of all men, for ye shall dwell in the great ice, and frost, and hail, in the midst of the dragon and the outer darkness, and ye shall not be set free from the world henceforth for the eternity, ye shall be frozen up in that region, and in the ascension of the pleroma, ye shall be lost, ye shall be non-existent for the eternity.'

"Say also unto the men of the world, 'Be diligent, that ye may receive the mysteries of light, and enter into the height of the kingdom of light.' What men should practise.

"Say unto them, 'Be ye loving unto men, that ye may be worthy of the mysteries of light, and enter into the height, into the kingdom of light.'

"Say unto them, 'Be ye gentle, that ye may receive the mysteries of light, and enter into the height, into the kingdom of the light.'

"Say unto them, 'Be ye peacemakers, that ye may receive the mysteries of light, and enter into the height, into the kingdom of light.'

"Say unto them, 'Be ye merciful, that ye may receive the mysteries of light, and enter into the height, into the kingdom of light.'

"Say unto them, 'Be ye compassionate, that

ye may receive the mysteries of light, and enter into the height, into the kingdom of light.'

"Say unto them, 'Minister unto the poor and sick and afflicted, (260) that ye may receive the mysteries of light, and enter into the height, into the kingdom of light.'

"Say unto them, 'Be ye loving unto God, that ye may receive the mysteries of light, and enter into the height, into the kingdom of light.'

"Say unto them, 'Be ye righteous, that ye may receive the mysteries of light, and enter into the height, into the kingdom of light.'

"Say unto them, 'Renounce everything, that ye may receive the mysteries of light, and enter into the height, into the kingdom of light.'

"These are all the boundary marks of the paths of them that are worthy of the mysteries of light.

"Unto them, therefore, who shall have made this renunciation, give ye the mysteries of light; hide them not from them at all. Should they have been sinners, should they have been in all the sins and all the iniquities of the world, of which I have spoken unto you, nevertheless, if they turn themselves, and repent, and have made the renunciation which I have just described unto you, give ye unto them the mysteries of the

Unto such the mysteries of light are to be given.

kingdom of light; hide them not from them at all.

"It is because of sin that I have brought these mysteries into the world, for the remission of all the sins which they have committed from the beginning. Wherefore have I said unto you aforetime, 'I came not to call the righteous.' (261) Now, therefore, I have brought the mysteries that the sins of all men may be remitted, and they be brought into the kingdom of light. For these mysteries are the boons of the first mystery for the destruction of the sins and iniquities of all sinners."

The mysteries are for the remission of sins.

It came to pass, when Jesus had finished speaking these words unto his disciples, that Mary came forward and said to the saviour: "Master, surely, then, the righteous perfect in all righteousness, the man in whom there is no sin at all, such a man will not be chastised in the torments and judgments? Will they not surely bring him into the kingdom of the heavens?"

Mary again questioneth Jesus.

The saviour answered and said unto Mary: "A righteous man who is perfect in all righteousness, who hath committed no sin at any time, should such a one not have received the mystery of light, when the time cometh for him to pass

Of the soul of the righteous man who is not initiated, when it passeth from the body.

out of the body, the receivers of light of the one great triple power, who is the great one among them, shall immediately rescue the soul of that man from the hands of the receivers of wrath. Three days shall they journey round with it in all the creatures of the world, and after the three days they shall bring it from above into chaos, to pass it through the torments of the judgments, that they may instruct it in the torments. (262) The fires of chaos, however, will not trouble it greatly ; but they will trouble it somewhat for a short space.

" Quickly and with haste will they take pity on it, to bring it forth from chaos, and set it in the way of the midst of the rulers ; they shall not torment it with their harsh judgments, but the fire of their regions shall trouble it somewhat. [So that] though they shall bring it into the region of these pitiless Achthanabas, they shall nevertheless not torment it in its harsh judgments, but [only] keep it there a short space, the fire of its torments troubling it [only] somewhat.

" And again with haste will they take pity on it, to bring it forth from the regions which belong to those rulers, and in like manner they will cause it to pass through all the torments.

" They shall take it out of the æons entirely, lest the rulers of the æons should carry it off and

ravish it; they shall lead it along the way of the sunlight, to bring it to the virgin of light. And she will prove it, to find it free of all sin, but will not have it brought to the light, because the sign of the kingdom of the mysteries is not with it. But she will seal it with an excellent seal that it may be carried into a righteous body of the æons. (263) And [that man] shall be good so that he may find the signs of the mysteries of light, and inherit the kingdom of light for ever.

"And if a man have sinned once, or twice, or thrice, he shall be sent back into the world according to the type of the sins he hath committed; I will tell you these types when I shall come to explain the emanation of the pleroma.

"But amen, amen, I say unto you, even though a righteous man have not committed any sin at all, it is impossible to take him into the kingdom of light, because the sign of the kingdom of the mysteries is not with him. In a word, it is not possible to bring a soul into the light without the mysteries of light."

John questioneth Jesus.

It came to pass, therefore, when Jesus had finished speaking these words unto his disciples, that John came forward and said: "Master, if a man is a sinner, a transgressor, steeped in every iniquity, but hath left all this for the sake of the kingdom of the

heavens, and hath renounced the whole world and all the matter therein, and we should give him the first of the mysteries of light which are in the first space from the exterior, and if a short time after he have received the mysteries, he should return to his transgression, and yet once again should repent and cease from all sin, (264) and should renounce the whole world and all the matter therein, and if he should come [unto us], and be in great contrition, and if we should know really in truth that God willeth that we should give unto him the second mystery of the first space from the exterior; should he moreover in like manner turn again and transgress, and be in the sins of the world, and yet once more again repent and cease from the sins of the world, and again renounce the whole world and all the matter therein, and be in great contrition, and we should know it with certainty, and he is not a hypocrite, and we should again give him the mysteries of the first [space]; should he further, moreover, in like manner, turn again, and commit sin, and plunge into every type [of sin], wilt thou or not that we remit [his transgressions] unto seven times, and give him the mysteries which are in the first space from the exterior unto seven times?"

The saviour answered again and said unto John: "Remit ye his sin not only unto seven

times, but amen, I say unto you, remit ye it unto him many times seven times, and each time give ye him the mysteries from the beginning, [the mysteries] which are in the first space from the exterior; perchance ye will win the soul of that brother, so that he may inherit the kingdom of light.

Of the initiated who sinneth and repenteth until seven times.

"For this cause, when ye questioned me aforetime, saying, (265) 'If our brother sin against us, wilt thou that we forgive him unto seven times?' I answered and said unto you, 'Not only unto seven times, but unto seventy times seven.'

A former saying explained.

"Now, therefore, remit ye his sin many times, and every time give unto him the external mysteries, those which are in the first space; perchance ye shall win the soul of that brother, so that he may inherit the kingdom of light.

"Amen, I say unto you, he who shall give life unto a single soul, and shall save it, in addition to his own proper light in the kingdom of light, he shall further receive an additional glory for the soul which he shall have saved, so that he who shall save a host of souls, in addition to his own proper glory in the glory, he shall receive a host of additional glories for the souls which he shall have saved."

Of the reward of the savers of souls.

When, therefore, the saviour had spoken these words, John came forward and said: "Master, bear with me if I question thee, for I will begin from this hour to question thee on every matter, concerning the way in which we are to preach to human kind.

John continueth his questioning.

"If, then, such a brother, after I shall have given him one of the mysteries of the beginning, which are in the first space from the exterior, after I have given him a number of mysteries—[if, I say, such a brother] hath not become worthy of the kingdom of the heavens, wilt thou that we pass him on to the mysteries of the second space? Perchance we shall win the soul of that brother, he might repent, and be in contrition, and inherit the kingdom of the heavens; (266) wilt thou or not that we pass him on to the mysteries which are in the second space?"

The saviour answered and said unto John: "If that brother is not a hypocrite, but longeth for God in truth, if ye shall have given him many times the mysteries of the beginning, and yet because of the necessity of the elements of the fate, he hath not proved worthy of the mysteries of the kingdom of light, [nevertheless] continue to remit his transgressions, pass

That the mysteries shall be given unto a repentant brother even up to the three of the second space.

him on, and give unto him the first mystery of the second space. Perchance ye shall win the soul of that brother.

"[Even then] if he be not worthy of the mysteries of light, if he commit transgression and any kind of sin, and then again should repent and be in great contrition, and renounce the whole world, and cease from all the sins of the world, and ye know with certainty that he is not a hypocrite, [then] turn ye [to him] again, and remit his sin, pass him on, give unto him the second mystery of the second space of the first mystery. (267) Perchance, indeed, ye shall win the soul of that brother, that he may inherit the kingdom of the heavens.

"Yet again, if he show himself not worthy of the mysteries, but commit transgression and any kind of sin, and yet again repent and be in great contrition, and renounce the whole world and all the matter therein; and cease from the sin of the world, and ye know truly that he is not a hypocrite, but longeth for the truth, turn ye again [unto him], remit his sin and accept his repentance, for the first mystery is compassionate and merciful-minded; yet again pass him on, and give him, one after another, the three mysteries of the second space of the first mystery.

"[But] if that man [again] transgresseth, and is in any kind of sin, ye shall not remit his sin again from that hour, nor any more accept his repentance; let him be for you as a stumbling-block and transgressor.

The limit of the power of the disciples to remit sins.

"For, amen, I say unto you, those three mysteries shall witness against his last repentance, and there is no more repentance for him from that hour. Amen, I say unto you, (268) the soul of that man shall have no more probation for the world of the height henceforth from that hour, but it shall dwell in the habitations of the dragon of outer darkness.

"It is because of the souls of men of this kind that I spake unto you aforetime in parable, saying unto you, 'If thy brother sin against thee, reprove him alone; if he hearken unto thee, thou shall have won thy brother; if he hearken not unto thee, take with thee another [brother]; if he still will not hear thee or that other [brother], bring him before the assembly; if he hearken not unto the rest [of the brethren], let him be for you as a transgressor and a stumbling-block.'

A former saying explained.

"If he prove not worthy in the first mystery, give him the second; and if he prove unworthy in the second, give him the three, one after the other—that is to say, the 'assembly'—and

if he prove unworthy in the third mystery, let him be for you as a stumbling-block and a transgressor.

"And the word which I spake to you aforetime, 'By the mouth of two or three witnesses every word shall be established,' signifieth that these three mysteries shall witness against his last repentance. (269) Amen, I say unto you, [even] should that man repent, there is no mystery which can remit his sins and accept his repentance, there is not the least possibility of any mystery at all listening unto him, save only the first mystery of the first mystery and the mysteries of that ineffable. They alone will accept the repentance of that man and will remit his sins, for those mysteries are compassionate and merciful-minded, and grant remission at any time."

Of the absolute mystery of the remission of sin.

When the saviour had said these words, John continued [his questioning], and said to the saviour: "Master, if a brother, who is a very great sinner, hath renounced the whole world and all the matter therein, all its sins and all its interests, and we shall prove him, and know that he is not a deceiver and a hypocrite, but that he hath a real desire to be in the truth, and we should know that he is worthy of the mysteries of the second

John continueth his questioning.

space or [even] the third, wilt thou or not that we give him of the [mysteries] of the second space and even of the third, before he have received any mystery at all of the inheritance of light; wilt thou that we give them unto him or no?"

The teaching with regard to sinners who receive the mysteries further extended.

And the saviour answered and said unto John in the midst of the disciples: "If ye know with certainty (270) that that man hath renounced the whole world, all its interests, all its associations, and all its sins, if ye know of a certainty that he is not a deceiver or a hypocrite, or merely curious to know what kind of things the rites of the mysteries are, but that he desireth God in truth, ye shall not hide [the mystery] from this man, but ye shall give him the mysteries of the second space and [even] of the third; after ye have proved him to find out of what mystery he is worthy, then give him that mystery and hide it not from him, for should ye hide it from him, ye will be subject to a great judgment.

"[Even] if, after ye have once given him [of the mysteries] of the second space or of the third, he should return again to his transgression, [nevertheless] ye shall again give them unto him a second time, and also a third time; but if he still transgress, ye shall no longer give him them,

for then these mysteries shall be witnesses against him in his last repentance. Amen, I say unto you, he who shall give the mysteries again unto such a man in the second or in the third space, is subject to a great judgment. But let that man be for you as a transgressor and a stumbling-block.

"Amen, I say unto you, for the soul of that man there is no salvation in the world from that hour; (271) his habitation shall be in the midst of the jaws of the dragon of outer darkness, the place of weeping and gnashing of teeth, and in the dissolution of the world, his soul shall be frozen up, and shall be lost in the pitiless ice and inexorable fire, and shall cease to exist for the eternity.

"Even should he again repent and renounce the whole world, all its interests, and all its sins, and be in severe penitential discipline and great contrition, [nevertheless] no mystery shall accept his repentance, none shall give ear unto him to accept his repentance, and grant him the remission of his sins, save only the mystery of the first mystery and the mystery of that ineffable. These alone will accept repentance from such a man, and grant him the remission of his sins, for these mysteries are compassionate and merciful-minded, and grant remission of sins at any time."

When the saviour had said these words, John continued [his questioning] further, and said unto him: "Master, bear with me, for I question thee on every matter with earnestness and confidence, as to the manner in which we are to preach to the men of the world."

John continueth his questioning.

The saviour answered and said unto John: "Ask concerning every matter as thou wilt, and I will reveal it unto thee, face to face, with freedom, and without parable, and with certainty."

(272) And John answered and said: "Master, when we go forth to preach, and enter into a city or a town, and the people of that city come to meet us, and we know not who they are, if they employ great deception and hypocrisy, and receive us, and take us into their houses, wishing to make trial of the mysteries of light; if they are hypocrites with us in their submission, and we think that they love God, and we should give them the mysteries of the kingdom of light, and afterwards we should discover that they have not acted in a manner worthy of the mysteries, and we should find out that they have been hypocrites with us, and have deceived us and have afterwards made a [mere] mock of the mysteries of the several regions, mimicking us and [making forgeries of] our mysteries also,

what, then, will happen to people of this kind?"

The saviour answered and said unto John: "When ye shall have entered into a city or a town, unto the house into which ye shall enter and in which ye shall be received, give ye one of the mysteries; if they be worthy of it, ye shall surely win their souls and they shall inherit the kingdom of light; but if they be not worthy of it, but have deceived you, and have made a [mere] mock of the mysteries, mimicking you and the mysteries, (273) [then] shall ye appeal to the first mystery of the first mystery who hath compassion on all the world, saying, 'The mystery which we have given unto these impious and iniquitous souls, they have not performed in a manner worthy of thy mystery, but they have [merely] copied [what we did]; give back [therefore] that mystery unto us, and make them for ever strangers to the mystery of thy kingdom.' Shake ye off the dust of your feet as a testimony against them, and say unto them, 'May your souls be as the very dust of your house.' Amen, I say unto you, in that hour all the mysteries which ye have given unto them shall return unto you; every word and every mystery of which they shall have received the form shall be taken from them.

Of hypocrites who receive the mysteries.

"Concerning people of this kind, verily, have I aforetime spoken unto you in parable, saying, 'Into whatsoever house ye enter, and ye shall be received, say unto them, "Peace be with you," and if they are worthy, your peace shall rest upon them, and if they are not worthy, it shall return unto you again'—that is to say, if these people act in a manner worthy of the mysteries of the kingdom of light; but if they behave hypocritically and with deception towards you, without your being aware thereof, (274) and ye give unto them the mysteries of the kingdom of light, and afterwards they make a mock of the mysteries, and mimic you and my mysteries, [then] ye shall celebrate the first mystery of the first mystery, and he will give back unto you every mystery that ye shall have given unto them, and will make them strangers to the mysteries of light for ever.

A former saying explained.

"Men of this kind shall have no more probation given them in this world from that hour; but, amen, I say unto you, their habitation shall be in the midst of the jaws of the dragon of outer darkness. And should they even have again a time of repentance, and should they renounce the whole world, and all the matter therein, and all the sins of the world, and should then make entire submission to the mysteries of the light, no mystery will give ear unto

them or grant them remission of their sins, save only the one and only mystery of that ineffable, who hath compassion on the whole world and granteth the remission of the sins of the whole world."

Mary again questioneth Jesus.

It came to pass, when Jesus had finished speaking these words unto his disciples, that Mary worshipped the feet of Jesus, and kissed them and said unto him: "Master, bear with me, if I question thee, and be not wroth with me."

The saviour answered and said unto Mary: "Ask what thou wilt, and I will reveal it unto thee with freedom."

(275) And Mary said: "Master, well then, supposing that a brother is good and righteous, and we have perfected him with all the mysteries of light, and that this brother hath a brother or a kinsman or some connection or other, and the latter is a sinner and impious—or even if he be not a sinner—and on this person's passing from the body, the heart of the good brother grieves and mourns over him, in that [his friend] is in the judgments and torments; now, then, O Master, what shall we do to carry him out of the harsh torments and judgments?"

The saviour answered and said unto Mary: "I have already spoken unto you on this subject on another occasion, but hearken while I tell you

again, that ye may be perfected in every perfection.

How the souls of them that have passed from the body may be helped by those on earth.

"Now, therefore, with regard to all who commit sin, or those who do not commit sin, if ye will not only that they be taken back out of the harsh judgments and torments, but also that they should be carried into a righteous body, which shall find the mysteries of the godhead, so as to enter into the height and inherit the kingdom of light—[then] celebrate the third mystery of that ineffable, saying, (276) 'Set ye free the soul of the man of whom we think in our hearts, set ye it free from all the torments of the rulers; haste ye speedily to bring him unto the virgin of light; in this very month let the virgin of light seal him with an excellent seal, in this very month let the virgin of light cast him into a body that shall be righteous and good, that he may enter into the height, and inherit the kingdom of light.'

"And if ye say these words, amen, I say unto you, all those that are in service in all the orders of the judgments of the rulers, will set to work to pass that soul from one to the other, until they bring it unto the virgin of light. And the virgin of light shall seal it with the sign of the kingdom of that ineffable, and give it unto her receivers, and the receivers will cast it into a

righteous body, and it will find the mysteries of light, and become good, and enter into the height and inherit the kingdom of light. This is the matter on which ye have questioned me."

Mary continued and said: "Now, then, O Master, hast thou not brought the mysteries into the world (277) that men may not be distressed by the death that shall come upon them from the rulers of the fate? For if it befalleth any one to die by the sword, or die by water, by tortures and questioning and the violence of the law, or by any other evil death, surely hast thou not brought the mysteries into the world that men may not thus die at the hands of the rulers of the fate, but may die by a sudden death, and not be tortured by such kinds of death? For they are in exceeding great number who persecute us because of thee, and multitudes pursue us because of thy name, so that if we be submitted to the torture, we shall utter the mystery, that we may immediately depart from the body without suffering any pain."

Mary continueth her questioning.

The saviour answered and said unto his disciples: "Concerning the matter on which ye question me, I have spoken unto you on another occasion; but hearken once more that I may tell it you again. Not only ye, but all men who shall

How an initiate can escape from the death of the body without pain.

accomplish that first mystery of the first mystery of that ineffable; [only] while a man is [still] engaged in completing that mystery in all its configurations and all its types and all its states, he shall not depart from the body [under such circumstances]; but after the perfect accomplishment of that mystery in all its configurations and all its types, (278) [then] after this at any moment when he shall name that mystery, he shall be saved from all that might have befallen him at the hands of the rulers of the fate. In that moment he shall depart from the body of the matter of the rulers, and his soul shall become a great light-stream, it shall soar into the height, and shall pass through all the regions of the rulers and all the regions of the light, until it come into the region of its kingdom, without presenting explanation or apology in any region, for it is free of [all] symbol."

And when Jesus had spoken these words, Mary again hastened to cast herself at Jesus' feet, and kissed them, saying: "Master, I will question thee [yet] again; reveal it unto us and hide nothing from us."

Jesus answered and said unto Mary: "Ask on whatever matter thou wilt, and I will reveal it unto thee with freedom, without parable."

Mary answered and said: "Well, then, O Master, hast thou not [also] brought the mysteries

into the world because of poverty and riches, of weakness and strength, of sickness and health, in a word because of all things of this kind, so that when we come into the regions of a country, and they do not believe in us or give ear to our words, we should perform these mysteries in those regions, in order that they may know truly that we preach the words of the perfection?"

Mary continueth her questioning.

(279) The saviour answered and said unto Mary in the midst of the disciples: "The mystery on which ye question me, [behold] I gave it unto you on another occasion; but I will answer again and explain unto you the matter.

"Now, therefore, O Mary, not only ye, but all men who shall achieve the mystery of the resurrection of the dead which healeth from demonial possessions, and sufferings and every disease, [which also healeth] the blind, the lame, the halt, the dumb, and the deaf, [the mystery] which I gave unto you aforetime—whosoever shall receive of these mysteries and achieve them, if he ask for anything whatever hereafter, poverty or riches, weakness or strength, disease or health, or the whole healing of the body, and the resurrection of the dead, the power of healing the lame, the blind, the deaf

The mystery of the resurrection of the dead.

and the dumb, of every disease and every suffering—in a word, whosoever shall achieve this mystery, if he ask any of the things which I have just told unto you, they shall at once be granted unto him."

When, therefore, the saviour had said these words, the disciples came forward and cried out all together, saying: "O saviour, thou excitest us with exceeding great frenzy because of the transcendent height which thou hast revealed unto us; and thou exaltest our souls, and they have become paths on which we travel to come unto thee, (280) for they came forth from thee. Now, therefore, because of the transcendent heights which thou hast revealed unto us, our souls have become frenzied, and they travail mightily yearning to go forth from us into the height to the region of thy kingdom."

The disciples became frenzied at the sublimity of the teaching.

And when the disciples had said these words, the saviour again continued his conversation, and said unto his disciples: "If ye enter into cities, or principalities, or countries, preach ye first unto them, saying: 'Seek ye ever, and cease not, until ye have found the mysteries of the light, which will bring you unto the kingdom of light.' Say unto them, 'Beware of the doctrines of error,' for many shall come in my name, saying, 'It is

How the disciples shall preach.

I,' and it shall not be so, and they shall lead astray many.

"Now, therefore, to every one that cometh unto you, and shall believe in you, and hearken unto my words, and act worthily of the mysteries of light, unto him shall ye give the mysteries of light, and hide them not from him. Unto him that is worthy of the higher mystery, give ye thereof, and to him that is worthy of the lower mystery, give ye thereof, and hide nothing from him.

What mysteries they shall give.

"But as to the mystery of the resurrection of the dead, and of the healing of disease, give it unto none and teach it not, for that mystery pertaineth to the rulers, it and all its namings. (281) For this cause, therefore, give it unto none, and teach it not until ye have established the faith in the whole world, in order that, when you enter into cities or countries, and they do not receive you, nor believe on you, nor give ear unto your words, ye may then raise the dead in those regions, and heal the lame, the blind, and all kinds of diseases in those regions, and by all such means, they will believe on you, that ye preach the God of the perfection, and will have faith in all your words. For this cause have I given unto you this mystery, until ye shall have established the faith in the whole world."

The mystery of the resurrection not to be given to any.

Of the constitution of man.

And when the saviour had spoken these words he continued further in his conversation, and said unto Mary: "Now, therefore, give ear, O Mary. Concerning the word on which thou hast questioned me, to wit, 'Who constraineth a man to sin?'—now, therefore, [will I tell it thee]. When the babe cometh into the world, the power is feeble in it, the soul also is feeble in it, and the counterfeit of the spirit is also feeble in it; in a word, the three are all of them feeble. None of them hath sense enough for any work, whether good or evil, because of the exceeding great weight of oblivion; and the body too is feeble. And the babe eateth of the delights of the world of the rulers, (282) and the power absorbeth from the portion of the power which is in the delights, and the soul absorbeth from the portion of the soul which is in the delights, and the counterfeit of the spirit absorbeth from the portion of the evil which is in the delights and their desires, and the body also absorbeth the unperceptive matter which is in the delights. As to the destiny, it taketh nothing from the delights, for it is not mingled with them, but it continueth of the same quality with which it came into the world.

"And little by little the power, the soul and the counterfeit of the spirit develop, and each of them senseth according to its nature. The

power senseth after the light of the height; the soul also senseth after the region of mixed righteousness, which is the region of the mixture; the counterfeit of the spirit seeketh after all vices, and desires, and sins; but the body hath no power of sensing unless it be an impulse to gain strength from matter.

"And so forthwith the three develop sensation, each according to its nature. And the receivers of wrath also give order unto their workmen to follow them, and be witness to all the sins that they commit, with a view to the manner in which they shall punish them in the judgments.

"Thereupon the counterfeit of the spirit deviseth and senseth after all the sins and evils (283) which the rulers of the fate have decreed against that soul, and it bringeth them into operation against that soul. Of the counterfeit of the spirit.

"And so the power within impelleth the soul to seek after the region of light and the whole godhead; whereas the counterfeit of the spirit draggeth down the soul and persistently constraineth it to commit every kind of iniquity and mischief and sin, and persisteth as something foreign to the soul, and is its enemy, and maketh it commit all these sins and evils.

"It spurreth on the workmen of wrath,

moreover, to bear witness to all the sins which it will constrain the soul to commit. And even when [the soul] sleepeth by night or by day, it plagueth it in dreams with the desires of the world, and causeth it to long after all the things of this world. In a word, it bindeth it to all the actions which the rulers have decreed for it, and is the enemy of the soul, causing it to do what it would not.

"Now, therefore, Mary, this thing is the enemy of the soul; this is the one that constraineth it to commit all kinds of sin.

The state of the sinful soul after death.

"Now, therefore, when the life period of that man is fulfilled, (284) first there cometh the destiny, and leadeth that man to his death, by means of the rulers and the bonds in which they have been bound by the fate. Next come the receivers of wrath, to lead that soul out of the body.

"And for three days the receivers of wrath travel round with that soul through all the regions, taking it through all the æons of the world, and the counterfeit of the spirit and destiny accompany that soul, but the power withdraws itself to the virgin of light.

"And after three days, the receivers of wrath take that soul down into the depth of the hell of chaos, and when they have brought it to the depth of chaos, they hand it over to them that

administer punishment, and the receivers return unto their own regions according to the regulation of the operations of the rulers concerning the going forth of the souls.

"And the counterfeit of the spirit becometh the receiver of that soul, and haunteth it, rebuking it in every punishment because of the sins which it hath caused it to commit; it is in exceeding great enmity to that soul.

"And when the soul hath endured the punishments in chaos according to the sins which it hath committed, (285) the counterfeit of the spirit leadeth it forth from chaos, and haunteth it, confronting it in every region with the sins which it hath committed, and it bringeth it forth into the way of the rulers of the midst. And when it hath come unto them, [the rulers] confront it with the mysteries of the destiny, and if it have not discovered them, then they examine their destiny. And [then] these rulers punish that soul according to the sins of which it is guilty. I will tell you the type of their punishments in explaining the emanation of the pleroma.

"When, then, it cometh to pass that the period of torment of that soul in the judgments of the rulers of the midst is fulfilled, the counterfeit of the spirit leadeth the soul out of all the regions of the rulers of the

How a sinful soul is brought back to rebirth.

midst, and bringeth it into the light of the sun, according to the commandment of the first man Ieou, and taketh it before the judge, that is to say, the virgin of light. And she proveth that soul; she findeth that it is a sinning soul, and casteth into it her light-power, to unite it with a body and common sensory. And I will tell you the type of all this in explaining the emanation of the pleroma. And the virgin of light sealeth that soul, and handeth it over to one of her receivers, and will have it carried into a body, (286) which is the record of the sins which it hath committed.

"Amen, I say unto you, she will not suffer that soul to escape from transmigrations into bodies until it hath given signs of [being in] its last cycle according to its record of demerit. And concerning all this I will tell you the types and also the types of bodies into which souls shall be cast according to their sins; all this will I tell you when I come to explain to you the emanation of the pleroma."

Of the glorious ascension after death of the righteous soul, that hath received the mysteries.

And Jesus continued further in his conversation and said: "But [in the case of] a soul which hath not hearkened unto the counterfeit of the spirit in all its works, but hath become righteous, and hath received the mysteries of the light which are in the second space, or even

those which are in the third space towards the interior; when the time of that soul is come for its passing from the body, then the spiritual counterfeit followeth after that soul, and also the destiny. They follow after it in the way whereby it shall pass into the height.

"And before it getteth far into the height, it uttereth the mystery of the breaking of the seals and all the bonds of the counterfeit of the spirit whereby the rulers bind it to the soul; and when [the mystery] is uttered, the bonds of the counterfeit of the spirit are broken, so that it ceaseth to shackle that soul, and letteth the soul go, according to the injunctions which the rulers of the great fate have given unto it, saying, (287) 'Let not that soul go until it hath told thee the mystery of the breaking of all the seals wherewith thou hast been bound to it.'

"It shall come to pass, therefore, when a soul hath uttered the mystery of the breaking of the seals and all the bonds of the counterfeit of the spirit, that the latter shall [at once] cease to impede that soul, and shall cease to be bound to it.

"[So then] it uttereth the mystery and causeth the destiny to depart to its own region with the rulers who are in the way of the midst; and uttering the mystery, it dismisseth the counterfeit of the spirit unto the rulers of the

fate, in the region in which it was bound to it.

"And forthwith that soul becometh a mighty light-stream, exceedingly radiant, and the receivers of wrath, who have led it forth from the body, are terror-stricken before the light of that soul, and fall down upon their faces. Forthwith that soul becometh a mighty light-stream, it becometh entirely wings of light, and passeth through all the regions of the rulers and all the orders of light, until it arriveth at the region of its kingdom, of which it hath received the mystery.

Of the state after death of one that hath received the mysteries, and yet hath transgressed.

"[Again in the case of] a soul which hath received the mystery in the first space towards the exterior, and after receiving the mysteries and perfecting them, (288) it then turneth back and committeth sin once more even after the perfecting of the mysteries; when the time hath come for that soul to depart, the receivers of wrath come to lead that soul out of the body.

"Then the destiny and the counterfeit of the spirit pursue after that soul, for the counterfeit of the spirit, being bound to it by the bonds of the rulers, followeth after that soul as it travelleth on the ways of the counterfeit of the spirit.

"It uttereth the mystery of the breaking of

all the bonds and all the seals with which the rulers have bound the counterfeit of the spirit to the soul; and when the soul hath uttered the mystery of the breaking of the seals, forthwith the bonds of the seals are broken, which bind the counterfeit of the spirit to the soul within; and when the soul hath uttered the mystery of the breaking of the seals, then, forthwith, the counterfeit of the spirit is unbound and ceaseth to war against the soul. In that hour [then], the soul uttereth a mystery, which shall dominate the counterfeit of the spirit and the destiny, and suffer them [simply] to follow after it, so that they have no strength, while it hath all its strength.

(289) "And in that hour the receivers of that soul and of the mysteries it hath received, come and wrest that soul from the receivers of wrath, and those receivers go back to the operations of the rulers according to the regulation of the leading forth of souls.

"But the receivers of that soul, who pertain to the light, become wings of light for that soul, and will be a vesture of light for it; they will not lead it into chaos, for it is not lawful to bring into chaos a soul that hath received the mysteries; but they will set it in the way of the rulers of the midst, and when it hath come unto the rulers of the midst the rulers advance to

meet that soul, in mighty fear and terrible burning, in many forms, in a word, in mighty terror to which there is no measure.

"And in that hour the soul uttereth the mystery of their apology, and they are stricken with exceeding great fear, and fall on their faces, in terror of the mystery which it hath uttered and of their apology. (290) And that soul dismisseth their destiny, saying unto them, 'Take ye unto yourselves your destiny; I will not set foot in your region henceforth from this hour. I will be a stranger unto you for all time, for I go unto the region of my inheritance.'

The apology of the rulers of the midst.

"When the soul hath finished speaking these words, the receivers of light will fly up with it into the height, and bring it into the æons of the fate, where it will pronounce the apology of that region and present its seals, all of which I will explain to you in the emanation of the pleroma. And it will present the counterfeit of the spirit to the rulers, and pronounce for them the mystery of the bonds whereby they have bound it to it, saying unto them, 'Take ye unto yourselves your counterfeit of the spirit; I will not set foot in your region henceforth from this hour; I will be a stranger unto you for all time.' And it will present unto each his seal and his apology.

The apology of the rulers of the fate.

"And when the soul hath finished speaking these words, the receivers of light will fly with it into the height, and take it out of the æons of the fate, and carry it up into the rest of the æons. (291) It will present the apology of every region—the apology of all the regions and seals and tyrants of king Adamas. It will present the apology of all the rulers of all the regions of the left, of whom I will tell you all the apologies and seals when I shall explain the emanation of the pleroma.

Of the ascension of that soul into the inheritance.

"And then the receivers will bring that soul unto the virgin of light, and then that soul presenteth unto the virgin of light the seals and the glory of its songs; and the virgin of light and also the seven virgins of light all examine that soul, that they may all find their signs in it, their seals, their baptisms and chrisms. And the virgin of light sealeth that soul, (292) and the receivers of light baptise that soul to give it the spiritual chrism. And each of the virgins of light sealeth it with her seal.

"And then the receivers of light mount up unto the great Sabaôth, the good, who is beside the gate of life in the region of them of the right, whom they call father; and that soul offereth unto him the glory of its songs, and also his seals and his apologies. And the great Sabaôth

sealeth it with his seals, and the soul presenteth its gnosis and the glory of its songs and the seals to every region of them that are on the right. And all seal it with their seals; and then Melchisedec, the great receiver of light, who inhabiteth the region of them of the right, sealeth that soul, and all the receivers of Melchisedec seal that soul, and [Melchisedec] bringeth it into the treasure of light.

"And it presenteth the glory and worship and honour of its songs, with all the seals of all the region of the light; and all they of the region of the treasure of light seal it with their seals, and it cometh unto the region of the inheritance."

When, then, the saviour had spoken these things unto his disciples, he said unto them: (293) "Understand ye how I speak unto you?"

And Mary came forward again and said:

Mary interpreteth the teaching from former sayings.

"Yea, Master, I understand how thou speakest unto me, and I comprehend all these things. Now, therefore, concerning the words which thou hast said unto us, my mind hath had four intuitions; my indweller of light impelleth me, and blissfully seetheth within me, longing to come forth from me and enter into thee. Now, therefore, O Master, hearken while I tell thee the four intuitions which have come unto me.

"The first intuition hath come unto me concerning the word which thou hast spoken, 'Now, therefore, the soul presenteth the apology and seal unto all the rulers who are in the region of king Adamas, and it presenteth the apology and honour and glory of all their seals and of the songs of the region of the light'—concerning this word, thou didst speak unto us aforetime, when that piece of money was brought unto thee, thou didst see that it was of silver and brass, and didst ask, 'Whose is this image?' and they answered, 'It is the king's.' And when thou didst see that it was of silver and brass, thou saidst, 'Render unto the king that which is the king's, and unto God that which is God's'; that is to say, when the soul hath received the mystery, (294) it presenteth an apology to all the rulers and to the region of king Adamas, it offereth also honour and glory to all them of the region of the light. And the word, 'It shineth,' when thou didst see that it was of silver and brass, this is the type of the man in whom is both the light-power, that is to say refined silver, and also the counterfeit of the spirit, that is to say the brass of matter. This, O Master, is the first intuition.

The piece of money that was brought unto Jesus.

"The second intuition is concerning what thou hast just said unto us about the soul which

hath received the mysteries, to wit, 'When it hath come into the region of the rulers of the way of the midst, then they advance to meet it in exceeding great terror, and the soul presenteth the mystery of fear unto them, and they are in terror before it; it dismisseth the destiny to its own region and dismisseth the counterfeit of the spirit to its own region, and it presenteth their apology and seals to each of the rulers who are in the ways, and proffereth the honour and glory and worship of the seals, and its songs to all them of the region of light'—concerning this word, O Master, thou didst say unto us aforetime by the mouth of Paul, our brother, 'Give revenue to whom revenue [is due], fear to whom fear, tribute to whom tribute, honour to whom honour, worship to whom worship; leave no account unpaid'; (295) that is to say, the soul that hath received the mysteries giveth apology in every region. This, O Master, is the second intuition.

A saying of Paul.

"The third intuition is concerning the word which thou hast just now spoken unto us, 'The counterfeit of the spirit is the enemy of the soul, and constraineth it to commit every kind of sin and mischief, and rebuketh it in the torments because of all the sins which it hath caused it to commit; in a word, it is the foe of the soul in every way'—concerning this

The foes of one's own house.

word, therefore, thou hast spoken unto us aforetime, saying, 'The foes of a man are the dwellers in his own house'; that is to say, the dwellers in the house of the soul are the counterfeit of the spirit and the destiny, who are ever the foes of the soul, and cause it to commit every kind of sin and iniquity. This, O Master, is the third intuition.

"The fourth intuition is concerning the word which thou hast said, 'When the soul hath come forth from the body and goeth on its way with the counterfeit of the spirit, if it hath not found the mystery of the breaking of all the bonds and the seals which are bound to the counterfeit of the spirit, so that it may cease to haunt it—if, then, it hath not found it, the counterfeit of the spirit bringeth the soul before the virgin of light who is the judge, and the virgin of light examineth the soul, (296) to see if it hath sinned and to find out also if it hath with it the mysteries of light. [The virgin of light then] handeth it over to one of her receivers, and her receiver leadeth it forth and casteth it into a body, and it is not set free from transmigration into bodies before it hath given [signs of being in] its last cycle'—concerning this word, then, O Master, thou hast said unto us aforetime, 'Agree with thine enemy whilst thou art in the way with him, lest at any time thine enemy deliver thee to the judge, and

A saying concerning rebirth.

the judge deliver thee to the officer, and the officer cast thee into prison; thou shalt not come out thence till thou hast paid the uttermost farthing.'

"Manifestly is thy word concerning this. Every soul which shall come forth from the body, and shall go on its way with the counterfeit of the spirit, and which hath not found the mystery of breaking all the seals and all the bonds, that it may be set free from the counterfeit of the spirit which is bound unto it; well, then, that soul which hath not received the mystery of light, and hath not found the mystery of detaching the counterfeit of the spirit which is bound to it within—if, then, that soul hath not found it, the counterfeit of the spirit bringeth that soul unto the virgin of light, and the virgin of light, the judge, handeth over that soul to one of her receivers, (297) and her receiver casteth it into the spheres of the æons, and it is not set free from transmigrations into bodies, until it giveth signs of being in its last cycle. This, then, O Master, is the fourth intuition."

It came to pass, when Jesus had heard the words which Mary had spoken, that he said: "Well said, Mary, most blessed and spiritual. These are the interpretations of the words which I have spoken."

And Mary answered and said: "Yet again, O Master, do I question thee, for henceforth from this hour I will begin to question thee on every matter with precision. Wherefore, then, O Master, be patient with us, reveal every matter on which we question thee as concerning the manner in which my brethren shall preach to the whole race of human kind." This she said to the saviour.

Mary continueth to question Jesus.

And the saviour answered, in great compassion unto her, and said: "Amen, amen, I say unto you, not only will I reveal unto you every matter on which ye shall question me, but henceforth I will reveal unto you other matters of which ye think not to question me, matters which have not yet dawned upon the heart of man, of which even all the rest of the gods who are among men are ignorant. Now, therefore, O Mary, ask what thou wilt, and I will reveal it face to face, without parable."

Mary answered and said: (298) "Well, then, O Master, of what type are the baptisms which remit sins? I have heard thee say, 'The workmen of wrath follow the soul, bearing witness to all its sins, that they may rebuke it in the judgments.' Now, therefore, O Master, do the mysteries of the baptisms cause the sins which are in the hands of the workmen of wrath to disappear so that they forget them? Now, therefore, O

Master, tell unto us the types of the remission of sins; nay, we would know them with precision."

The saviour answered and said unto Mary:

Of the workmen of wrath.

"Well hast thou spoken. Assuredly the workmen [of wrath] are those who bear witness of all sins; they are ever in the judgments, seizing the souls, rebuking every soul that sinneth and hath received no mystery; they keep them in chaos and chastise them; but these receivers of wrath cannot go beyond chaos, so as to enter into the orders which are higher than chaos, to rebuke the souls which leave those regions. Now, therefore, it is not lawful to do violence unto the souls which have received the mysteries, or to bring them into chaos so that the workmen of wrath may rebuke them. The workmen of wrath rebuke [only] the souls of sinners; (299) they seize upon those which have not received the mysteries and which have been brought into chaos. But as for the souls which have received the mysteries, they have no need of rebuking them, for they do not go into their regions, and even if they should go into their regions, they would not be able to keep them there; least of all have they the power of taking them into chaos.

"[But] hearken again that I may tell you the word in truth, of what type is the mystery of

baptism which remitteth sins. Now, therefore, when souls have committed sin while still in the world, yea, verily, the workmen of wrath come to bear witness of every sin which a soul hath committed, lest souls should escape from the region of chaos, and in order that they may rebuke the soul in the judgments which are within chaos; and the counterfeit of the spirit beareth witness to every sin which the soul hath committed, that it also may rebuke it in the judgments which are without chaos; not only doth it bear witness concerning the sins of the souls, but it sealeth every sin that it may be stamped on the soul, so that all the rulers of the torments of sinners may know that it is the soul of a sinner, and may be informed of the number of sins which it hath committed, by the number of seals which the counterfeit of the spirit hath stamped upon it, so that they may chastise it according to the number of sins which it hath committed. (300) This is the fashion in which they treat the soul of the sinner.

How the soul of the sinner is stamped with its sins.

"Now, therefore, when a man receiveth the mysteries of the baptisms, those mysteries become a mighty fire, exceedingly fierce, wise, which burneth up sins; they enter into the soul occultly and devour all the sins which the spiritual counterfeit hath implanted in it.

How the baptisms purify sins.

The separation of the "principles" by the mystery of baptism.

"And when [the fire] hath purified all the sins which the counterfeit of the spirit hath implanted in the soul, [the mysteries] enter into the body occultly, that [the fire] may secretly pursue after the pursuers and cut them off with the body. They chase after the counterfeit of the spirit and the destiny, to separate them from the power and the soul, and place them with the body, so that the spiritual counterfeit, the destiny and the body may be separated into one group, and the soul and power into another. And the mystery of baptism remaineth between the two, and separateth the one from the other, in order that it may cleanse them and make them pure, that [the soul and power] may not be fouled in matter.

"Now, therefore, O Mary, this is the way in which the mysteries of the baptisms remit sins and every iniquity."

(301) And when the saviour had spoken these words he said unto his disciples: "Understand ye how I speak unto you?"

Mary interpreteth the same from a former saying.

And Mary came forward and said: "Yea, O Master, in truth I understand thoroughly all that thou hast said. As to the word, therefore, concerning the remission of sins, thou didst speak unto us in parable aforetime, saying, 'I am come to cast fire

on the earth, and how can I not will that it should burn?' nay, thou didst explain it openly, saying, 'I have a baptism with which to baptise, and how shall I endure until it be perfected? Think ye that I have come to bring union on the earth? Nay, but I am come to bring separation; for, from this hour, five shall be in one house, three shall be separated against two, and two against three.' This, my Master, is the word which thou didst speak openly.

"And the word which thou spakest, 'I am come to cast fire on the earth, and how can I not will that it should burn?' that is to say, O Master, that thou hast brought the mysteries of the baptisms into the world, and how canst thou not will that it should burn up all the sins of the soul, and purify them? And afterwards thou didst explain it openly saying, 'I have a baptism with which to baptise, (302) and how shall I endure until it be perfected?'—that is to say, thou shalt not remain in the world until the baptisms are perfected and have made the souls perfect.

"And again the word which thou didst speak unto us aforetime, 'Think ye that I am come to bring union on the earth? Nay, but I am come to bring separation; for, from this hour, five shall be in one house, three shall be separated against two, and two against three'; that is to say, that the mystery of the baptisms which thou

hast brought into the world, hath brought about a division in the body of the world, for it hath separated the counterfeit of the spirit, the body and the destiny into one group, and the soul with the power it hath separated into another; that is to say, that three shall be against two and two against three."

When Mary had spoken these words, the saviour said: "Well said, O Mary, the spiritual one of pure light, that is the interpretation of the word."

Mary further questioneth Jesus.

And Mary answered again and said: "Master, I will continue further to question thee; now, therefore, O Master, bear with me if I question thee. We now know openly the type according to which the baptisms remit sins. Now, also, as to the mystery of those three spaces, the mysteries of that first mystery, and the mysteries of that ineffable, according to what type do they remit sins? Do they grant remission after the type of the baptisms or not?"

Of the remission of sins according to the mysteries.

(303) The saviour answered and said: "Nay rather, all the mysteries of the three spaces remit to the soul, in every region of the rulers, all the sins which the soul hath committed from the beginning. All these they remit, and also they remit unto it the sins which it shall hereafter commit until the time when every one of these mysteries shall

be in its complete possession. I will tell you the time when each of the mysteries shall be in its complete possession when I treat of the emanation of the pleroma.

"The mystery also of that first mystery and the mystery of that ineffable remit unto the soul, in every region, all the sins and every iniquity, which the soul shall have committed; and not only shall all be remitted unto it, but no sin shall be imputed unto it from that hour until the [end of] the æon of the æons, because of the boon of that great mystery and its exceeding great glory."

When, then, the saviour had spoken these words, he said unto his disciples: "Understand ye how I speak unto you?"

Mary interpreteth the same from the Psalms.

And Mary answered and said: "Yea, Master, already have I seized on all the words which thou hast spoken. Now, therefore, my Master, as to the word which thou hast said, (304) 'All the mysteries of the three spaces remit sins, they cover their transgressions'; David, the prophet, hath prophesied aforetime concerning this word, saying, 'Blessed are they whose sins have been pardoned, and whose iniquities have been covered.' Thus, then, he prophesied aforetime concerning this word.

"And the word which thou hast spoken, 'As to the mystery of that first mystery and the

mystery of that ineffable, every one who shall receive those mysteries, not only shall the sins which he hath committed from the beginning, be remitted, but also they shall not be imputed to him henceforth from that hour for ever'; concerning this word David prophesied aforetime, saying, 'Blessed are they to whom the lord shall not impute their sins,'—that is to say, their sins shall not be imputed from that hour to them who shall have received the mysteries of the first mystery, and to them that shall have received the mystery of that ineffable."

He said: "Well said, Mary, thou spiritual one of pure light. That is the interpretation of the word."

And Mary continued further and said: "Well, then, O Master, if a man receiveth the mystery in the mysteries of the first mystery, (305) and turneth back once more, and committeth sin, and then turneth again and repenteth, and offereth prayers unto that mystery whatsoever [he have received], shall his sin be remitted or not?"

The saviour answered and said unto Mary:

Of the forgiveness even unto twelve times of them who have received the mystery of the first mystery.

"Amen, amen, I say unto you, whosoever shall receive the mysteries of the first mystery, and then shall turn back and transgress twelve times [even], and then should again repent twelve times, offering prayer in

the mystery of the first mystery, he shall be forgiven.

"But if he should transgress after twelve times, should he turn back and transgress, it shall not be remitted unto him for ever, so that he may turn again unto his mystery, whatever it be. For him there is no means of repentance unless he have received the mysteries of that ineffable, which hath compassion at all times and remitteth sins for ever and ever."

Mary continued further and said: "If even they who have received the mysteries of the first mystery turn back and commit sin, and if they pass out of the body without repentance, shall they inherit the kingdom or not?"

The saviour answered and said unto Mary: "Amen, amen, I say unto you, every one that shall have received the mysteries in the first mystery, (306) and shall have transgressed for the first, second or third time, if he pass out of the body without repentance, his judgment is more severe than every other; for his dwelling is in the midst of the jaws of the dragon of the outer darkness, and last of all he shall be frozen up in the torments and shall be lost for ever, in that he hath received the boon of the first mystery and hath not continued therein."

Of such initiated who die without repentance.

Of the unending forgiveness of them that have received the mystery of the ineffable.

Mary answered and said: "Well, then, O Master, if a man shall receive the mystery in the mystery of that ineffable, and shall transgress and fall away in his faith, and afterwards, during his life, shall turn and repent, how many times will his sin be remitted?"

The saviour answered and said unto Mary: "Amen, amen, I say unto you, every one who shall receive the mysteries of that ineffable, not only if he transgress once and turn again and repent, shall his sin be remitted, but also if he transgress any number of times, and then, while still in life, turn again and repent, and should he not be a hypocrite, but turn again and repent and offer prayers in each of his mysteries, it shall be forgiven him every time, in that he hath received the boon of the mysteries of that ineffable, (307) and in that those mysteries are compassionate and ever give pardon."

And Mary answered again and said unto Jesus: "Well, then, O Master, as to those that receive the mysteries of that ineffable, and again turn back and commit sin, and fall away in their faith, and who also pass from the body without repentance, what will happen to men of that kind?"

The saviour answered and said unto Mary: "Amen, amen, I say unto you, all men who shall

receive the mysteries of that ineffable, blessed indeed are the souls that shall receive those mysteries, but if they turn back and sin, if they pass out of the body without repentance, for such men their judgment is worse than any, other, nay is the severest of all; even should such souls be new and it should be their first coming into the world, they shall not pass back into the transmigration of the world of bodies from that time forth, and shall have no further field for action, but they shall be cast forth without into the outer darkness, and they shall perish and be non-existent for the eternity."

Of such initiated who die without repentance.

And when the saviour had said these things, he said unto his disciples: "Understand ye how I speak unto you?" (308) Mary answered and said: "Yea, Master, I have seized upon the words which thou hast said. Now, therefore, O Master, this is the word which thou hast said, 'They who shall receive the mysteries of that ineffable, blessed indeed are those souls; but if they turn back and sin, and if they fall away in their faith, and pass out of the body without repentance, from that moment, they are no more fit to pass back into the transmigrations of body, nor for anything else; but they shall be cast forth without into the outer darkness, they shall perish in

Mary interpreteth the same from a former saying.

that region, and be non-existent for the eternity.'

"Concerning this word thou hast spoken unto us aforetime, saying, 'Salt is good; but if the salt have lost its savour, wherewith shall it be salted? It is fit neither for the dunghill nor for the earth; they cast it away'; that is to say, the soul that shall receive the mysteries of that ineffable, is [indeed] blessed, but should it once transgress [without repentance], it is no longer fit to come back into the body henceforth from that hour, nor [is it fit] for anything else, but it is cast out into the outer darkness, that it may perish there."

And when she had spoken these words, the saviour said: "Well said, Mary, thou spiritual one of pure light; that is the interpretation of the saying."

(309) And Mary continued and said: "Again, O Master, as to them that shall have received the mysteries of the first mystery and the mystery of that ineffable, and who have not yet transgressed, whose faith in the mysteries is true without hypocrisy, but who by the necessity of fate shall come to sin again, and shall again turn and make repentance, and offer prayer anew in all the mysteries [they have received], how often shall it be remitted unto them?"

The saviour answered and said unto Mary in the midst of his disciples: "All those who shall have received the mysteries of the ineffable and also the mysteries of the first mystery, should they by the necessity of the fate sin no matter how many times, but, while still in life, should turn and repent, and should continue each in his several mysteries, it shall be remitted unto them no matter how many times, for those mysteries are compassionate and ever give pardon. For those mysteries shall not only remit the sins which they shall have committed from the beginning, but they shall not impute [sin] to them henceforth from that hour, [for] I have said unto you that they ever receive repentance, and that they give remission for sins that are committed again and again.

Of the absolute compassion of the absolute mystery.

(310) "If, also, they who shall have received the mystery of that ineffable and the mysteries of the first mystery, turn back and commit sin, and if they pass out of the body without repentance, [then] they too shall be like those that have transgressed and have not repented. Their habitation also shall be in the midst of the jaws of the dragon of outer darkness, they shall perish, they shall be non-existent for ever. For this cause have I said unto you that every man who shall receive the mysteries, and who shall not

That the initiated are watched over in passing from the body.

know the time of his passing from the body, he shall receive guidance that he may not sin, and that he may inherit the kingdom of light for ever."

When, then, the saviour had thus spoken unto his disciples, he said unto them: "Understand ye how I speak unto you?"

Mary answered and said: "Yea, Master, accurately and thoroughly have I seized every word which thou hast uttered. Concerning this saying, then, thou hast spoken unto us aforetime, 'If the master of the house should know at what hour the thief will come in the night to break into the house, he would keep awake and not suffer the fellow to break into his house.'"

Mary interpreteth the same from a former saying.

And when Mary had said these things the saviour said: "Well said, O Mary, thou spiritual one; that is the word."

The saviour then continued and said unto his disciples: "Now, therefore, preach ye unto every man who shall receive the mysteries in the light, and speak unto them, saying, (311) 'Beware of falling back into sin, lest ye be cast from one into another, and pass from your body without repentance, and be strangers to the kingdom of light for ever.'"

And when the saviour had said these words Mary answered and said: "Master, great is the

compassion of those mysteries which ever remit sins."

The saviour answered and said unto Mary in the midst of the disciples: "If even a king of to-day, a man of the world, granteth boons unto them who are like unto him, if he moreover granteth pardon unto murderers, and them that are guilty of intercourse with males, and other horrible and capital crimes; if, I say, it is in the power even of one who is a man of the world to act thus, much more then have that ineffable and that first mystery, who are the lords of the whole pleroma, power over everything to do as they will, and grant remission of sin unto every one who shall have received the mystery.

If even men on earth are compassionate, how much more then the highest mystery.

"Again, if even a king of to-day investeth a soldier with the royal mantle, and sendeth him to foreign regions, and the soldier there committeth murders and other grave offences, worthy of death, and yet they are not brought home to him, because he weareth the royal mantle, how much more, then, [is it the case with] them who are mantled in the mysteries of the vestures of that ineffable and those of the first mystery, that are lords over all them of the height and all them of the depth?"

After this Jesus saw a woman, who drew near to make repentance; (312) he had baptised her

already three times, and yet she was not worthy of the baptisms. And the saviour desired to try Peter, to see if he were compassionate and would grant remission, as he had given commandment unto them; he said unto Peter; "Lo, thrice have I baptised this soul, and yet after three times is she not worthy of the mysteries of light; therefore hath she rendered her body unfit for baptism. Now, therefore, Peter, do thou perform the mystery which cutteth off souls from the inheritance of light; celebrate the mystery which cutteth off this woman from the inheritance of light."

Jesus trieth Peter.

When, therefore, the saviour had said these words, he tried Peter to see whether he were compassionate and would grant remission. And when the saviour had spoken these words, Peter answered and said: "Master, pardon her yet once again this time, so that we may give unto her the higher mysteries; and, if she prove herself fit [for receiving them], thou wilt have her inherit the kingdom of light, but if she prove unfit, thou wilt cut her off from the kingdom of light."

When, therefore, Peter had thus spoken, the saviour knew that Peter was compassionate like unto himself and would give pardon. And when all this was done, the saviour said unto his disciples: "Have ye understood all these words and also the type of this woman?"

(313) And Mary answered and said: "O Master, I have understood the mysteries of the words which have been spoken concerning this woman. Of the things, therefore, which have been done unto her thou didst speak unto us aforetime in parable, saying, 'A certain man had a fig-tree in his garden, and came to find if there were any fruit thereon, and found none. He said to the gardener, "Lo three years that I come to find fruit on this fig-tree, and I find none thereon; therefore cut it down, for it wasteth the soil." But he answered and said unto him, "Master, let it remain one more year, until I dig about it, and manure it; and if it bear fruit next year, thou shalt let it remain, but if thou [still] find none thereon, thou shalt cut it down."' This, O Master, is the interpretation of the saying."

Mary interpreteth the incident from a former saying.

The saviour answered and said unto Mary: "Well said, thou spiritual one; that is [the interpretation of] the saying."

And Mary continued and said unto the saviour: "Again, Master, as to the man, who hath received the mysteries, and hath not acted in a manner worthy of them, but hath turned back and sinned, and then again hath repented in great contrition, is it lawful for my brethren to give him once more the mystery which he

hath received; and if not, may they give him one of the lower mysteries?"

(314) The saviour answered and said unto Mary: "Amen, amen, I say unto you, neither the mystery which he hath received, nor any lower mystery can grant the remission of his sins; it must be the mysteries higher than those which he hath received, which can give ear unto him and grant the remission of his sins. Now, therefore, O Mary, let thy brethren give him a higher mystery than that which he hath received, and his repentance shall be heard and his sins be forgiven him. The mystery which he may receive a second time or any number of times, will not grant him the remission of his sin, but only a higher mystery to the one he hath [previously] received will grant him remission. But if he have [already] received the three mysteries in the two spaces or in the third, and [then] turneth back and transgresseth, no mystery can give ear unto him to help him in his repentance, neither mysteries higher nor lower than the one he hath received, save only the mystery of the first mystery and the mystery of that ineffable. It is these that shall give ear unto him and receive his repentance".

In the case of repentance, only higher mysteries than those previously received can remit sins.

And Mary answered and said: "Again, O

Master, as to the man who hath received the mysteries twice or thrice (315) in the two spaces and in the third, and hath not transgressed, but continueth in his faith truly and without hypocrisy, [what of him]?"

The saviour answered and said unto Mary: "Every one who hath received the mysteries in the two spaces or in the third, and who hath not transgressed, but remaineth in his faith without hypocrisy, it is lawful for such to receive the mysteries in any [of the rest of the] spaces they will, from the first to the last, for they have not transgressed."

There is no limit to the number of mysteries the faithful may receive.

And Mary continued and said: "Again, Master, [as to] the man who hath known the godhead and hath received one of the mysteries of light, and [then] hath turned back and transgressed and done iniquity, and hath not turned again and repented, and also [as to] the man who hath not found the godhead, and hath not known it, and who is a sinner, and still an impious person; both of these men come to pass out of the body, which of the two, [then,] will suffer most in the judgments?"

The saviour answered again and said unto Mary: "Amen, amen, I say unto thee, the man who hath known the godhead, who hath received the mysteries of light, who hath sinned without

turning again and repenting, he shall suffer in the torments of the judgments, in pains and judgments (316) far more numerous and far more terrible than the impious and sinning man who hath not known the godhead. Now, therefore, he that hath ears to hear, let him hear."

The fate of the initiated who sinneth is more terrible than that of the ignorant sinner.

When the saviour had spoken these words, Mary came forward and said: "Master, my indweller of light hath ears and I have understood every word which thou hast spoken. Concerning this saying thou didst speak unto us aforetime in parable, saying, 'The servant who knoweth the will of his master, and yet hath not made ready nor done the will of his master, shall receive many stripes, but he who hath not known and hath not done [the will of his master], shall receive but few. For to whom more hath been entrusted, of him more shall be asked, and to whom many things have been committed, of him many shall be required.' That is to say, O Master, he who knoweth the godhead and hath found all the mysteries of the light, and [then] hath transgressed, he shall be punished with greater chastisements than him who hath not known the godhead. This, O Master, is the interpretation of the word."

Mary interpreteth the same from a former saying.

And Mary continued further and said unto

the saviour: "Master, if the faith and mysteries become generally known, now, therefore, if souls return to [birth in] the world for many cycles, and are indifferent so that they do not receive the mysteries, in the belief that when they return to the world in another cycle, they will receive them, shall they not, then, suffer misery in order that they may be brought to receive the mysteries?"

(317) The saviour answered and said unto his disciples: "Preach ye unto the whole world, saying unto men, 'Strive together that ye may receive the mysteries of light in this time of stress, and enter into the kingdom of light. Put not off from day to day, and from cycle to cycle, in the belief that ye will succeed in obtaining the mysteries when ye return to the world in another cycle.'

Of them who procrastinate, saying they have many births before them.

"Such men know not when the number of perfect souls shall [be filled up]; for when the number of perfect souls shall be completed, I will then shut the gates of the light, and from that time none will be able to come in thereby, nor will any go forth thereafter, for the number of perfect souls shall be [completed], and the mystery of the first mystery is perfected—[the mystery] whereby all hath come into existence, and I am that mystery.

"From that hour no one shall any more enter into the light, and none shall come forth, in that the time of the number of perfect souls shall be fulfilled, [only just] before I set fire to the world, that it may purify the æons, and veils, the firmaments and the whole world, and also all the matters that are still in it, the race of human kind being still upon it.

Of the time of the end.

(318) "At that time, then, the faith will show itself forth more and more, and also the mysteries in those days. And many souls shall pass through the cycles of transmigrations of body and come back into the world in those days; and among them shall be some who are now alive and hear me teach concerning the consummation of the number of perfect souls, [and in those days] they shall find the mysteries of light, and shall receive them. They shall mount up to the gates of the light, and shall find that the number of perfect souls is complete, which is the consummation of the first mystery and the gnosis of the pleroma; they will find that I have shut the gates of the light, and that from that hour no one can come in or go forth thereby.

They who procrastinate are excluded from the light.

"These souls then will cry within through the gates of the light, saying, 'Master, open unto us.' And I will answer unto them, saying, 'I know not whence

Their entreaties at the gates of light.

ye are.' And they will say unto me, 'We have received the mysteries, and we have fulfilled all thy doctrine; thou didst teach us on the high ways.' And I will answer unto them saying, 'I know not who ye are, ye who have practised iniquity and evil even unto this day. Wherefore go [hence] into the outer darkness.' (319) Forthwith they will depart to the outer darkness, where there is weeping and gnashing of teeth.

"For this cause, therefore, preach ye to the whole world, saying, 'Strive ye together; renounce the whole world and all the matter therein; receive the mysteries of light before the number of perfect souls is completed, that ye may not be left before the gates of the light and sent away into the outer darkness.'

"Now, therefore, he that hath ears to hear, let him hear."

When the saviour had said these words, Mary came forward again and said: "O Master, not only hath my indweller of light ears, but my soul also hath heard and understood all the words which thou hast spoken. Now, therefore, O Master, concerning the words which thou hast spoken, to wit, 'Preach ye to the men of the world and say unto them, "Strive ye together, receive ye the

Mary interpreteth the same.

mysteries of the light, in this time of stress, that ye may inherit the kingdom of light, . . .

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And Mary continued further and said unto Jesus: "Again, Master, of what type is the outer darkness? How many regions of punishment are there therein?"

And Jesus answered and said unto Mary:

Of the dragon of outer darkness.

"The outer darkness is a huge dragon, with its tail in its mouth; it is outside the world and surroundeth it completely. There are many regions of punishment therein, for there are in it twelve [main] dungeons of horrible torment.

(320) "In each dungeon there is a ruler; and the faces of the rulers are all different from one another.

Of the rulers of the twelve dungeons and their names.

"The first ruler, in the first dungeon, is crocodile-faced, and it hath its tail in its mouth. From the jaws of this dragon there come forth cold of every kind and freezing, and all diseases of every kind: it is called by its authentic name, in its region, Enchthonin.

"And the ruler in the second dungeon; its authentic face is a cat's: it is called, in its region, Charachar.

"And the ruler in the third dungeon; its

authentic face is a dog's: it is called, in its region, Acharôch.

"And the ruler in the fourth dungeon; its authentic face is a serpent's: it is called, in its region, Achrôchar.

"And the ruler in the fifth dungeon; its authentic face is a black bull's: it is called, in its region, Marchour.

"And the ruler in the sixth dungeon; its authentic face is a boar's: it is called, in its region, Lamchamôr.

(321) "And the ruler in the seventh dungeon; its authentic face is a bear's: it is called, in its region, by its authentic name, Louchar.

"And the ruler in the eighth dungeon; its authentic face is a vulture's: it is called, in its region, Laraôch.

"And the ruler in the ninth dungeon; its authentic face is a basilisk's: it is called, in its region, Archeôch.

"And in the tenth dungeon are many rulers; each of them, in its authentic face, hath seven dragons' heads: and that which is above them all, in their region, is called, Xarmarôch.

"And in the eleventh dungeon, in this region also, are many rulers; each of them, with authentic faces, hath seven cats' heads: and the great one that is over them, is called, in their region, Rhôchar.

"And in the twelfth dungeon there are also many rulers exceedingly numerous, each of them in its authentic face, hath seven dogs' heads: and the great one that is over them, is called in their region, Chrêmaôr.

"These rulers, then, of these twelve dungeons, which are in the inside of the dragon of outer darkness, each hath a name for every hour, (322) and each of them changeth its face every hour.

Of the doors of the dungeons.

"And each of these dungeons hath a door which openeth to the height, so that the dragon of outer darkness containeth twelve dungeons of darkness, each of which hath a door that openeth to the height; and an angel of the height watcheth at each of the doors of the dungeons.

The angels that watch at the doors.

"These Ieou, the first man, the overseer of the light, the ancient of the first statute, hath set to watch over the dragon, lest the dragon and its rulers should turn the dungeons that are in it upside down."

And when the saviour had thus spoken, Mary Magdalene answered and said: "Master, are the souls, then, that are brought into that region, led into it by these twelve doors, by each according to the judgment they have merited?"

What souls pass into the dragon, and how.

The saviour answered and said unto Mary: "No soul is brought into the dragon by these doors; but the souls of blasphemers, and of them that remain in

the doctrines of error, and of those who teach such doctrines, and also of them that have intercourse with males, of the polluted and impious, atheists, murderers, adulterers, sorcerers, all souls, then, of this kind, if they have not repented while still in life, and have remained persistently in their sin, (323) and all the other souls which have remained without [the light-world], that is to say, who have exhausted the number of the cycles apportioned to them in the sphere without repenting—they take hold of those souls, in their last cycle, them and all the souls which I have just enumerated for you, and carry them through the opening in the tail of the dragon into the dungeons of the outer darkness. And when they have finished bringing those souls into the outer darkness by the opening in its tail, it putteth back its tail again into its mouth and shutteth them in. This is the way in which souls are brought into the outer darkness.

Uroboros

"And the dragon of the outer darkness hath twelve authentic names which are written on its doors, a name for the door of every dungeon; and these twelve names are all different from one another, but all twelve are contained one in the other, so that he who uttereth one name will utter all. And these will I tell you, when I explain the

The nature of the names of the dragon.

emanation of the pleroma. This, then, is the way in which is the outer darkness, which is also the dragon."

When the saviour had spoken these things, Mary answered and said unto the saviour: (324) "Master, are the torments of this dragon terrible beyond the punishment of all the judgments?"

Of the severity of the torments of the dragon.

The saviour answered and said unto Mary: "Not only are they more painful than all the chastisements of the judgments, but every soul that shall be carried into that region shall be imprisoned in relentless ice, in the hail and scorching fire which are therein. And in the dissolution of the world, that is to say in the ascension of the pleroma, these souls shall perish in the relentless ice and scorching fire, and shall be non-existent for the eternity."

Mary answered and said: "Woe for the souls of sinners! Now, therefore, O Master, whether is the fire in the world of human kind or the fire in Amenti the fiercer?"

Of the various degrees of the fires of the torments.

The saviour answered and said unto Mary: "Amen, I say unto thee, the fire in Amenti scorcheth far more than the fire among men, nine times more.

"And the fire which is in the punishments of the great chaos is nine times fiercer than the fire in Amenti.

"And the fire which is in the judgments of

the rulers who are in the way of the midst, is nine times fiercer than the fire of the punishments which are in the great chaos.

(325) "And the fire which is in the dragon of outer darkness, and all the torments which it containeth, are fiercer far than the fire which is in the chastisements and judgments of the rulers who are in the way of the midst—this fire is fiercer than they seventy times."

The disciples bewail the fate of sinners.

And when the saviour had said this unto Mary, she smote her breast, she cried out aloud, with tears, and all the disciples with her, saying: "Woe for the sinners, for their torments are exceedingly great."

And Mary came forward, she threw herself at the feet of Jesus and worshipped them, saying: "Master, bear with me if I question thee, and be not wroth with me for troubling thee many times, for from this moment I will question thee on every matter with precision."

The saviour answered and said unto Mary: "Ask on every matter that thou wilt, and I will reveal it unto thee in openness without parable."

Mary further questioneth Jesus.

Mary answered and said: "Again, O Master, [supposing] a righteous man, who hath accomplished all the mysteries, and he hath a kinsman, in a word some [dear] one, and this one is impious, and hath committed

sins which deserve the outer darkness, and hath not repented, or if he have exhausted the number of the cycles of transmigration into body, and hath not done one useful action, and hath passed from the body, and if we know for certain that he hath deserved the outer darkness, (326) what, then, shall we do to save him from the torments of the dragon of outer darkness, and have him carried into a righteous body which shall find the mysteries of the kingdom of light, that he may continue righteous and enter into the height and inherit the kingdom of light?"

How to save the souls of the uninitiated after death.

The saviour answered and said unto Mary: "[In the case of] a sinner who hath deserved the outer darkness, or again of one who hath committed sin deserving any of the punishments of the rest of the punishments, and hath not repented, or [in the case of] a sinner who hath exhausted the number of cycles in the transmigration into body, and hath not repented—in the case of such men whom I have mentioned, when they pass out of the body, they are taken into the outer darkness; now, therefore, if you will have them taken out of the torments of the outer darkness and every judgment, and have them brought into a righteous body which shall find the mysteries of the light, that they may enter into the height and inherit the kingdom of light, cele-

brate the one and only mystery of that ineffable which ever remitteth sins, and when ye have finished the celebration of that mystery, say, 'May the soul of such or such a man of whom I think in my heart'—if it be in the region of the torments of the dungeons of outer darkness or in the other torments of the dragons—(327) 'be taken out of these [torments]'—or if it have exhausted the number of its cycles of transmigrations, 'may it be brought unto the virgin of light,' that the virgin of light may seal it with the seal of the ineffable, and no matter what month it be, pour it into a righteous body, which shall find the mysteries of light, that it may become good, and enter into the height, and inherit the kingdom of light.

How the mystery will save even them that have no more chance of re-birth.

"And if it have exhausted the cycles of transmigration, that soul shall be brought unto the seven virgins of light who preside over baptism, that they may baptise that soul, and seal it with the sign of the kingdom of that ineffable, and bring it into the orders of the light. This then will ye say when ye have celebrated the mystery.

"Amen, I say unto you, if the soul for which ye shall pray, is in the dragon of outer darkness, [the dragon] shall take its tail out of its jaws and let that soul escape; and if it be in any

region whatever of the judgments of the rulers, amen, I say unto you, the receivers of Melchisedec shall speedily take charge of it, whether the dragon have let it escape, or it be in the judgment of the rulers, in a word, the receivers of Melchisedec shall take charge of it, no matter in what region it be, (328) and will bring it into the region of the midst unto the virgin of light, and the virgin of light will examine it to see if the sign of the kingdom of that ineffable is in that soul.

"And if it hath not yet completed the number of the cycles of changes of soul or of embodiments, the virgin of light will seal it with an excellent seal and will have it poured in that very month into a righteous body which shall find the mysteries of light, and it shall become good, that it may enter into the height into the kingdom of light.

"And if that soul hath exhausted the number of the cycles, the virgin of light will test it, but will not suffer it to be chastised, although it have completed the number of its cycles, but will hand it over to the seven virgins of light, and the seven virgins of light will examine that soul, and will baptise it in their baptisms, they will give it the spiritual chrism, and will bring it into the treasure of light, to set it in the last order of the light, until the ascension of

the whole number of perfect souls. And when they shall be about to draw aside the veils of the region of them of the right, they shall cleanse that soul anew and will purify it, they will make it pure so as to set it in the orders of the first saviour in the treasure of light."

(329) It came to pass when the saviour had finished speaking these words unto his disciples, that Mary answered and said unto Jesus: "Master, I have heard thee say, 'He who shall receive the mysteries of that ineffable or who shall receive the mysteries of the first mysteries, they will become flames of light, or streams of light, that they may pass through all the regions until they come into the region of the inheritance.'"

The saviour answered and said unto Mary: "When they shall have received the mystery during their lifetime, and have passed from the body, they will become flames of light and streams of light, that they may pass through every region until they enter the region of the inheritance. Of the light-streams.

"But if they be sinners who have passed from the body without repentance, and if ye celebrate the mystery of that ineffable for them, to have them taken out of every punishment, and poured into a righteous body which shall be good, and shall inherit the kingdom of light, or

even be set in the last order of the light, [still] they will not be able [of themselves] to pass through the regions, for they have not celebrated the mystery themselves; but the receivers of Melchisedec shall come to find them, and shall bring them unto the virgin of light, (330) and the workmen of the judge-rulers shall make exceeding great haste to hand them from one to the other in turn, until they bring them unto the virgin of light."

Mary pleadeth for them who have neglected the mysteries.

And Mary continued further and said unto the saviour: "Again, Master, in the case of a man who hath received the mysteries of light, which are in the first space towards the exterior, and when the period for which those mysteries are efficacious is at an end, that man proceedeth to receive the mysteries which are in all the mysteries within the mysteries which he hath already received, and yet that man is negligent, and hath not uttered the prayer which removeth the evil of the delights which he hath eaten and drunk, and so by the evil of the delights he is bound to the wheel of the fate of the rulers, and by the necessity of the elements he hath again transgressed, after the period for which the mysteries were efficacious for him is at an end, in that he hath neglected to utter the prayer which removeth the evil of souls and purifieth

them ; [supposing] such a man passeth out of the body without again repenting, and without again receiving the mysteries in the mysteries which are within the mysteries which he hath previously received, [the mysteries] which are received again when a man repenteth in order that his sins may be remitted ; (331) when [then] such a man passeth out of the body, and we know for certain that he hath been cast into the belly of the dragon of outer darkness because of the sins he hath committed, and he hath no help in the world, nor any one who in compassion may celebrate the mystery of that ineffable, to have him taken out of the belly of the dragon of outer darkness, and bring him unto the kingdom of light—now, then, O Master, what shall he do to be saved from the torments of the dragon of outer darkness ? Abandon him not, O Master, for he hath endured pains in the persecutions, and because of the godhead in which he hath been.

" Now, therefore, O saviour, have pity upon me, that none of our kin may be of such a kind ; and have mercy upon all the souls who shall be of this kind, for thou art the key that openeth the pleroma and shutteth the pleroma, and thy mystery containeth all. Have mercy upon such souls, O Master, for [even though] it were only for one day, they pronounced the mysteries,

and really believed them and were not hypocrites. Yea, Master, grant them a boon in thy goodness, and give them rest in thy mercy."

And when Mary had said these things, the saviour proclaimed her many many times blessed, because of the words which she had spoken; (332) and the saviour was in great compassion, and said unto Mary: "Unto all who shall be of the type of which thou hast spoken, unto them while still in life, give ye the mystery of one of the twelve names of the dungeons of the dragon of outer darkness, which I will give unto you when I shall come to explain unto you the emanation of the pleroma from the interior to the exterior, and from the exterior to the interior.

Of the efficacy of the names of the twelve rulers of the dungeons.

"And all those who shall obtain the mystery of one of the twelve names of that dragon of outer darkness, even though they be sinners, and though they should have previously received the mysteries of the light and then have transgressed, or even if they should not have performed any mystery at all, such men when they shall have come to the end of their cycles of transmigrations—such men, [then,] if they pass out of the body without again repenting, and if they have been carried into the torments which are in the belly of the dragon of outer darkness, and remain in its cycles, remain in the torments in the

belly of the dragon, such [souls, I say,] if they know the mystery of one of the twelve names of the angels, during their life, while they are in the world, and then pronounce one of their names when they are in the midst of the torments of the dragon, then, the moment they shall pronounce it, the whole dragon will be shaken and will be thrown into the greatest possible distress, and the door of the dungeon in which the souls of such men are, (333) will open above, and the ruler of the dungeon in which they are, will cast the souls of such men out of the belly of the dragon of outer darkness, in that they have discovered the mystery of the name of the dragon.

"And when the ruler hath cast out those souls, one of the angels of Ieou, the first man, those that watch over the dungeons of that region, instantly hasteneth to take charge of such souls and bring them unto Ieou, the first man, the legate of the first order; and Ieou, the first man, inspecteth the souls, and testeth them, and findeth that they have exhausted their cycles—it is not lawful to bring them again into the world, for every soul that hath been cast into the outer darkness may not again be brought into the world—the receivers hand them over to Ieou, if they have exhausted the cycles of transmigrations into bodies, until the

The souls who know the names escape from the dragon and are taken to Ieou.

mystery of that ineffable is performed for them and they are put into a good body, which shall find the mysteries of light, that it may inherit the kingdom of light.

Of their subsequent fate.

"If, then, after examining them, Ieou findeth that they have exhausted their cycles, and it is not lawful for them to go back again into the world, (334) and that the sign of that ineffable is not with them, then Ieou hath compassion upon them, and bringeth them unto the seven virgins of light, who baptise them in their baptisms, but do not give them the spiritual chrism; they lead them into the treasure of light, but do not set them in the orders of the inheritance, because there is not in them the sign and seal of that ineffable. But they preserve them from every chastisement and set them in the treasure, separated and apart, until the ascension of the pleroma. And when the time cometh for drawing together the veils of the treasure of light, these souls shall be cleansed again and made exceedingly pure, they shall have the mystery given them again that they may be set in the last of the orders in the treasure, and these souls shall be preserved from all the chastisements of the judgments."

And when the saviour had thus spoken, he said unto his disciples: "Understand ye how I speak unto you?"

Mary answered and said: "Master, this is the word which thou didst speak unto us aforetime, in parable, saying, 'Make to yourselves friends of the mammon of iniquity, (335) that when ye are abandoned, it may bring you into everlasting habitations.' What, then, is the mammon of iniquity, if not the dragon of outer darkness? That is to say, whosoever shall understand the mystery of one of the names of the dragons of outer darkness, if he is abandoned in the outer darkness, or if he hath exhausted the cycles of transmigration, and if he pronounceth the name of the dragon, he shall be saved, and come forth from the darkness, and receive the light of the treasure. This is the word, O Master."

Mary interpreteth the same from a former saying.



The saviour answered again and said unto Mary: "Well said, thou pure and spiritual one; that is the interpretation of the word."

Mary continued further and said: "Master, doth the dragon of outer darkness come into this world or not?"

The saviour answered and said unto Mary: "When the light of the outer sun shineth, it hideth the darkness of the dragon; but if the sun is below this world, the darkness of the dragon veileth the sun and the exhalation of the darkness entereth this world like to smoke in the night; that is to

Of the light of the sun and the darkness of the dragon.

say, that were the sun to withdraw its rays, it would not be possible for the world to endure the darkness of the dragon in its true form, without being dissolved and perishing."

(336) And when the saviour had spoken these things, Mary continued further and said to the saviour: "Yet further do I question thee; and hide it not from me. Now, therefore, O Master, who forceth a man to sin?"

The saviour answered and said unto Mary: "It is those rulers of the fate who force a man to sin."

Mary answered and said unto the saviour: "Master, surely the rulers do not descend into the world to force a man to sin?"

Of the rulers of the fate and the draught of oblivion.

The saviour answered and said unto Mary: "No, they do not descend into the world in that fashion. But the rulers of the fate, when an old soul passeth through their hands and descendeth into the world, the rulers of that great fate [-sphere], who are in the region of the head of the æons—and this region is called the region of the kingdom of Adamas, and this region is before the virgin of light—the rulers of the region of that head give unto that old soul a draught of oblivion composed of the seed of iniquity, filled with all manner of desire and all forgetfulness. And the moment that that soul

drinketh of that draught, it forgetteth all the regions (337) through which it hath travelled, and all the chastisements through which it hath passed; and that deadly draught of oblivion becometh a body external to the soul, like unto the soul in every way, and its perfect resemblance, and hence they call it the counterfeit of the spirit.

The meaning of the term "counterfeit of the spirit."

"But if it be a new soul—they fashion [such souls] from the sweat of the rulers, or from the tears of their eyes, or from the breath of their mouths—in a word, if it be a new soul, one of the souls of this kind, [say] one fashioned out of sweat, the five great rulers of the great fate take of the sweat of all the rulers of their æons, and knead their sweatings together, and mix in a portion of each, and fashion it into a soul; or even if it be a purgation from the purified light which Melchisedec hath taken from the rulers, the five great rulers of the great fate knead this purgation together one after the other, and mix in a portion of each, and fashion it into a soul in such a way that every one of the rulers of the æons may mix his portion into that soul. They knead all together in order that each may have a share therein.

Of the fashioning of a new soul.

"And when the five great rulers have fashioned them into souls from the sweat of the rulers in proper proportion, (338) or in the case of

a soul [fashioned] from the purgation of the purified light, which Melchisedec, the great receiver of light, hath taken from the rulers, or in the case of a soul [fashioned] from the tears of their eyes or the breath of their mouths, in a word, in any of these cases, when the five rulers have portioned [the matter] out so as to fashion any soul of this kind, or also if it be an old soul, the ruler himself that [ruleth] over the heads of the æons, mixeth the draught of oblivion from the seed of iniquity, mixeth it with each of the new souls at the time when it is in the region of the head, and this draught of oblivion becometh the counterfeit of the spirit, and continueth without the soul as a vesture, like unto it in every way, being the envelope of the outer vesture.

Of the in-breathing of the power.

"And the five great rulers of the great fate of the æons, and the ruler of the disk of the sun, and the ruler of the disk of the moon, breathe within into the heart of that soul, and there cometh forth therefrom a portion of my power which the last supporter cast into the mixture, (339) and the portion of this power remaineth apart in the soul, though at the same time retaining full power over itself, according to the regulation that hath been placed upon it, to give [a higher] sense unto the soul whereby it may seek after the works of the light of the height at any time.

"And this power resembleth the configuration of the soul in every way, though while resembling it is in no way external to the soul, but remaineth within it, as I gave commandment unto it from the beginning; for when I cast it into the first statute, I gave it commandment to dwell within souls, according to the regulation of the first mystery.

"And so I will explain all this to you when I come to speak of the emanation, both concerning the power and concerning the soul, after what type they fashion it, or again what is the ruler that fashioneth it, or what are all the different kinds of souls; so will I tell you in [the revelation of] the emanation of the pleroma how many they are that have fashioned the soul, and I will tell you the name of all them that have fashioned the soul, and I will tell you the types according to which they have created the counterfeit of the spirit and the destiny, and I will tell you the name of the soul before it is purified, and its name after it hath been purified and hath become pure, and I will tell you the name of the destiny, and I will tell you the name of all the bonds (340) whereby the rulers have bound the counterfeit of the spirit to the soul, and I will tell you the name of all the decans that work upon the soul in the bodies which the soul hath in

Jesus promiseth to reveal all in detail.

the world, and I will tell you how they work on the soul, and I will tell you the type of every soul; I will tell you the type of the souls of men, of those of birds, of those of wild beasts, and of reptiles; and I will tell you the type of all the souls and of those of the rulers who send them into the world, that ye may be perfect in every gnosis, that ye may be called perfect in every gnosis. All this will I tell you in explaining the emanation of the pleroma. And after that I will tell you the reason of the existence of all these things.

"Hearken, therefore, while I speak with you concerning the soul as to how I have said that the five great rulers of the great fate of the æons, and the rulers of the disk of the sun, and the rulers of the disk of the moon, breathe into that soul, and that there issueth therefrom a portion of my power, as I have just said unto you, and the portion of this power dwelleth within the soul so that it can endure, (341) and the counterfeit of the spirit is stationed without the soul, watching over it and dogging it, and that the rulers bind it to the soul with their seals and their bonds, they seal it to it that it may force it at all times to commit its mischiefs and iniquities unremittingly, that it may be their slave for ever, and be under their subjection

The teaching as to the light-power and counterfeit of the spirit summarised.

for ever in the transmigrations into bodies; and they seal it to it that it may be in every kind of sin and all the desires of the world.

"It is because of things of this kind, then, that I have brought the mysteries into this world, [mysteries] which break all the bonds of the counterfeit of the spirit and all the seals which are attached to the soul, which make the soul free, and ransom it from the hands of its parents, the rulers, and transform it into pure light, to bring it into the kingdom of the true father, the first father, the first everlasting mystery.

Who are the "parents" we are to abandon.

"For this cause have I said unto you aforetime, 'He who shall not leave father and mother to follow after me is not worthy of me.' What I said then was, 'Ye shall leave your parents the rulers, that ye may be all children of the first everlasting mystery.'"

(342) And when the saviour had said these words, Salome came forward and said: "How, then, O Master, since the rulers are our parents, is it written in the Law of Moses, 'He who shall leave his father or mother, let him die the death'? Surely the Law doth not, then, speak of the same matter?"

Salome is in doubt as to the matter.

And when Salome had said these words, the light-power which was in Mary Magdalene, seethed in her, and she said to the saviour:

"Master, bid me speak with my sister Salome, to tell her the interpretation of the word which she hath uttered."

It came to pass, therefore, when the saviour had heard the words which Mary had said, that he proclaimed her blessed again and again. The saviour answered and said unto Mary: "I bid thee, O Mary, utter the interpretation of the word which Salome hath spoken."

Mary removeth the doubt of Salome.

And when the saviour had said these words, Mary hastened to Salome, and kissed her, saying: "Salome, sister, concerning the saying which thou hast uttered, to wit, that it is written in the Law of Moses, 'He who shall leave his father and mother, let him die the death'; now, therefore, sister Salome, the Law hath spoken this neither concerning the soul, nor concerning the body, nor concerning the counterfeit of the spirit, (343) all of which are the children of the rulers, and come forth from them; but the Law hath spoken it concerning the power which came forth from the saviour, and which is the indweller of light in [each of] us unto this day. The Law hath further said, 'Whoever shall remain without the saviour and his mysteries which are all his parents, let him die the death, nay let him be lost in utter destruction.'"

And when Mary had said these words, Salome

threw her arms round Mary and kissed her again. Salome said: "May the saviour make me illumined like unto thee!"

It came to pass when the saviour had heard the words of Mary, that he proclaimed her blessed again and again. And the saviour continued again in his conversation, and said unto Mary in the midst of his disciples: "Hearken, therefore, O Mary, who [it is that] forceth a man to sin.

"Now, therefore, the rulers seal the counterfeit of the spirit to the soul, not that it may agitate it every moment and make it commit every sin and every iniquity. But they have given commandment unto the counterfeit of the spirit, saying, 'If the soul passeth out of the body, do not agitate it, dogging it, reproaching it in all the regions of the judgments, region by region, because of all the sins which thou hast caused it to commit, that it may be chastised in all the regions of the judgments, and not be able to go on high towards the light, (344) and be made to come back into transmigrations into bodies.'

Of the charge given unto the counterfeit of the spirit.

"In a word, they give commandment to the counterfeit of the spirit, saying, 'Do not agitate it at all at any time, unless it hath not received the breaking of all the seals and of all the bonds with which we have bound thee to it. But

if it receiveth the mysteries, if it breaketh all the seals, all the bonds, with the apology of the region, and if it pass out, let it go, for it pertaineth to those of the light of the height, it hath become a stranger unto us and thee, thou canst not seize hold of it from that hour. But if it hath not received the mysteries of the breaking of thy bonds and of thy seals with the apologies of the region, seize hold upon it, and let it not go, rebuke it in the torments and all the regions of the judgments, because of all the sins which thou hast caused it to commit. After this, then, bring such souls unto the virgin of light, and she will send them round the cycle another time.' These are [the orders] which the rulers of the great fate have given unto the counterfeit of the spirit.

Of the charge given unto the builders.

"Then the rulers summon the workmen of their æons, to the number of three hundred and sixty-five, and hand over to them the soul and counterfeit of the spirit bound together, the one to the other, the counterfeit of the spirit being outside the soul, and the compound of the power within the soul being inside both, that they may hold together, for the power holds the two together. (345) And the rulers give commandment to the workmen, saying, 'This is the type which ye shall set in the body of the matter of the world. Set ye

the compound of the power which is in the soul within all of them, that they may hold together, for it is their support, and outside the soul place the counterfeit of the spirit.' This is the order which they have given to their workmen, that they may set the antitypes in bodies.

"Following this plan the workmen of the rulers bring the power, the soul, and the counterfeit of the spirit, and pour them all three into the world, passing through the world of the rulers of the midst. The rulers of the midst also inspect the counterfeit of the spirit and also the destiny. The latter, whose name is the destiny, leadeth on a man until it hath him killed by the death which is destined for him. This the rulers of the great fate have bound to the soul. And the workmen of the sphere bind the soul with the power, with the counterfeit of the spirit and with the destiny. And the whole is divided so as to form two parts, to surround the man and also the woman in the world, in whom the sign hath been set for them to be sent unto them. (346) And they give one part to the man and the other to the woman in the food of the world, either in the aery, or watery, or etheric substance which they imbibe.

Of the embryonic stages of incarnation.

"All this I will tell unto you, and the class of every soul, and the type whereby they come into

bodies, either as men, or birds, or cattle, or wild beasts, or reptiles, or any other species that existeth in the world. I will tell you the type of [all of] them, and also how they enter into men, when I speak of the emanation of the pleroma.

"Now, therefore, when the workmen of the rulers have cast one part into the woman and the other into the man in the manner which I have just related, even though [the pair] be removed a great distance from one another, the workmen compel them secretly to be united together in the union of the world. Then the counterfeit of the spirit which is in the male cometh unto the part [of itself] which hath been sent into the world in the matter of the body [of the man], and sacrificeth it and casteth it into the womb of the woman, a deposit of the seed of iniquity. And forthwith the three hundred and sixty-five workmen of the rulers enter into her, to take up their abode in her. The workmen of the two parts are all there together.

The karmic compulsion of the parents.

(347) "And the workmen check the blood that cometh from all the nourishment that the woman eateth or drinketh, and keep it in the womb of the woman for forty days. And after forty days, they work the blood [that cometh] from the essence of all the

The occult process of gestation.

nourishment, and work it together carefully in the woman's womb.

"After forty days, they spend another thirty days in building its members into the likeness of the body of a man; each buildeth a member. I will tell you of the decans who thus build [the body]; I will tell them unto you, when I explain the emanation of the pleroma.

"Afterwards, when the workmen have completed the body entirely with all its members in seventy days, they summon into the body which they have builded, first the counterfeit of the spirit, next they summon the soul within these, and finally they summon the compound of the power within the soul, and the destiny they place outside all, for it is not blended with them, but followeth after and accompanieth them. Of the incarnation of the "principles."

"And then the workmen seal them one to the other with all the seals which the rulers have given unto them. So they seal them. The day on which they took up their abode in the womb of the woman, they seal on the left hand of the plasm; (348) the day when they finished the body, they seal on the right hand; the day on which the rulers handed [the three] over into their hands, they seal on the top of the head of the plasm; the day on which the soul came forth from the Occult physiognomy.

rulers, they seal on the [left side of] the head of the plasm; the day when they kneaded the members and divided them out for the soul, they seal on the right side of the head of the plasm; the day on which they bound the counterfeit of the spirit to the soul, they seal on the back of the head of the plasm; the day when the rulers breathed the power into the body, they seal on the brain which is within the head of the plasm, and also within the heart of the plasm; and also the number of years which the soul shall pass in the body, they seal on the forehead of the plasm; and so they seal all these seals on the plasm. Of all these seals I will tell you the names when I speak of the emanation of the pleroma, that is to say, why every thing hath come into existence; and if ye would know it, I am that mystery.

"Now, therefore, when the workmen have finished the man entirely, and have set all these seals on his body, (349) the workmen take note of the peculiarity [of the seals] and bring it unto the receivers of wrath who preside over all the punishments of the judgments, and they hand it over to their receivers so that they may be able to take the souls apportioned to them out of their bodies; [that is to say] those to whom the peculiarity of the seals is given that they

may know the time when those souls shall be taken out of body, and also know the time when the body shall be born, so as to send their workmen to keep themselves near, and follow the soul, to bear witness of all sins it shall commit through the counterfeit of the spirit, to know how to punish it in the judgments.

Of the nature of the destiny.

"And when the workmen have given the peculiarity of the seals to the rulers of wrath, they withdraw to the administration of the works which have been imposed upon them by the æons of the great fate, and when the number of months of the child's conception is full, the babe is born, the compound of the power being small in it, the soul being small in it, and the counterfeit of the spirit being small in it; whereas the destiny, being vast, is not mingled with the body, according to the regulation of the three, (350) but followeth after the soul, the body, and the counterfeit of the spirit, until the soul passeth from the body according to the type of death whereby he shall die, according to what hath been decreed unto him by the rulers of the great fate.

Of how a man cometh by his death.

"If he have to die by a wild beast, the destiny leadeth on that wild beast against him to slay him; or if he have to die by a serpent, or if he have to fall into a pit to his destruction, or if he have to strangle

himself, or if he have to be drowned in the water, or [die] by any death of this kind, or by one worse or better than any of the above, in a word, it is the destiny which forceth his death upon him. This is the work of the destiny, and it hath no other work but this. So the destiny followeth after a man until the day of his death."

Mary answered and said: "Surely every jot which is set down in the account of every man in the world by the fate, whether good or bad, or sin, or death, or life, in a word, every jot which is set down in a man's account by the rulers of the fate, will not be worked out?"

That is no escape from destiny.

The saviour answered and said unto Mary: "Amen, I say unto you, every jot that is set down in the account of every man by the fate, be it every good, or be it every evil, in a word, every jot that hath been set down, will be worked out.

Of the nature of the mysteries.

"For this cause, therefore, (351) have I brought the key of the mysteries of the kingdom of the heavens, without which no flesh could have been saved in the world; for without the mysteries no one shall enter into the kingdom of light, be he righteous or a sinner.

"For this cause, therefore, have I brought the keys of the mysteries into the world, that I

may save the sinners who shall believe on me, and shall give ear unto me, that I may loose them from the bonds and seals of the æons of the rulers, and bind them to the seals and vestures and orders of the light; so that every one that I should set free in the world from the bonds and seals of the æons of the rulers should also be loosed in the height from the bonds and seals of the æons of the rulers, and every one that I should bind in the world to the seals and vestures and orders of the light, should be bound in the light-land to the orders of the inheritances of the light.

"It is for the sake of sinners, therefore, that I have torn myself open, at this time, and have brought unto them the mysteries, that I might free them from the æons of the rulers, and bind them unto the inheritances of light; and not only for the sake of sinners, but also of the just, to give them the mysteries and bring them unto the light, for without the mysteries they cannot be brought thither.

(352) "For this cause, therefore, I have hidden nothing, but I have cried aloud, I have not separated out the sinners, but I have cried aloud, and have spoken to every man, unto sinners and unto the righteous, I have said, 'Seek that ye may find, knock that it may be opened unto you; for every

The mysteries are for all men.

one that seeketh in truth, shall find, and to him that knocketh, it shall be opened.' For I have spoken unto all men, that they may seek out the mysteries of the kingdom of the light, which shall cleanse them and make them pure, that they may be brought unto the light.

A prophecy of John the Baptist.

"For this cause, therefore, John the Baptist prophesied concerning me, saying, 'I indeed baptise you with water unto repentance and the remission of your sins. But he who cometh after me, is before me, whose fan is in his hand, and he shall purge his floor; the chaff he shall burn with fire unquenchable, but the wheat he shall gather into his garner.' The power which was in John, [thus] prophesied concerning me, knowing that I should bring the mysteries into the world, to cleanse the sins of those sinners who should believe in me, and give ear unto me, that I might transform them into pure light and bring them unto the light."

And when Jesus had thus spoken, Mary answered and said: "Again, O Master, if men begin to seek, and come upon the doctrines of error, (353) how will they know whether they are thine or not?"

The saviour answered and said unto Mary: "I have said unto you aforetime, 'Be ye as wise money-changers,' that is to say, take ye what is good, but reject that which is evil.

"Now, therefore, say ye unto every one that seeketh the godhead, 'When the wind cometh from the north, ye know that there will be cold; when the wind cometh from the south, ye know that there will be burning and heat.' The criterion of orthodoxy.

"Now, therefore, say ye unto them, 'If [then] ye know the face of the heaven and of the earth from the winds, if any [then] shall come unto you, to preach unto you the godhead, be very certain that their words unite and couple with all the words which we have spoken unto you according to the witness of two or of three, and agree in the constitution of the air, and heavens, and cycles, and stars and constellations, and of the whole earth and all that is therein'—say ye [then] unto them, 'All who come unto you, so that their words couple and unite with all the gnosis which hath been given unto you, receive ye them, they belong unto us.' This, then, is what ye shall say unto men, preaching unto them that they may keep themselves aloof from the doctrines of error.

(354) "Now, therefore, for the sake of sinners have I torn myself asunder and come into the world, to save them, and also because it is necessary that the righteous, who have never done evil, and have never committed sin, should find the mysteries The Books of Ieou.

which are in the Books of Ieou, which I made Enoch write down in Paradise, when I spoke to him from the tree of knowledge, and from the tree of life, and which I made him deposit in the rock of Ararad; and I set Kalapataurôth, the ruler that is over Skemmut, on whose head is the foot of Ieou—the latter surroundeth all the æons and the fate [-sphere]—I set [then] this ruler to preserve the Books of Ieou from the flood, and [also] lest any of the rulers out of enmity should destroy them. Those [books] will I give unto you, when I have finished telling you the emanation of the pleroma."

When, then, the saviour had thus spoken, Mary answered and said: "Master, what man is there in the world who hath not committed sin, who is entirely spotless of any transgression? For if one is pure, will not another also be pure, so as to find the mysteries which are in the Books of Ieou? I, indeed, say that no man in this world will be pure of sin, for if one is pure, then why should not another be pure also?"

The saviour answered and said unto Mary: "I tell you that there shall be found one in a thousand and two in ten thousand for the consummation of the mystery of the first mystery. (355) These things will I tell unto you when I have finished explaining the emanation of the pleroma.

Few only will really comprehend the mysteries.

For this cause, therefore, I have torn myself asunder and brought the mysteries into the world, for all are under sin, and all have need of the boon of the mysteries."

Mary answered and said unto the saviour: "Master, had no soul entered into the light, before thou didst come into the region of the rulers and before thou didst come into the world?"

The saviour answered and said unto Mary: "Amen, amen, I say unto you, before I came into the world, no soul had entered into the light. But, now that I am come, I have opened the gates of the light, I have thrown open the ways that lead to the light; and now, therefore, he who acteth worthily of the mysteries, shall receive the mysteries, that he may enter into the light."

No soul had entered into the light before the coming of the first mystery.

And Mary answered again and said: "But, Master, I have heard it said that the prophets are entered into the light."

The saviour answered and said unto Mary: "Amen, amen, I say unto you, no prophet hath entered into the light, but the rulers of the æons who spake to them out of the æons, have given unto them the mysteries of the æons. And when I went into the region of the æons, I turned back Elias and despatched him into the body of John the

None of the prophets had been initiated.

Baptist, and the others also I turned back into righteous bodies, which will find the mysteries of the light, (356) and mount into the height and inherit the kingdom of light.

The patriarchs have not yet entered into the light.

"Unto Abraham himself, and Isaac, and Jacob, I have remitted all their sins and their iniquities; I gave them the mysteries of the light in the æons, and placed them in the region of Iabraôth and of all the rulers who have repented, and when I ascend into the height, that moment when I shall enter into the light, I will take with me their souls into the light.

"But, amen, I say unto you, O Mary, he [Abraham] shall not enter into the light, before I shall have taken thy soul and those of thy brethren into the light.

Of the souls of the righteous from Adam to Jesus.

"As to the rest of the patriarchs and of the righteous from the time of Adam unto this present time who are in the æons, and all the orders of the æons, when I shall ascend into the region of the æons, the region of light will see that all are sent back into bodies which will be righteous, and find the mysteries of the light, and enter into and inherit the kingdom of the light."

Mary answered and said: "Blessed are we before all men because of these great [truths] which thou hast revealed unto us."

The saviour answered and said unto Mary and all his disciples: "I will also reveal unto you all the grandeurs of the height, from the interior of the interiors to the exterior of the exteriors, (357) that ye may be perfect in every gnosis, and in every pleroma, in every height of the heights and every deep of the depths."

And Mary answered and said to the saviour: "Now we know, O Master, freely, surely, plainly, that thou hast brought the keys of the mysteries of the kingdom of light which remit the sins of souls, that they may be cleansed, and be transformed into pure light and be brought unto the light."

The disciples know of a surety that Jesus is the Great Initiator.

EXTRACT FROM THE BOOKS OF THE SAVIOUR.

The disciples ask a boon of Jesus.

It came to pass, therefore, after they had crucified Jesus, our Master, that he rose from the dead on the third day. And the disciples came together unto him and besought him, saying: "Master, have mercy upon us, for we have left father and mother, and the whole world, and have followed thee."

The prayer of Jesus.

Then Jesus stood by the sea of the Ocean, with his disciples, and made invocation with this prayer, saying: "Hear me, O father, father of all fatherhood, boundless light: *aeêiouô iaô aôi ôia psinôther thernôps nôpsither zagourê pagourê nethmomaôth nepsiomaôth marachachtha thôbarrhabau tharnachachan zorokothora ieou sabaôth.*"

The grouping of the disciples.

(358) And while Jesus was reciting this, Thomas, Andrew, James, and Simon, the Canaanite, stood on the west, with their faces turned towards the east; Philip and Bartholomew stood on the south, facing towards the north; the rest of the disciples with all the women disciples stood behind Jesus.

But Jesus stood at the altar. And Jesus cried aloud, turning towards the four angles of the world, together with his disciples all clad in linen robes, saying: "*iaô iaô iaô.* This is the interpretation thereof: *iôta*, The pleroma hath gone forth; *alpha*, They shall return within; *ômega*, There shall be an end of ends."

The interpretation of the word *iaô*.

And when Jesus had thus spoken, he said: "*iaphtha iaphtha mounaêr mounaêr ermanouêr ermanouêr*. That is to say, O father of every fatherhood of the boundless [spaces], hear me because of my disciples whom I have brought into thy presence, that they may believe in all the words of thy truth; grant unto them all things for which I have cried unto thee, for I know the name of the father of the treasure of light."

He prayeth for a boon to be given to his disciples.

Yet again did Jesus, that is to say Aberamenthô, cry aloud, invoking the name of the father of the treasure of light, and saying: "Let all the mysteries of the rulers, authorities, angels, archangels, and all the powers and all the works of the invisible gods, (359) Agrammachamareg and Barbêlô Bdellê, withdraw themselves, and roll themselves on to the right."

He commandeth the veils of the heavens to be withdrawn.

And in that hour all the heavens moved to the west; all the æons, the spheres and their rulers

and all their powers sped to the west to the left of the disk of the sun and the disk of the moon.

The figure of the disk of the sun.

And the disk of the sun was a vast dragon whose tail was in its mouth, mounted on seven powers of the left, drawn by four powers which bore the likeness of white horses.



The figure of the disk of the moon.

But the car of the moon was like a ship, whose helms were a male dragon and a female dragon, drawn by two white oxen. The figure of a babe was on the poop steering the dragons who seized the light from the rulers; and at the prow was the face of a cat.

And the whole world, with its mountains and seas, sped to the west to the left.

Jesus and the disciples are transported to the ways of the midst.

And Jesus and his disciples remained in the midst of an aerial region, in the paths of the way of the midst, which is below the sphere. And they came to the first order, on the way which is in the midst. And Jesus halted in the atmosphere of that region with his disciples.

The disciples said unto Jesus: "What is this region in which we are?"

Of the repentant and unrepentant rulers.

(360) Jesus said unto them: "These are the regions of the way of the midst. It hath come to pass, that the rulers of Adamas, being in sedition, have per-

sisted in congress and procreated rulers, and archangels, and angels, and workmen and decans. [So] Ieou, the father of my father, came forth from the right, and bound them to the fate of the sphere.

"For there are twelve æons, Sabaôth Adamas ruling over six of them and his brother Iabraôth ruling over the remaining six. But Iabraôth and his rulers have believed in the mysteries of the light, and practising the mysteries of the light they have abandoned the mystery of congress. Whereas Sabaôth Adamas and his rulers have continued to practise [the mystery of] congress.

"And when Ieou, the father of my father, saw that Iabraôth had believed, he took him up with all the rulers that had believed with him. Receiving [his soul] in the sphere, he brought him unto a pure atmosphere, near the light of the sun, between the regions of them of the midst and the regions of the invisible god. Thus he set him with the rulers that had believed.

"But he took Sabaôth Adamas with his rulers, who had not practised the mysteries of the light, but had persisted in practising the mysteries of congress, and bound them to the sphere.

"He bound eighteen hundred rulers in every æon, and set three hundred and sixty over them, (361) and [further] set five other great rulers to rule over the three hundred and sixty and all the other rulers

Of the hierarchies of the rulers and the names of their five regents.

that are bound. The [five] they call in the world of human kind by these names: the first is called Kronos; the second, Arês; the third, Hermês; the fourth, Aphroditê; the fifth, Zeus."

Of the powers that Ieou infused into the five regents.

And Jesus continued in his conversation and said: "Hearken further, that I may tell you their mystery. It came to pass, therefore, when Ieou had thus bound them, that he drew forth a mighty power from the great invisible, and bound it to him that is called Kronos; and he drew another power out of Ipsantachounchaïnchoucheôch, who is one of the three triple-powered gods, and bound it to Arês; and he drew a power out of Chaïnchôôôch, who is also one of the three triple-powered gods, and bound it to Hermês; and again he drew a power out of Pistis Sophia, daughter of Barbêlô, and bound it to Aphroditê.

Of the functions of Zeus, the chief regent.

"Moreover, reflecting that they had need of a helm to steer the world and the æons of the spheres, that they might not wreck them through their iniquity, he ascended into the midst, and drew out a power from the little Sabaôth, the good, who is in the midst, and bound it to Zeus, for he is good, so that he might direct them by his goodness. And he set the revolution of his order, (362) so that he passeth three months in each [of the remaining four æons], establishing it, so that

every ruler into which he cometh is freed from the evil of his iniquity. And he [Ieou] gave him [Zeus] two æons for his habitation, near those of Hermês.

"I have first told you the names of these five great rulers, which the men of the world employ. Hearken further, I will now tell you their incorruptible names also: Ôrimouth is [the name] of Kronos; Mounichouaphôr, of Arês; Tarpetanouph, of Hermês; Chôsi, of Aphroditê; Chônbal, of Zeus. These are their incorruptible names."

The mystery names of the regents.

When the disciples had heard these things, they bowed down, and worshipped Jesus, saying: "Blessed are we beyond all men, for thou hast revealed unto us these mighty wonders."

They continued further, and besought him, saying: "We beseech thee, reveal unto us why these ways exist."

And Mary came unto him, she bowed herself, and worshipped his feet, and kissed his hands, saying: "Yea, Master, reveal unto us the need for the ways of the midst; for we have heard thee say that they are set over great torments. How, then, O Master, shall we go forth from them, or how shall we escape from them? (363) Or how do they seize hold of souls? And how long are [souls] in their torments? Have mercy upon

Mary questioneth Jesus on the ways of the midst.

us, Master and saviour, lest the receivers carry off our souls to the judgments of the ways of the midst, and lest we be condemned in their evil torments, that we, too, may inherit the light of thy father, and may not be wretched and starving without thee."

Of the mysteries which Jesus will give unto his disciples.

And when Mary had spoken these words in tears, Jesus answered in great compassion and said unto them: "Of very truth, my brethren and well-beloved, ye who have left father and mother for my name's sake, unto you will I give all the mysteries and every gnosis.

"I will give unto you the mystery of the twelve æons of the rulers, their seals, their numbers, and the manner of invocation to enter into their regions.

"I will give unto you, moreover, the mystery of the thirteenth æon, and the manner of invocation to enter into their regions; I will give unto you their seals and their numbers.

"And I will give unto you the mystery of the baptism of them of the midst, and the manner of invocation to enter into their regions; and I will teach you their numbers and their seals.

"And I will give unto you the baptism of them of the right, its numbers and its seals, and the manner of invocation to enter into its region.

"And I will give unto you the great mystery

of the treasure of light, and the manner of invocation for entering therein.

(364) "I will give unto you all the mysteries and every gnosis, that ye may be called the sons of the pleroma, perfect in every gnosis and every mystery. Blessed indeed are ye, beyond all men, who are on the earth, for the sons of light have come in your time."

Of the constitution of the way of the midst.

And Jesus continued in his conversation and said: "It came to pass, therefore, after these things, that the father of my father—the same is Ieou—descended and took further three hundred and sixty rulers of the rulers of Adamas, who had not believed in the mystery of the light, and bound them in these aerial regions, in which we are now, below the sphere. He established, moreover, five great rulers over them, who are those who are in the way of the midst.

The regent of the first dæmonial hierarchy.

"The first ruler of the way of the midst is called Paraplêx. She is a ruler of female form, whose hair reacheth unto her feet. Under her authority are five and twenty archdæmons, which rule over other hosts of dæmons. These dæmons enter into men and make them rage and curse and slander; and these also hurry off and ravish souls and cast them into the smoke of their darkness and their evil torments."

(365) Mary said: "Shall I behave unseemly in questioning thee? Be not wroth with me searching out all things."

Jesus said unto her: "Ask what thou wilt."

Mary said unto him: "Master, reveal unto us how they hurry off and ravish souls, that my brethren also may know thereof."

Jesus, that is to say, Aberamenthô, said:

Of Ieou and Melchisedec.

"When the father of my father—the same is Ieou—who is the providence of all the rulers and gods and powers, which are in the matter of the light of the treasure, and Zorokothora Melchisedec, who is the legate for all the light-powers which are purified among the rulers, to bring them into the treasure of light—these two alone are the great lights, and their appointed task is to descend below among the rulers and purify them, and then Zorokothora Melchisedec taketh away the pure radiance of their light from them whom they have cleansed among the rulers, that they may bring it unto the treasure of light.

"[This is done] when the number and time of their task come to pass for them to descend among the rulers and cast them down and constrain them, taking away their radiance from the rulers.

"But when the time cometh for them [Ieou and Melchisedec] to cease from casting them

down and constraining them, and for them to return to the regions of the treasure of light, it cometh to pass, when they come unto the region of the midst, that Zorokothora Melchisedec beareth away the light-radiances and bringeth them unto the gate of them of the midst, (366) to carry them into the treasure of light. Ieou, also, withdraweth into the regions of them of the right, until the time of the number cometh for them again to descend.

"Forthwith, then, the rulers rebel because of the wrath of their iniquity, and march against the light-powers [of the souls], because they [Ieou and Melchisedec] are then no longer among them, and they hurry off [all] the souls they can harry and ravish, to destroy them in the smoke of their darkness and their evil fire.

How the dæmonial rulers carry off souls.

"Then it is that this power, the same Paraplêx, with the dæmons over which she rules, hurrieth off the souls of the passionate, blasphemers, and slanderers, that she may send them into the smoke of her darkness, and destroy them in her malignant fire, that they may begin to be undone and dissolved. Thirty and three years and nine months do they pass in the punishments of her regions, while she tormenteth them in the fire of her malignancy.

The length of their torments.

"It cometh to pass after these years, when

the sphere of little Sabaôth, [that is to say] Zeus, revolveth so as to come into the first æon of the sphere, which is called in the world the Ram of Boubastis, that is to say Aphroditê; when, then, she [Aphroditê] shall have come into the seventh house of the sphere, which is the Balance, [it cometh to pass that] the veils between them of the right and them of the left are drawn aside, and there glanceth forth from the height, among them of the right, the great Sabaôth, the good, (367) [lord] of the whole world and of all the sphere. But before he glanceth forth, he gazeth down on the regions of Paraplêx, that they may be dissolved and perish, and that all the souls which are in her torments, may be brought forth and again led into the sphere, for they are perishing in the torments of Paraplêx."

Of the time when souls are freed from the torments of their rulers.

He continued further in his conversation and said: "The second order [of the five dæmonial rulers], called Æthiopic Ariouth, is a female ruler, entirely black; and under her are fourteen [arch]dæmons, ruling over other hosts of dæmons. And these dæmons, under the sway of Æthiopic Ariouth, are they who enter into strife-makers, to stir up wars, so that there may be slaughter; who harden their hearts and inflame them for slaughter.

The regent of the second dæmonial hierarchy.

"And the souls, which this power hurrieth off and ravisheth, will pass one hundred and thirteen years in her regions, while she torments them by the smoke of her darkness and her malignant fire, so that they are brought nigh unto destruction. The length of their torments.

"And then, when the sphere shall turn, and the little Sabaôth, the good, who is called in the world Zeus, when he shall come to the fourth æon of the sphere, that is to say the Crab, and when Boubastis shall come, who is called in the world Aphroditê, when she shall come into the tenth æon of the sphere, which is called the Goat, (368) then the veils which are between them of the left and them of the right, are drawn apart, that Ieou may gaze forth from the right, that the whole world may be troubled and confused, and all the æons of the sphere; and he will gaze on the habitations of Æthiopic Ariouth, so that her regions are dissolved and perish, and that all the souls which are in her torments may be restored to the sphere, for they are perishing in the smoke of her darkness and her malignant fire." Of the time when souls are freed from their torments.

He continued further in his conversation and said: "Of the third order, called triple-faced Hekatê, there are also under her authority seven and twenty The regent of the third dæmonial hierarchy.

[arch]dæmons. . . . These are they who enter into men to cause them to commit perjury and speak lies, and covet what doth not belong to them.

"The souls, then, which Hekatê will hurry off and ravish, she will hand over to the dæmons under her [sway], that they may be tormented by the smoke of the darkness, and its malignant fire, that they may be mightily constrained by the dæmons. One hundred and five years and six months do they spend in this region, chastised in its malignant torments, and they come nigh unto destruction and dissolution.

The length of their torments.

"After this, when the sphere shall revolve and the little Sabaôth, the good, shall come, he of the midst, whom they call in the world Zeus, when he shall come into the eighth æon of the sphere, (369) called the Scorpion, and when Boubastis, whom they call Aphroditê, shall come and enter into the second æon of the sphere called the Bull, [then] the veils which are between them of the right and them of the left are drawn aside, that Zorokothora Melchisedec may look down from on high, and the world be thrown into confusion, and its mountains, and the æons be troubled, that he may look down on all the regions of Hekatê, that her regions may be dissolved and perish,

Of the time when souls are freed from their torments.

and that all the souls in her torments may be brought forth, and restored again to the spheres, for they are being undone in the fire of her torments."

He continued further in his conversation and said: "The fourth order is called Typhôn, the assessor. He is a powerful ruler, having under his authority two and thirty dæmons. These are they who enter into men and make them lust, and commit fornication and adultery, and be ever engaged in intercourse. The souls, then, which this ruler will take and ravish, pass one hundred and twenty-eight years in his region, while his dæmons torment them with the smoke of the darkness and its malignant fire, so that they come nigh to dissolution and destruction.

The regent of the fourth dæmonial hierarchy.

The length of their torments.

"But it cometh to pass, when the sphere turneth, and the little Sabaôth, the good, (370) he of the midst, whom they call Zeus, cometh, when he shall have entered into the ninth æon of the sphere, called the Bowman, and Boubastis, whom they call in the world Aphroditê, shall have come into the third of the æons of the sphere, called the Twins, that [then] the veils which are between them of the left and them of the right, are drawn aside, that Zarazaz, whom the rulers call

Of the time when souls are freed from their torments.

Maskelli after the name of a powerful ruler of their own regions, may gaze down on the regions of the habitations of Typhôn, the assessor, so that his regions may be dissolved and perish, and that all the souls which are in his torments may be brought forth, and again restored to the sphere, for they are being undone in the smoke of his darkness and his malignant fire."

Again he continued further in his conversation and said unto his disciples: "Of the fifth order they call the ruler Iachthanabas. He is a powerful ruler, having under him other hosts of dæmons. These are they who enter into men and make them corrupt —treating the just with injustice, favouring the cause of sinners, taking money for a just judgment, and then upsetting it, forgetting the poor and needy, increasing the forgetfulness of their own souls, and of anything of which there is no profit [to be made]—(371) so that they should do nothing worthy of record in their lives, in order that when they have passed out of their bodies they may be hurried off bankrupt.

The regent of the fifth dæmonial hierarchy.

"The souls, then, which this ruler shall carry off bankrupt, shall continue in his torments one hundred and fifty years and eight months, that he may destroy them by

The length of their torments.

the smoke of his darkness and his malignant fire, that they may be mightily constrained by the flames of his fire.

"And when the sphere turneth and there cometh the little Sabaôth, the good, whom they call in the world Zeus, when he cometh into the eleventh æon of the sphere, called the Waterer, and Boubastis cometh into the fifth æon of the sphere, called the Lion, then the veils which are between them of the left and them of the right, are drawn aside, that the great Iaô, the good, he of the midst, who presideth over the region of Iachthanabas, may gaze forth, that his regions may be dissolved and perish, and that all the souls which are in his torments may be brought forth and again restored to the sphere, for they are perishing in his torments.

Of the time when souls are freed from their torments.

"These then are the operations of the ways of the midst concerning which ye have questioned me."

And when the disciples had heard this, they bowed down and adored him saying: "Save us, O Master, have mercy upon us, that we may be preserved from these malignant torments which are prepared for sinners. (372) Woe unto them! woe unto the children of men! for they are like the blind feeling in the darkness, and seeing not.

The disciples beseech Jesus to have mercy upon sinners.

Have mercy upon us, O Master, in the great blindness in which we are; and have mercy upon the whole race of human kind, for they lie in wait for their souls, as lions for their prey, to tear them in pieces and make food for their torments, because of the forgetfulness and ignorance in which they are. Have mercy, therefore, upon us, O Master, our saviour, have mercy upon us, preserve us from this great stupor."

Jesus encourageth his disciples.

Jesus said unto his disciples: "Have courage, fear not, for ye are blessed; nay, I will make you lords over all these, and place them in subjection under your feet. Ye remember, that I have already said unto you before my crucifixion, 'I will give unto you the keys of the kingdom of the heavens.' Now again I say unto you, I will give them unto you."

Jesus and his disciples ascend higher.

When, then, Jesus had thus spoken, he chanted an invocation in the great name, and the regions of the ways of the midst were hidden from view, and Jesus and his disciples remained in an atmosphere of exceeding great light.

He breatheth on their eyes.

Jesus said to his disciples: "Come unto me." And they came unto him. He turned towards the four angles of the world; he uttered the great name over their heads, and blessed them and breathed on their eyes.

Jesus said unto them: "Look up, and mark what ye see!"

And they raised their eyes unto the height, (373) and saw a great light, exceedingly brilliant, which no man in the world could describe. Their eyes are opened.

He said unto them a second time: "Look into the light, and mark what ye see!"

They said: "We see fire and water, and wine and blood."

Jesus, that is to say Aberamenthô, said unto his disciples: "Amen, I say unto you, I have brought nothing into the world when I came, save this fire and water, this wine and blood. I brought down the water and fire from the region of the light of light, from the treasure of light; I brought down the wine and the blood from the region of Barbêlô. And shortly after my father sent unto me the holy breath in the form of a dove. Jesus explaineth the vision of fire and water, and wine and blood.

"The fire, the water, and the wine are for cleansing all the sins of the world; the blood I had as a sign of the body of human kind, and I received it in the region of Barbêlô, the great power of the divine invisible; while the breath draweth all souls and bringeth them unto the region of light.

The same further explained from former sayings.

"For this cause have I said unto you, 'I am come to cast fire on the earth'; that is to say, I am come to purify the sins of the whole world with fire.

"For this cause I said to the Samaritan woman, 'If thou hadst known of the gift of God, and who hath said unto thee, "Give me to drink," (374) thou wouldst have asked him to give thee living water, that thou mightest have had a fountain welling up in thee for life eternal.'

"For this cause, also, I took a cup of wine, and blessed it, and gave it unto you, saying, 'This is the blood of the covenant which shall be poured out for you, for the remission of your sins.'

"For this cause, also, they pierced my side with a spear, and there came forth water and blood.

"These are the mysteries of the light which remit sins; that is to say, these are the appellations and names of [these mysteries of] the light."

Jesus and his disciples descend to the earth.

It came to pass after this, that Jesus gave the command, "Let all the powers of the left return to their regions." And Jesus and his disciples were [once more] on the Mount of Galilee. And the dis-

ciples continued further and besought him: "How long, then, will it be before thou shalt cause the sins and iniquities which we have committed, to be remitted, that we may be worthy of the kingdom of thy father?"

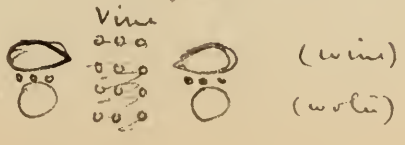
Jesus promiseth to give them the mystery of remission.

And Jesus said unto them: "Amen, I say unto you, not only will I purify your sins, but I will also make you worthy of the kingdom of my father; and I will give unto you the mystery of the remission of sins on the earth, so that he to whom ye shall remit on earth, shall be pardoned in the heavens, and he whom ye shall bind on earth, shall be bound in the heavens. I will give unto you the mystery of the kingdom of the heavens, that ye also may give it unto men."

(375) And Jesus said: "Bring me some fire and vine branches."

The mystic sacrament.

They brought them unto him. He set out the offering, placing two vessels of wine, the one on the right and the other on the left thereof. The offering was set in front [of the vessels]. He placed a cup of water in front of the vessel of wine on the right, and a cup of water in front of the vessel of wine on the left. Between the cups he set pieces of bread according to the number of the disciples. The cups were behind the bread.



Jesus stood before the offering and grouped his disciples behind him, all clad in linen garments, holding in their hands the number of the name of the father of the treasure of light.

The sacramental invocation.

He cried aloud, saying: "Hear me, O father, father of all fatherhood, boundless light; *iaô iouô iaô aôi ôia psinôther therôpsin ôpsither nephthomaôth nephiomaôth marachachtha marmarachtha iêanamenaman amanêi of heaven israï hamên hamên soubaïbaï appaap hamên hamên deraarai hapahou hamên hamên sasarsartou hamên hamên koukiamin miaï hamên hamên iaï iaï touap hamên hamên hamên hamên mainmari mariê marei hamên hamên hamên.*

"Hear me, O father, father of all fatherhood. (376) I invoke you also, ye who remit sins and purify iniquities. Remit the sins of the souls of these my disciples who have followed me, and purge their iniquities; make them fit to be reckoned in the kingdom of my father, the father of the treasure of light, for they have followed me and kept my commandments.

"Now, therefore, O father, father of all fatherhood, let them approach who remit sins; for these are their names: *siphirepsnichieu zenei berimou sochabrichêr euthari nanaï dieisbalmêrich meunipos chirie entair mouthiour smour peuchêr oouschous minionor isochobortha.*

"Hear me, I invoke you, remit the sins of these souls, and blot out their offences. Let them be fit to be counted in the kingdom of my father, the father of the treasure of light.

"For I know the great powers and invoke them: *auêr bebrô athroni êoureph êône souphen knitousochreôph mauônbi mnenôr souôni chôcheteôph chôcheeteôph memôch anêmph.*

"Remit the sins of these souls, blot out their offences, both those which they have committed knowingly, and those they have committed unknowingly, and those which they have committed in fornication and adultery even unto this day, remit them unto them, and make them fit to be counted in the kingdom of my father, and worthy to receive of this offering.

"Holy father, my father, if then thou hast heard me, (377) if thou hast remitted the sins of these souls, and blotted out their offences, and made them fit to be reckoned in thy kingdom, give unto me the sign in this offering."

And the sign of which Jesus spake, was given.

Jesus said unto his disciples: "Rejoice and be glad, for your sins are remitted, your offences blotted out, and ye have been numbered in the kingdom of my father." The rite is consummated.

And when he had thus spoken, the disciples rejoiced with great joy.

Jesus said unto them: "This is the rite and this is the mystery which ye shall celebrate for them who believe in you. If there be no deceit in them, if they hearken unto you in every good thing, their sins and their offences shall be blotted out up to the very day on which ye shall have celebrated for them this mystery. But hide ye this mystery, give it not unto every man, but unto him [only] who shall do all things which I have said unto you in my commandments.

Directions as to the future use of the rite.

"This then is the mystery of the reality of the baptism of them whose sins shall be remitted and their offences blotted out. This is the baptism of the first offering, which leadeth to the region of truth and into the region of light."

After this the disciples again said unto him: "Master, reveal unto us the mystery of the light of thy father, for we have heard thee say, 'There is a baptism of incense; there is a baptism of the holy breath of the light; and there is a spiritual chrism; (378) these bring souls into the treasure of light.' Reveal unto us, therefore, their mystery, that we also may inherit the kingdom of thy father."

Of three other great rites.

Jesus said unto them: "As to these mysteries which ye seek after, there is no mystery which is higher than them. They will bring your souls into the

Of the highest of all mysteries and of the great name.

light of lights, into the regions of truth and righteousness, into the region of the holy of all holies, into the region where there is neither female nor male, nor form in that region, but only light, unceasing, ineffable. No mystery is higher than these mysteries which ye seek after, save only the mystery of the seven voices and their nine and forty powers and numbers; the name which is higher than them all, the name which sums up all their names, all their lights and all their powers.

"If, then, a man knoweth that name, when he shall have passed from the body of matter, no smoke, no darkness, no authority, no ruler of the sphere of the fate, no angel, no archangel, no power, shall be able to hold back the soul that knoweth that name; but when it shall have passed out of the world, if it uttereth that name to the fire, it is quenched and the darkness retireth. Of the efficacy of that name.

(379) "If it uttereth it to the dæmons and the receivers of the outer darkness, to their rulers, their authorities, or their powers, they shall all be destroyed, so that their flames consume [them], and they shall cry aloud, 'Thou art holy, thou art holy, most holy of all holies.'

"And if a man uttereth that name to the receivers of the malignant torments, to their authorities and all their powers, and also to

Barbêlô, to the invisible deity and the three triple-powered gods, the instant he shall utter that name in those regions, they shall all fall on their faces, and be dissolved and perish, and cry aloud, 'O light of lights, that are in the boundless lights, remember us also and purify us.'"

When Jesus had finished speaking these words, all the disciples cried aloud, with great sobs, saying: . . . . . .

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The punishment of him that curseth.

in order that they may chastise it for six more months and eight days, and then bring it up into the way of the midst, that each of the rulers of the way of the midst may chastise it in his torments for six more months and eight days, and then bring it unto the virgin of light who judgeth the good and the evil, that she may judge it. And when the sphere shall turn, she will hand it over to her receivers, that they may cast it into the æons of the sphere. And the workmen of the sphere will cast it into the lake which is below the sphere, so that this [lake] becometh a seething fire and eateth into it, (380) until it hath mightily purified it.

"Then cometh Ialuham, the receiver of Sabaôth Adamas, who giveth the draught of

oblivion unto the souls, to bring a draught full of the water of oblivion and give it unto the soul, that it may drink, and forget every place and every region through which it hath passed, so that it be cast into a body which shall live out its time in constant sorrow.

"This is the punishment of him that curseth."

Mary continued further and said: "Again, O Master, as to the man that persisteth in slander, when he passeth out of the body, whither shall he go, and what will be his punishment?"

Jesus said: "When the time [marked] by the sphere cometh for a man that persisteth in calumny to pass out of the body, Abiout and Charmôn, the receivers of Ariel, come to draw that soul out of the body, and for three days travel round with it instructing it concerning the creatures of the world.

Of the punishment of the slanderer.

"Then they take it below into Amenti unto Ariel, that he may chastise it in his torments eleven months and one and twenty days.

"And then they bring it into chaos unto Ialdabaôth and his nine and forty dæmons, that each of his dæmons may assail it for eleven more months and one and twenty days, scourging it with whips of smoke.

"And then they cast it into rivers of smoke (381) and boiling seas of fire, to chastise it

He appears to have to live life after life in the world, but the slanderer is first punished, then made to cease to exist. The thief is punished & 'purified' & then re-born same. So is the 'proved' man. The blasphemer is frozen then ceases to exist. So denying gets the same fate. The uninitiated but righteous man is initiated after death & is born again without having memory of his initiation & has to see him a chance of living purely with knowledge in a new life.

Each sin gets its punishment. No commutation! But if he is initiated after sinning all terrible sins, still he can be forgiven.

therein for eleven more months and one and twenty days.

"After that, they carry it into the way of the midst, that each of the rulers who are in the way of the midst, may chastise it in his torments for eleven months and one and twenty days.

"After that, they take it unto the virgin of light, who judgeth the righteous and sinners, that she may judge it, and, when the sphere turneth, hand it over to her receivers, who will cast it into the æons of the sphere, and the workmen of the sphere will carry it into the lake below the sphere, so that this [lake] becometh a seething fire and eateth into it until it hath mightily purified it.

"And then Ialuham, the receiver of Sabaôth Adamas, bringeth a draught of oblivion, that it may drink it and forget every place and every region through which it hath passed, so that it may be put into another body which shall pass all its time in affliction.

"This is the punishment of the slanderer."

Mary said: "Woe, woe, unto sinners!"

And Salome spake and said: "Jesus, Master, [in the case of] a murderer, who hath committed no other sin but that of murder, when he shall pass from the body, what will be his punishment?"

Jesus answered and said : (382) "[In the case of] a murderer, who hath committed no other sin but that of murder, when the time is fulfilled by the sphere for him to pass out of the body, the receivers of Ialdabaôth come to lead his soul out of the body, and bind it by the feet to a great dæmon with the face of a horse, to gallop round with it three days in the world. The punishment of the murderer.

"And then it is carried into the regions of ice and snow, to be there chastised for three years and six months.

"And then it is brought into chaos unto Ialdabaôth and his forty and nine dæmons, that each of his dæmons may scourge it for another three years and six months.

"After that it is brought into the chaos unto Persephonê, to be punished in her torments another three years and six months.

"After that it is brought into the way of the midst, that each of the rulers of the midst may punish it in the torments of its regions another three years and six months.

"After that it is brought unto the virgin of light, who judgeth the righteous and sinners, and, when the sphere turneth, she ordereth it to be cast into the outer darkness, until the darkness of the midst shall be removed, so that it may cease to exist and be dissolved.

"This is the punishment of murderers."

Peter protesteth against the women.

Peter said: "Master, let the women come to an end of their questions, (383) that we also may question thee."

Jesus said unto Mary and the [other] women: "Give place to your brethren, that they also may question."

Peter answered and said: "Again, Master, [in the case of] a thief, that stealeth secretly, and persisteth in his sin, when he passeth out of the body, what is his punishment?"

The punishment of the thief.

Jesus said: "[In the case of] such a man, when his time shall be accomplished by the sphere, the receivers of Adônis come after him, to lead his soul out of the body, and travel round with it three days instructing it in the creatures of the world.

"Then it is carried below into Amenti unto Ariel, that he may chastise it in his torments three months, eight days and two hours.

"Then it is brought into chaos unto Ialdabaôth and his nine and forty dæmons, in order that each of his dæmons may chastise it for another three months, eight days and two hours.

"After that, it is brought into the way of the midst, that each of the rulers of the way of the midst may chastise it with the smoke of his darkness and his malignant fire for another three months, eight days and two hours.

"After that, it is brought unto the virgin of light, who judgeth the righteous and the sinners, that she may judge it, and, when the sphere turneth, she handeth it over unto her receivers that they may cast it into the æons of the sphere, and bring it unto the lake below the sphere, so that this [lake] becometh a seething fire, which eateth into it, (384) until it is mightily purified.

"Then cometh Ialuham, the receiver of Sabaôth Adamas, to bring it the draught of oblivion, and give it unto the soul, that it may drink thereof and forget every place and every region through which it hath passed, and be cast into a body lame, halt and blind.

"This is the punishment of the thief."

Andrew spake and said: "[In the case of] one proud and contemptuous, when he shall have passed out of the body, what shall be done unto him?"

The punishment of the contemptuous.

Jesus said: "In the case of such a man, when his time is accomplished by the sphere, the receivers of Ariel come after him to lead out his soul, and travel round the world with it for three days, instructing it in the creatures of the world.

"Then it is brought below into Amenti unto Ariel, that it may be chastised in his torments for twenty months.

"After that, it is brought into the chaos of Ialdabaôth and his nine and forty dæmons, and he and his dæmons, each of them, chastise it another twenty months.

"After that, it is carried into the way of the midst, that each of the rulers of the way of the midst may chastise it for another twenty months.

"And after that, it is brought unto the virgin of light, that she may judge it, and, when the sphere turneth, she handeth it over to her receivers to cast it into the æons of the sphere, and the workmen of the sphere bring it unto the lake below the sphere, (385) so that this lake becometh a seething fire, which eateth into it, until it hath purified it.

"And Ialuham, the receiver of Sabaôth Adamas, cometh to bring it the draught of oblivion and give it to the soul, that it may drink, and forget everything and every region into which it hath entered, and be cast into a body, lame and contemptible, that every one may ever despise it.

"This is the punishment of the proud and contemptuous man."

Thomas said: "[In the case of] a man that blasphemeth persistently, what is his punishment?"

Jesus said: "[In the case of] such a man

when his time is accomplished by the spheres, the receivers of Ialdabaôth come to bind him by the tongue to a great horse-faced dæmon, and travel round with [that soul] through the world for three days, and punish him.

The punishment of the blasphemer.

"Then it is brought into the region of ice and snow, to be punished there for eleven years.

"Then it is carried below into chaos unto Ialdabaôth and his nine and forty dæmons, that each of his dæmons may chastise it for another eleven years.

"Then it is carried into the outer darkness, until the day when the great dragon-faced ruler (386) who encircleth the darkness, shall be judged. And that soul becometh hard frozen, it perisheth and is dissolved.

"This is the punishment of the blasphemer."

Bartholomew said: "[In the case of] a man that lieth with a man, what is his punishment?"

Jesus said: "[In the case of] the man that lieth with a man, and the man with whom he lieth, their sentence is the same as that of the blasphemer.

The punishment of him that hath intercourse with males.

"When the time is fulfilled by the sphere, the receivers of Ialdabaôth come to find their souls, that he and his dæmons may torment them for eleven years.

"Then they are carried into the rivers of fire

and seas of seething pitch, full of pig-faced dæmons that eat into them, and . . . them in the rivers of fire another eleven years.

"Then they are carried into the outer darkness until the day of judgment when the great darkness shall be judged; and then they shall be dissolved and perish."

Thomas said: "We have heard that there are men on the earth who take the sperm of men and the flux of women, and mix them with lentils and eat them, saying, (387) 'We believe in Esau and Jacob.' Surely this is an unseemly deed?"

The punishment of a foul act of sorcery.

Then was Jesus wroth with the world and said unto Thomas: "Amen, I say, this sin is more heinous than all sins and all iniquities. [As for] men of that kind, they shall be instantly taken into the outer darkness, nor shall they ever be brought back to the sphere, but they shall be destroyed, they shall perish in the outer darkness, in the region where there is no mercy and no light, but weeping and gnashing of teeth. And every soul that shall be [thus] carried into the darkness, shall never again return, but shall perish and be dissolved."

John answered [and said]: "Again, [in the case of] a man who hath committed no sin, but who hath done righteousness persistently, without finding the mysteries, so as to be able to

pass through the rulers, when he shall pass out of the body, what will be done unto him?"

Jesus said: "[In the case of] such a man, when his time is accomplished by the sphere, the receivers of Chainchôôôch, who is one of the three triple-powered gods, come to find his soul, to lead forth his soul with joy and gladness, and travel round with it three days, instructing it in the creations of the world with joy and gladness.

Of the after-death state of the righteous man who hath not been initiated.

"Then they bring it below into Amenti to instruct it in the punishments that are in Amenti; they do not chastise it therein, but merely instruct it concerning them. The heat from the fire delayeth it only a little.

(388) "Then it is carried into the way of the midst, to be instructed in the punishments of the ways of the midst; the heat from the fire delaying it a little.

"Then it is brought unto the virgin of light, that she may judge it, and set it near the little Sabaôth, the good, him of the midst, until the sphere turneth, and Zeus and Aphroditê come before the virgin of light, while Kronos and Arês are behind her.

"Then she taketh the soul of that righteous person to entrust it to her receivers, for them to cast into the æons of the sphere, and for the

workmen of the sphere to bring it into a lake below the sphere, so that this [lake] may become a seething fire, and eat into it until it be mightily purified.

"Then cometh Ialuham, the receiver of Sabaôth Adamas, who giveth the draught of oblivion unto the souls; he bringeth the draught of oblivion and giveth it unto it, that it may forget everything and every region through which it hath passed.

The cup of wisdom.

"Then there cometh a receiver of the little Sabaôth, the good, him of the midst; he bringeth a cup full of intuition and wisdom, and also prudence, and giveth it to the soul, casteth the soul into a body which will not be able to fall asleep or forget because of the cup of prudence which hath been given unto it, (389) but will be ever pure in heart and seeking after the mysteries of light, until it hath found them, by order of the virgin of light, in order [that that soul] may inherit the light for ever."

Mary said: "Again, [in the case of a man] who hath committed all [these] sins and all [these] iniquities, will he suffer all these punishments together?"

A man suffereth for each separate sin.

Jesus answered: "Yea, he shall suffer them; if he have committed three sins, he shall suffer three punishments."

John said: "Again, [in the case of] a man who hath committed every sin and every iniquity, but at last hath found the mysteries of light, can he be saved?"

Jesus said: "Such a man, who hath committed every sin and every iniquity, and hath found the mysteries of light, and hath performed them and accomplished them, and hath not fallen away and committed sin [again], he shall inherit the treasure of light."

Even the greatest of sinners, if he repent, shall inherit the kingdom.

Jesus said unto his disciples: "When the sphere shall turn and Kronos and Arês shall come behind the virgin of light, and Zeus and Aphroditê shall come before her, circling in their own æons, the veils of the virgin shall be drawn aside. In that hour she shall be filled with joy seeing these two stars of light before her, and every soul which at that time she shall cast into the cycle of the æons of the sphere, to descend into the world, (390) shall be righteous and good, and shall find the mysteries of light in that birth, and even if it have to return to birth again, it shall find the mysteries of light.

Of the time favourable for the birth of them who shall find the mysteries.

"But if Arês and Kronos are before the virgin, and Zeus and Aphroditê behind her, so that she doth not see them, then every soul which she

casteth into the creatures of the sphere at that time, shall be evil and wrathful and incapable of finding the mysteries of light."

Jesus spake these words unto his disciples in the midst of Amenti; the disciples cried aloud with sobs saying: "Woe, woe unto sinners, on whom the indifference and forgetfulness of the rulers lie heavily, until they pass out of the body to suffer these torments! Have mercy upon us, have mercy upon us, son of holiness, that we may be saved from these torments and these judgments which are prepared for sinners, for we also have sinned, O Master, our light."

The disciples beseech Jesus to have mercy upon them.

. . . . . .

. . . the righteous. They went forth three by three to the four points of heaven; they preached the gospel of the kingdom in the whole world, the Christ being active with them in the words of confirmation and the signs and wonders which accompanied them. And thus was known the kingdom of God in all the land and in all the world of Israel, [and this kingdom] is a testimony for all the nations which are from the east even unto the west.

The preaching of the apostles.

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